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A  
NEW VERSION  
OF THE  
*GOSPEL*  
ACCORDING TO SAINT MATTHEW;  
WITH  
A LITERAL COMMENTARY  
ON ALL THE DIFFICULT PASSAGES:  
TO WHICH IS PREFIXED  
*AN INTRODUCTION*  
TO THE READING OF THE HOLY SCRIPTURES,  
INTENDED CHIEFLY FOR YOUNG STUDENTS IN DIVINITY.

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WRITTEN ORIGINALLY IN FRENCH,  
BY MESSIEURS DE BEAUSOBRE AND LENFANT,  
*BY THE ORDER OF THE KING OF PRUSSIA.*

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1819.

*IT appears from an advertisement prefixed to the publication, of which the following one is a copy, that the editor first designed to translate the whole work, of which he gives an account in his preface. But he never published more of his translation than what this volume contains.*

# THE TRANSLATOR'S PREFACE.



THE authors of this incomparable Version and learned Commentary having given a particular account, at the end of the Introduction, of each branch of their *work*, the *translator* has thought fit to prefix, by way of preface, the substance of what is there said, that the reader may beforehand have a just notion of the nature of the whole undertaking.

It having been represented to the late king of Prussia, that the French Versions of the holy scriptures being, by length of time, become *obsolete* and *unintelligible*, it was necessary either to make a *new* translation, or *revise* the *old* ones; he was pleased to cast his eyes on Messieurs De Beausobre and Lenfant, as the properest persons to do the public that important piece of service. Accordingly they jointly set about this work, by the king's express order, and after some years completed the whole, consisting of the following parts; An Introductory Discourse to the Reading of the Scriptures: An Abstract or Harmony of the Gospel History; A New Version of all the Books of the New Testament; A literal Commentary on all the difficult passages, with a General Preface to all St. Paul's Epistles, and a Critical Preface to each book in particular.

## I. THE INTRODUCTION.

THOUGH there is nothing in the Introduction but what *divines* are well acquainted with, yet it may not be displeasing to them to see so many particulars alluded to in the scriptures, and dispersed up and down in the *works* of the *learned*, brought together and handled in one treatise. It was chiefly intended for *students in divinity*, who have not the opportunity, or perhaps the ability, of coming at those *voluminous* works that treat of the many curious as well as *necessary* points here discussed. In the first part you have a clear account of all the Jewish matters as far as is requisite for the understanding the scriptures. The *civil* and *religious* state of the *Jews*: The *Samaritans*; *ceremonies*: The *temple*: *sacrifices*: *synagogues*: *high priest*, and others: *courts of justice*, particularly the *Sanhedrim*: *prophets* and *scribes*, Jewish sects, *Pharisees*, *Sadducees*, *Essenes*: *Proselytes of the gate*, and *Proselytes of righteousness*: *years*, *months*, *days*, and *hours* of the *Jews*: *fasts* and *feasts*, particularly the Jewish sabbath, &c. In the second part, which relates more especially to the New Testament, you have the *proofs* of the truth of the Christian religion: The nature of the New Testament *style*: The *chronology* and *geography* of the New Testament: The Hebrew *money*, *weights* and *measures*: The *various readings*: The division into *chapters* and *verses*: The *heresies* in the days of the *Apostles*: The versions of the New Testament, *ancient* and *modern*, to which will be added an account of our English ones, &c.

## II. THE ABSTRACT OR HARMONY OF THE GOSPEL HISTORY.

As for the *evangelical* and *apostolical* Harmony,  
1. It contains the history of the actions of Jesus

Christ and the Apostles in their true order of time, which the Evangelists did not so much regard, as not conducing to their principal design of proving Jesus to be the Messiah from his *doctrines* and *miracles*. 2. It shews what is common to all the Evangelists, and what is particular to each of them. 3. It paraphrases or explains in other words the original *text*, which otherwise would require *notes*. 4. It clears up many things which could not so well be treated of in the Commentary. 3. It may serve also for a *table* of the principal *matters*.

### III. THE VERSION.

WHEN our authors were ordered by the king of Prussia to undertake this work, they consulted whether they should revise the *old* version, or make an entire *new* one. But when they considered that a *new* translation would cost them no more time and pains than the revising an *old* one, and that it was impossible to revise an *old* version, so as to make it all of a piece; they resolved upon the former, well knowing that the best way to make an ancient misshapen edifice regular and uniform, is to pull it down, and build it all anew.

As the most approved versions are those, that adhere not too *close* to the *letter*, nor deviate too far from it, our authors profess to have kept between both. Indeed they have often, out of a regard to the *sacred text*, and a deference to the opinion of the generality of the world, not taken the liberty necessary to an exact and perfect translation. But lest the liberties they have sometimes taken, may not be relished by those, who have not sufficiently attended to the rules of a good translation, they thought proper to make the following remarks upon that subject.

1. In the first place it must be observed, that in translating we are not to render *word* for *word*, but *sense* for *sense*, and that the most *literal* versions are not always the most *faithful*. There is a great deal of difference between the *letter* and the *literal sense*. The *letter* is the *word* explained according to its *etymology*. The *literal sense* is the *meaning* of the author, which is frequently quite different from the *grammatical* signification of the words. The design of a version is not to explain the *words* of a book, that is the office of a *grammarian*, the intent of a translator ought to be to express the *thoughts*. Thus a man may be a good *grammarian*, and at the same time a wretched *translator*.

2. Nothing is more common than for the same words, in the mouths of *different* nations, to have *different* significations. In this case to consult your dictionary would be a certain means to put you wrong as to the *literal sense* of an author. For instance, were we to render the Greek word *scandalizien* by the English word to *scandalize*, we should be far from expressing the meaning of the *sacred penman*. For *scandalizien* in Greek signifies *to lay a snare, to put an obstacle in the way, to dishearten, to cause to waver and fall, &c.* Whereas in English, to *scandalize*, is properly *to speak ill* of a person, *to defame*, and the like.

3. It often happens that one author uses a word in a different sense from *that* of another. Of this, *to justify* and *justification* are instances. In English to *justify* a person, is, *to speak in his defence, to clear him from what he is accused of*; whereas in the *scripture* language, to *justify*, is an act of God's mercy, whereby pardoning our sins, in consideration of our *faith* and *repentance*, he declares us *just* or *righteous*, and treats us as such, for the sake of Jesus Christ. There are abundance of words of the like nature: the

*sacred* writers of the New Testament forming their *style* upon the Hebrew and Septuagint version, often give a particular meaning to the Greek words. If therefore we were to render such words by their most usual signification, we should indeed render them according to the *letter*, but at the same time should be far from expressing the *ideas* annexed to them by the author. The same writer also very often uses the same word in different senses, not only in different places, but sometimes in the same sentence. If we were to render them always by the same word, on pretence of being *faithful* and *exact*, we should, on the contrary, express ourselves in a very *improper* and frequently in an *unintelligible* manner. The Greek word, for example, that signifies *faith* \*, is made use of by St. Paul in very different senses; sometimes he means by it *the being persuaded of a thing* †, sometimes *trust* or *reliance* ‡, and sometimes the *object of faith* §, that is the *gospel*. As these are very distinct *ideas* the rules of a good translation require, that in each place we give the word *faith* the meaning which is agreeable to the *context*.

4. It is well known, that in Hebrew, upon which the Greek of the New Testament is formed, there are certain *expletives*, or superfluous *particles*, which in that tongue may possibly have their *graces*, or at least may not be so disagreeable as in *ours*. Such is the *conjunction copulative*, *kai*, *and*, which commonly in the New Testament instead of *connecting* begins the discourse. Hence it is that we meet with such multitudes of *ands*, without any meaning at all, and which in the *living languages* sound very odd. Of the same nature is the *adverb*, *behold* or *lo*. It often has its meaning and *emphasis*, but for the most part it is a mere Hebraism without any particular signification.

\* Πίστις.

† Rom. xiv. 13.

‡ Heb. xviii. &amp;c.

§ Rom. iv. 14.

5. As for the other particles, *for, but, as, now, then*, &c. the *critics* have very well observed, that they have not *determinate* significations, and therefore it would be very wrong to render them always in the same manner. In fixing their sense the context and connection of the discourse must be our guide. These several meanings of the same *particle* are owing to the Hebrew, where the *particles* vary extremely in their signification\*; but the same thing is to be met with in both Greek and Latin authors.

6. As several may think it strange that in this *version* *thou* and *thee* are changed into *you*, it will be proper to remove their scruples, which can proceed only from their being used and accustomed to the contrary. But such should consider, That no prescription ought to be pleaded against reason, and that to speak in a *barbarous* style in a *polite* age and language, is highly unreasonable. Those, who object against this, either forget or do not know that the Hebrew, Greek, and Latin tongues having no *you* in the *singular number*, it was impossible for the *sacred* penmen to speak otherwise. The pretended dignity of *THEE* and *THOU* in the *gospels*, is to be met with in all the discourses and books of those times, because they could not talk to one another in any other manner. But now-a-days that *you* is made use of in the *singular number*, when we would speak *handsomely*, and that to say *THOU* is extremely *rude* and *uncivil*, or a sign of great familiarity, or of the meanest dependance, there can be no reason of admitting this indecent manner of expression in the version of the New Testament. What can be more grating than to hear the *disciples* calling their Lord, *thou* and *thee*, and our Saviour talking to the Apostles as to the meanest of servants?

\* See Boyle on the style of the Holy Scriptures. Obj. 3. c. 2.



It is not the same thing when we address ourselves to God, as when men are talking one to another. God is infinitely above the little rules of our *breeding* and *civility*, and as the addresses of the *faithful* to this Supreme Being are of a *supernatural* order, it is proper their language should in some measure be so too. Upon this occasion the *oriental* style has a certain *sublimity* in it, which may be much easier conceived than expressed. And if, when we speak to kings in *heroic* style, we find *thou* has something very noble, grand, and respectful, how much more so when we address ourselves to the King of kings!

7. In this version the translators had solely in view the *thoughts* of the *sacred* penmen, without any regard to the particular *explanations* and *applications* of divines. *Systems of divinity* are to go by the *scriptures*, and not the *scriptures* by them. To prove a doctrine by a *text*, which in its natural sense proves it not, or does not do it without a strained and forced interpretation, is to betray at once both the scriptures and doctrine too. *Divines*, who go this way to work, expose at the same time the Christian religion in general, and their own principles in particular. In each *communion* a man is obliged to adhere to the *articles*, therein established, but then every one ought to be left free to interpret the scriptures by the same rules that are necessary for explaining any other book whatsoever. Besides, when a doctrine is proved by several express *texts*, or by one such, to endeavour to prove it by passages quite foreign to the purpose, is unfair dealing, a *pious* fraud very blame-worthy, or at least shews such a strong prejudice and blind obstinacy, as can never make for the credit of any sect or party. *Calvin* was a truly *orthodox* divine. But he ingenuously disclaimed both the *ancients* and *moderns*, when in proof of certain *mysteries* they alleged *texts*, which in his opinion had no manner of relation to the matter in hand. Howbeit the like liberty is not here taken, but without confuting any

particular explanation, our authors have laid it down as a law, to represent the *text* just as it is, and to leave every one at liberty to judge of the *truths* therein contained.

8. There are two sorts of Hebraisms in the New Testament. Some there are, which all the world understand, having been accustomed to them; but there are others, which would be unintelligible, if not explained. The first of these are preserved, in order to give the Version the air of an *original*, which is essential to a good translation. The others have an [English] turn given them, and the Hebraism is marked in the Comment. For instance, as it is usual in all languages, as well as in Hebrew, to term the *disciples* or *followers* of any person, his *children*, this expression is retained, as the *children of God*, and the *children of the devil*. The Hebrews say, *to eat bread*\*, when they would express *eating* in general or *making a meal*. Now this Hebraism cannot be rendered literally without ambiguity. Again, for *the edge of the sword*, they say, *the mouth of the sword*†, which is unintelligible in English. For a *thing* they say, a *word*; for *posterity*, they say, *seed*; for a *tree*, they say, *wood*; and make use of the word, to *answer*, in the beginning of a discourse, before any person has spoke. It is evident in these and the like cases the Hebraism must be dropt, and the author's meaning, not his expressions, must be kept to. To give the Version a certain *oriental* turn, natural to the New Testament, all the *figures* are carefully preserved, as far as perspicuity and the purity of language will admit. There are several *ellipses*, that is, *words understood*, which it was necessary to supply; and several *enallages*, or changes of *tenses* and *persons* which cannot be imitated without *barbarism*, and leaving the sense obscure, equivocal, and sometimes entirely wrong‡. In fine, there are several allusions to words, which are very seldom

\* John xiii. 18. † Luke xxi. 24. ‡ See Luke xiii. 34. Matth. xxiii. 37.

capable of being translated from one language to another. This is done where the words in our language would bear it; for instance, *let the dead bury their dead*, which is a sort of an *enigmatical* expression, the understanding whereof depends on the taking the word *dead* in two different senses.

To conclude, nothing has been omitted to keep up the *character*, *genius*, and *style* of the *sacred* penmen, as far as was consistent with preserving their sense. If there are any *supplemental* words, they are no more than the *text* necessarily requires. They, for whom the *sacred* writings were at first designed, supplied without any difficulty the words that were wanting, being used to that way of expression. But our language will not admit of any of these *ellipses*. All *modern* and *affected* expressions are carefully avoided, and though the *familiar* and *popular* style of the Evangelists is closely imitated, yet is it done without descending to any *mean* or *low* expression. There is a *nobleness* in the *simplicity* of the language of the *sacred* authors, which distinguishes them in an eminent manner from *common* writers, and no endeavours have been wanting to follow them in that particular.

#### IV. THE NOTES.

THE Notes were designed for the following uses. 1. They shew the difference between the [English,] and Greek, to the end they, who understand the *original*, may the better judge of the *faithfulness* of the translation. 2. They serve to clear up the *literal sense*, when any obscurity occurs. 3. They describe the *places*, *persons*, and *usages*, spoken of or alluded to, as well as explain the *proverbial sayings*, *ways of expression*, and the like, the knowledge whereof gives great light to the meaning of a passage. For instance, our Saviour prefers the *whiteness of the lily* before all the magnificence of Solomon's royal robes. Now

the beauty and force of this comparison are much more conspicuous, when we are told, the robes of the eastern princes were white. 4. When a passage may be rendered several ways, or is not understood in the same manner by interpreters, the different senses are taken notice of in the Notes, and either that, which is thought the best, is remarked, or the reader is left to judge for himself, when the case is doubtful. 5. The *various readings*, that make any alteration in the *sense*, are set down. 6. Our authors candidly own, they know not the meaning of some passages. They lay nothing down for certain but what appears so, and what they cannot rationally explain, they leave as they found it, doubtful and obscure. It is impossible a work of so great antiquity should be every where equally clear since we are deprived of many helps, which would have given great light into several difficult places. It is sufficient that every thing, relating to our faith and morals, is delivered with all imaginable plainness and perspicuity.

## V. THE PREFACES.

As there will be an occasion to mention the Prefaces to each book of the New Testament, in the Introduction, the reader is referred thither, in order to avoid repetition.

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# AN INTRODUCTION

TO

## THE READING OF

# THE NEW TESTAMENT.



### PART I.

**G**OD having been pleased to make use of the *ministry* of men, in revealing to us his *will*, and transmitting to posterity the *divine oracles*; a *general* knowledge, at least, of several previous articles, is absolutely necessary for a right understanding the *holy scriptures*. We must know, for instance, the *time* and *country* the *sacred* penmen lived in; their *language* and *character*; the *religion*, *manners*, *customs*, and *usages* of the people with whom they conversed; and many other particulars, taken notice of hereafter.

The previous knowledge of several things is necessary to the understanding the scriptures.

Though there be this material difference between the *sacred* writings, and all others, of what character soever, that the *first* having been inspired by the Spirit of God, their authority is *divine*, and consequently *infallible*, beyond all *contradiction*, as well as beyond all *parallel* and *comparison*; yet in explaining both *sacred* and *profane* authors, the same rules of *common sense* must be observed: we must have recourse to *study* and *meditation*, we must call in the help of *history*, *chronology*, *geography*, and *languages*; in a word, of what the *learned* term *criticism*, or the *art* of *judging* of authors and their works, and of arriving at the true sense of them. This method is absolutely necessary for the understanding both the *Old* and *New* Testament; but then there is this difference between them, that the *New* having succeeded the *Old*, and been, as it were, the accomplishment of it, the *sacred* writers of the *former* have borrowed the language of the *latter*, have perpetually alluded to it, and applied the *predictions* to the *events* of their own times, in imitation of their Divine Master, who always referred back to that source. So that in order rightly to understand and explain the *New*

*Testament*, one ought to be *well* read in the *Old*, and have a true notion of the state of things in the days of the Evangelists and Apostles.

These are the reasons that have induced us to compose this Discourse, as an *Introduction to the Reading of the New Testament*. It is indeed true, that all things necessary to salvation are clearly and plainly revealed, and therefore such persons as have neither the leisure nor opportunity of improving themselves in such parts of learning as are before mentioned, have yet this comfort and satisfaction, that they may easily find and discover all *saving* truths without much study and application: as, on the other hand, they are entirely without excuse, if they neglect to *search the scriptures* on pretence of ignorance or inability. However, it must be owned, when we come to a close and thorough examination of the *holy scriptures*, we shall, unless furnished with the knowledge of the particulars above-mentioned, be continually liable to mistakes, imagine we understand what we have no notion of, or, at best, but a very imperfect one, and find ourselves puzzled and put to a stand at every turn. For want of these helps, the *scriptures* are frequently ill understood, and ill explained. Some put *abstracted* and *metaphysical* senses on passages that contain *plain* and *simple* truths, and expressed in *common* terms. Others having learnt a *system of divinity*, instead of explaining scripture by scripture, by considering the *context* and *parallel* places, wrest the word of God to their pre-conceived opinions. Others again, having regard only to the *modern* languages, customs, and manners, cannot but mistake the meaning of the *inspired* writers, for want (if I may so say) of conveying themselves back to the time *when*, and country *where*, the *sacred penmen* wrote. Hence it comes to pass, that the holy scriptures, and the christian religion, are so disfigured, as hardly now to be known in the *schools* and *seminaries* of learning: where the heads of young students are filled with a thousand chimerical notions, entirely unheard of by the Evangelists. In order to remedy these inconveniences, we shall endeavour to give a general knowledge of what is necessary for the more profitable reading the *holy scriptures*, especially the *New Testament*.

I. As God designed, and had accordingly revealed it to the world by his prophets<sup>a</sup>, that the gospel should be preached to the Jews first; so was it natural, and even necessary for JESUS CHRIST to chuse at

The Gospel was to be preached to the Jews first, and by Jews.

<sup>a</sup> Isa. ii. John iy. Acts xiii. 46.

first Disciples or Apostles out of the Jewish nation and religion. It was moreover requisite that they should be *mean* and *illiterate* persons, not only for the greater manifestation of God's glory, but because of that spirit of pride and incredulity, which reigned among the rich and powerful, and rendered the precepts of the gospel odious in their eyes, as they were inconsistent with their prejudices and passions. But though the Apostles were *mean* and *illiterate*, it must not from thence be concluded, that they were entirely destitute of learning and judgment, or of such improvements as were necessary to qualify them for the discharge of their glorious function. Though their discourses are commonly expressed in a plain and familiar manner, yet you may frequently discover in them such eloquence and sublimity, as could not have proceeded from men of no education. Though they are sometimes guilty of failings, as unbelief, ambition, presumption, and the like; yet it may be said in their behalf, that it proceeded not so much from their own, as the general temper of their nation. Nor let it be thought a disparagement to the Apostles, that some of them had learned and followed handy-crafts; for it may reasonably be inferred from the instance of Joseph, who, though he was descended from the royal family of David, was yet a carpenter; and from that of St. Paul, who notwithstanding his being a Rabbi, and a citizen of Rome, had learnt *tent-making*<sup>b</sup>; that mechanical employments were not inconsistent with learning, or accounted a disparagement<sup>c</sup>. Though St. John was a fisherman, yet there are several passages in his gospel, whereby we may be convinced that he was versed in the mystical writings of the Jews; and had even some tincture of the Grecian philosophy. Which last will appear the more probable, if it be considered, that this Apostle lived for a considerable time in Asia. The office of a publican, which was that of St. Matthew, was indeed looked upon as scandalous among the Jews, who were extremely jealous and tender of their liberty; but it was in such high esteem and repute among

<sup>b</sup> Acts xviii. 3.

<sup>c</sup> "It was a custom among the Jews, of what rank or quality soever, to teach their children some ingenious craft or art, not only as a remedy against idleness, but as a reserve in time of want.——We have a memorable instance of this custom in those two brothers, Chasinai and Chani-lai, whose story Josephus relates at large:—though they were persons of note, they were nevertheless put with a weaver to learn the trade, which, says the historian, was no disparagement to them, (πολύσεως ἐκ ὕποτος ἀντιπερὶς τοῖς ἐπιχρῶσις, &c.) Rabbi Jose was a currier, or a leather-dresser; Rabbi Jochanan was a shoe-maker, and from thence surnamed Sandalar, &c." Mr. Faller's Sermon on Acts xviii. 3. p. 12, &c.

the Romans, that, according to Cicero<sup>d</sup>, *The order of the Publicans consisted of the choicest of the Roman Knights, was the ornament of the city, and the support of the common-wealth.* Hence it is evident, that though St. Matthew, in all appearance, was a Jew; yet he could not be of the meanest of the people, since he had been admitted to so considerable a post. These few reflections and instances may serve to shew, how false and groundless the objections are, that were urged by the Heathens against the Apostles, as if they had been a parcel of *weak* and *silly* men. Hence also, on the other hand, it is manifest, that they had neither *learning* nor *authority* enough, as that the wonderful propagation of the gospel throughout the world could be ascribed merely to their own power and wisdom.

However this be, in reading the New Testament, we must have always in our minds, That the *gospel* was at first preached by the Jews, and in Judea, the Evangelists and Apostles having been all of that nation; (excepting St. Luke, who was born at Antioch in Syria, and concerning whom it is not well known whether he was a Jew, or a Heathen, when he embraced the Christian religion. It is very likely that he was a Heathen by birth, but a Jewish proselyte, as we have observed in our preface on his gospel, and in St. Paul's epistle to the Colossians). For this reason, we meet, in the New Testament, with frequent allusions to the Jewish customs and ceremonies. Their *proverbs* and *moral* sayings are often made use of; and for want of being acquainted with the style of the inspired writers, we are apt to be at a loss, and look for mysteries where there are none, by understanding *literally* what is only an *allusion* to some custom or saying of the Old Testament.

The author of the *new covenant* proceeded in the same manner as the legislator of the *old* had done before. God's design in giving the children of Israel a law, being to distinguish them from the rest of the world by a particular kind of worship; he adapted, in the best manner that can be conceived, the *ordinances* he gave that people, to their state and circumstances. Whatever might lead them into idolatry, that he forbid upon the severest penalties. But lest they should, at the same time, have an aversion for the religion he instituted, he was therefore pleased to appropriate to his worship, some of the *harmless* customs and ceremonies that

<sup>d</sup> — Flos equitum Romanorum, ornamentum civitatis, firmamentum reipublicae, Publicanorum ordine continetur. *Orat. pro Plancio.*

were received among those nations, whom the Israelites had conversed with. The same method was observed by JESUS CHRIST in his establishment of the religion which he revealed to mankind. Though circumcision was a seal and token of the ancient covenant, yet the Mediator of the new was circumcised, that the Jews might have no manner of pretence for rejecting him: and, for the same reason, all other things relating to him were performed according to the law of Moses. The baptism of John assured men of pardon, provided they repented of their iniquities. The Son of God had undoubtedly no need of it; yet we find that he desired to be baptized, not only that he might thereby authorize the *ministry* of his forerunner, but more especially, that he might by this means fulfil all righteousness; *i. e.* omit no custom that was practised by the Jews. JESUS CHRIST being the accomplishment of the law, it consequently ceased to be in force at his coming: But as it was not then a proper time to reveal this *mystery*, our Saviour therefore observed the law with great exactness, and even constantly went up to Jerusalem at the *solemn* feasts. If he is sometimes accused of breaking the *sabbath*, he answers all objections of that kind, with such reasons and instances, as ought to have convinced at once those that made them, that they were guilty both of calumny and superstition. From these several particulars it appears, how necessary it is, for the right understanding of the New Testament, to be furnished with such parts of learning, as have been mentioned above.

II. The condition mankind was in, at the time of JESUS CHRIST's appearance in the world, may very fitly be represented under the idea of a person afflicted with a deadly distemper; and the coming of our blessed Redeemer be considered as the critical time, which was to decide either the death or cure of the diseased person. What therefore John the Baptist said of the Jewish nation, that *the axe was laid unto the root of the tree*<sup>f</sup>, hath in other words, been said by St. Paul<sup>g</sup>, of all the inhabitants of the world. The best part of the universe was *without* God<sup>h</sup>; idolatry, which then generally prevailed, being the most inexcusable sort of *atheism*<sup>i</sup>, because not content with not acknowledging the true God, it rendered to creatures a worship that was only due to the Almighty Creator of all things. It is indeed no wonder, that since the heathen

The state of mankind, and of the Jewish nation in particular, at the time of our Saviour's appearance.

<sup>e</sup> Matth. iii. 15.    <sup>f</sup> Matth. iii. 10.    <sup>g</sup> Rom. i. 18.    <sup>h</sup> Eph. ii. 12.    <sup>i</sup> Ibid.  
 Αθεοι ἐν τῷ κόσμῳ.

worshipped for their gods monsters of *uncleanness*, and of all kinds of *injustice*, they should give themselves up to the most enormous vices, as we are told by St. Paul they did<sup>k</sup>. But, on the other hand, the Jewish nation, that had been so highly favoured by Almighty God, was neither more holy, nor less vicious than the rest of the world, as the same Apostle observes in several parts of his epistles<sup>l</sup>. We do not find indeed that they were ever guilty of idolatry, after their return from the Babylonish captivity. But they had fallen into several other heinous crimes, whereby they no less deserved the wrath of God, or the compassion of the great lover and physician of souls. Though God had, by a very special favour, committed his holy oracles to them, yet they had been so ungrateful as to slight and neglect so valuable a treasure. For after the gift of prophecy ceased among them, and their Rabbins and Scribes came to interpret and comment on the *sacred* writings they adulterated them to that degree, that they rendered them of none effect by their false *glosses*, and foolish *traditions*<sup>m</sup>. They made the essence of their religion to consist in ceremonies, while they trod under foot the weightier matters of the law, and their worship was resolved into a set of formal shews and hypocritical pageantry. Puffed up moreover with arrogance and pride at this their specious outside, and for having a law, which would indeed have promoted their glory and happiness, if they had stuck to the true sense of it; they fancied they had a right to hate and despise the rest of mankind, with whom they agreed in no one point, but in an extreme corruption of manners. Those authors that are most jealous of the glory of the Jewish nation, for instance, Josephus, have given a most shocking description of it, in this respect.

The account we have here given of the moral state of the Jews, affords us an occasion of admiring the excellent method God was pleased to follow, when he sent his Son into the world. For hence it is evident, that it was absolutely necessary the Messiah should have such a *forerunner*, as John the Baptist was. Before any precepts can be instilled into men's minds, it is proper that the errors and prejudices which they labour under, should be removed: to the end that the obedience, which they render to God, may be the effect of deliberation and choice: but when their corruption is come to an exorbitant height, and their understandings are clouded with a thick darkness, we must create in them

The necessity of a forerunner.

<sup>k</sup> Rom. i. 21. &c.

Matth. xv. 3, 4, 5, &c.

<sup>l</sup> Ibid. ii. 17. 21. iii. 9. Ephes. ii. 3. Titus iii. 3.

a *new heart*, and disperse all the obstacles, which prevent them from admitting the light of the truth. Before our *lands* are sown, they must be grubbed, cleared and plowed. Above all, the doctrines of the gospel were of that nature, that they could not be received but by persons well disposed, because they were contrary to all the passions and prejudices of men, and especially to the pride and sensuality of the Jews. This made JESUS CHRIST say to them<sup>n</sup>, *Men loved darkness rather than light, because their deeds were evil.* And in another place, *How can ye believe, which receive honour one of another?*<sup>o</sup> It was then suitable to the dignity of the Son of God, and expedient for the interest of the Jews, that JESUS CHRIST should have a forerunner, that might go before him in the spirit and power of Elias, to prepare the way of the Lord. For, if notwithstanding all this, our blessed Saviour met with so much obstinacy among the greatest part of the Jewish nation, is it not very probable that it would have been universal, had it not been for the preaching of John the Baptist? This method was, in short, absolutely necessary either to bring about the conversion of the Jews, or that they might be entirely without excuse, if they persisted in impenitence and unbelief.

The extreme corruption of that people, and the great care God was pleased to take, of removing all the obstacles that might any way prevent their conversion, help us moreover to discover the reason why JESUS CHRIST made use sometimes of very harsh expressions, when he addressed himself to them, and particularly to the Pharisees. It is somewhat surprising to find, at the entrance of a dispensation full of *grace* and *mercy*, the blessed Author of it, who was certainly the meekest person upon earth, using very hard, and seemingly injurious words; as when he calls the Jews, an *evil and adulterous nation*<sup>p</sup>, and stiles the Pharisees, *hypocrites, a generation of vipers*, that presumed to set their *traditions* and *maxims* above the *law* of God. But our wonder ceases, when we consider that the last stroke was now to be given, and no more measures were to be taken with a people, that had so shamefully slighted and abused all the means which God had used for their conversion. For, 1. They had the predictions of the prophets, wherein were set down the characters of the Messiah; and that the greatest part of them agreed to Jesus of Nazareth, is what they did not deny. 2. John the Baptist was come with the same spirit and

<sup>n</sup> John iii. 19.<sup>o</sup> Ibid. v. 41.<sup>p</sup> Matth. xii. 34, 39.

power, as had been foretold by the same prophets; he had exhorted them to repentance, and warned them that the Messiah was at hand. 3. JESUS CHRIST came at the very time the Jews professed to be in expectation of their Messiah, and appeared with all the *external* and *internal* marks, wherewith he had been described. But they rejected him, as they had done before John the Baptist, and made them both alike the objects of their derision and their calumnies. So far certainly ought we to be from wondering at the heavy censures which JESUS CHRIST passes upon a people so wickedly inclined; that, on the contrary, we shall, upon a due examination, find his language to them had an equal mixture of kindness and severity. These few reflections may serve to clear up several passages in the gospel; but we must descend to a more particular account of the Jewish nation, and go on from their *manners* to the consideration of their outward *state* and *polity*.

III. We may consider the Jews with regard both to their *civil* and *ecclesiastical* state. The Jewish nation in general was the posterity of Abraham, Isaac, and Jacob. This the Scripture often takes notice of, to distinguish the people of God from the posterity of Ishmael, who was also the son of Abraham by Hagar. The Jews were also named Israelites, or the *children of Israel*, which was the surname of Jacob; that they might not be confounded with the descendants of Esau the brother of Jacob, and son of Isaac. They were moreover called Hebrews, either from Heber one of Abraham's ancestors, or from a Hebrew word of the same sound, that signifies *passing* or *crossing over*<sup>9</sup>: because Abraham passed over the river Euphrates, when in obedience to God's command, he came from Ur of the Chaldees into the land of Canaan. After the carrying away of the *ten tribes* into captivity, the two remaining *tribes* were most commonly known by the name of Jews, [*Judæi*] so called from the tribe of Judah, which remained in possession of the regal authority, and out of which the Messiah was to be born: Perhaps this name was not given them till after their return from the Babylonish captivity.

Never did any nation receive more extraordinary favours from the hand of God, and never did any one render itself more unworthy of them. God had no sooner brought them out of Egypt *with a strong hand and a stretched out arm*, but their ingratitude appeared by their idolatry and continual

<sup>9</sup> עָבַר Transitus, trajetctus.



murmurings in the *desert*. When the descendants of these rebels were put in possession of the *land of promise*, they followed the steps of their forefathers, turned idolaters, and proceeded to that unbridled licentiousness, as to prefer *anarchy* before the government of God's own establishing. God delivered them up frequently to the fury of their enemies, as a punishment for their crimes, and to make them see the error of their ways. He raised up from time to time *deliverers*, which were so many *forerunners* of the great Redeemer of mankind. Uneasy at having God for their king, and weary at being governed by his *judges*, they demanded a king to judge them like other nations; fulfilling thereby, though undesignedly, the purposes of the Almighty, who had ordained that the Messiah should be born of a *royal* family. They obtained their request, and yet made an ill use of that favour. After the death of David, who was a type of the Messiah, and to whose family God had annexed the *regal* authority, because out of it was the Christ to be born, ten *tribes* revolted against Rehoboam, and chose for their king Jeroboam, of the *tribe* of Ephraim; a revolt permitted by God as a punishment for Solomon's idolatry.

This schism, which lasted above two hundred years, ended at last in the captivity of the *ten tribes*<sup>r</sup> which were carried away by Shalmaneser into Assyria and Media; whereby were executed the *judgments* of God against that nation. It doth not appear from history that they ever returned into their own country, at least all of them, though we find it asserted by some *modern* Jews, and *ancient* fathers of the church<sup>s</sup>. It is true that mention is often made in the New Testament of the *twelve tribes*<sup>t</sup>, and that St. James directs his Epistle to them; but it cannot be concluded from these passages, that they were then gathered together: all that can be inferred from them, is, that they were still in being. Perhaps the whole body of the Jewish nation retained the name of the *twelve tribes*, according to the ancient division, as we find the disciples called the *twelve* after the death of Judas, and before the election of St. Matthias<sup>u</sup>, as we have observed on the Epistle of St. James. There were moreover Jews enough of the *ten tribes* mixed with that of Judah, or dispersed into several parts of the world, to give the *sacred* writers an occasion of speaking of the *twelve tribes*, as making but one *body* with the Jewish nation. What Josephus says concerning the

The captivity  
of the ten  
tribes.  
A. C. 713.

<sup>r</sup> 2 Kings xvii. 6, 7.

<sup>s</sup> See Dr. Hody de vers. 70 Interpr. p. 79.

<sup>t</sup> Matth. xix. 28. Luke xxii. 30. Acts xxvi. 7. James i. 1.

<sup>u</sup> John xx. 24.

Samaritans<sup>x</sup>, that they stiled the Jews their brethren, as long as they were prosperous, and called themselves the posterity of Joseph, gives us reason to believe that there was abundance of Israelites among them, since the Cuthaeans could have had no manner of pretence for saying any such thing; and accordingly he expressly says elsewhere<sup>y</sup>, that in the time of Alexander the Great, Samaria was peopled by Jewish deserters. The same Historian relates upon the authority of Aristæas<sup>z</sup>, that the high-priest Eleazar sent Ptolemy Philadelphus king of Egypt, six men of each *tribe*, to make that *Greek* translation of the holy scriptures which goes by the name of the LXX; from which it is evident that there was a considerable number of Jews of the *ten tribes* mixed with those of Judah and Benjamin. We own that this account of the version of the LXX, is justly looked upon as a forgery, as we shall have occasion to shew hereafter. But then, unless it had been true that there were at that time a great many Israelites of the *ten tribes*, among those of Judah and Benjamin, the falsehood would have been so very palpable, that every one could have discovered it. Josephus tells us in the same place, that Ptolemy informed the high-priest Eleazar by letter, “That there were great numbers of Jews “in Egypt, that were brought captives thither by the Persians.” A heathen author<sup>a</sup> quoted by Josephus, affirms that the Persians had carried several thousands of Jews into Babylon, from whence it is natural to conclude, that a considerable number returned home with the others, when they were set at liberty by Cyrus. But, without having recourse to the authority of Josephus, we are assured from scripture that the *ten tribes* were not confined to Persia or Media. For it appears from the II. book of Chronicles<sup>b</sup>, that in the reign of Josiah, there were great numbers of Israelites in Palestine, and particularly of the tribes of Simeon, Manasseh, and Ephraim, since the Levites collected money from them for repairing the temple. It may also be inferred from the IXth chapter of the 1st book of Chronicles<sup>c</sup>, where we find the Israelites distinguished from the Jews, and mention made of the *tribes* of Ephraim and Manasseh, that several persons belonging to the *ten tribes* fled into Judea, when the rest of their countrymen were carried away captive. The prophet Jeremiah<sup>d</sup> when he foretold the return from the Babylonish captivity, declared likewise, that *at that time*,

<sup>x</sup> Joseph. Antiq. l. ix. c. 11. and l. xi. c. 8.

<sup>y</sup> Joseph. Antiq. l. xi. c. 8.

<sup>z</sup> Id. l. xii. c. 2.

<sup>a</sup> Heccæus ap. Joseph. contra Appion. p. 1049.

<sup>b</sup> 2. Chron. xxxiv. 9.

<sup>c</sup> 1 Chron. ix. 3.

<sup>d</sup> Jer. l. 4.

*the children of Israel should come, they and the children of Judah together, and seek the Lord their God.* The same thing is further evident from the *gospel*. Anne the daughter of Phanuel, mentioned by St. Luke<sup>c</sup> was of the *tribe* of Aser. St. Matthew says<sup>f</sup> that JESUS CHRIST went and preached *in the borders of Zabulon and Nephthalim, that it might be fulfilled which was spoken by Esaias the prophet, saying, the land of Zabulon, and the land of Nephthalim hath seen great light.* It may indeed be said that the *tribe* of Judah and the remains of that of Benjamin took possession of these countries after their return from the captivity. But this opinion cannot well be reconciled with the contemptuous manner with which the Jews treated the Galileans, and their extreme aversion for the least mixture with the Gentiles. It is manifest from the whole tenor of the *gospel*, and the testimony of Josephus<sup>g</sup>, that though the Galileans professed the Jewish religion, and had some dealings with the Jews, yet that they were looked upon by the latter as persons of quite a different character from themselves. It is moreover evident from the same authors, that Galilee was a very populous country, which could not possibly have been, if it had been peopled only by colonies sent thither from the *tribe* of Judah, whose country was large enough to hold them all. It is then very probable, that the cities of Galilee were peopled with such of the *ten tribes*, as remained in the land, or had returned thither from several parts, upon different occasions.

The *tribe* of Judah did not continue more faithful to God, than Samaria, the *metropolis* of the kingdom of Israel had done. Accordingly they were alike severely punished for their disobedience, by being<sup>b</sup> often delivered into the hands of their enemies, and at last all carried away captive by Nebuchadnezzar in the 19th year of his reign. Nebuzaradan, the captain of his guard, having taken and destroyed the city and temple of Jerusalem, carried away Zedekiah the last king of Judah, captive to Babylon, with such as survived their unhappy country, excepting some of their poorest, whom he left to dress and till the ground. Their number must notwithstanding have been pretty considerable. For they are stiled a *people*; they inhabited several towns; and Nebuchadnezzar appointed Gedaliah a very famous man for their governor, since all the Jews, who had fled for

The captivity  
of the tribe of  
Judah.

A. C. 606.

598.

588.

<sup>c</sup> Luke ii. 36. <sup>f</sup> Matt. iv. 13, 15, 16. <sup>g</sup> Joseph. de Bell. Jud. l. iii. c. 2.  
<sup>b</sup> 2 Chron. xxxiii. 2. xxxvi. 6. 17. 2 Kings xxiv. xxv. Jer. lii.

refuge among the Moabites, Ammonites, Idumæans, and other neighbouring nations, came and implored his protection. As soon indeed as this president had been barbarously murdered by the treachery of Ishmael, the greater part of them being afraid of falling into the hands of the Chaldeans, went down into Egypt; though God had given them an express prohibition to the contrary by his Prophet Jeremiah<sup>i</sup>, because he was desirous of keeping together these remains of Judah.

However this be, after the captivity of Babylon had lasted *seventy* years, according to the prophecy of Jeremiah<sup>k</sup>, it

ended with the empire of the Chaldeans, which was

A. C. 530. destroyed by Cyrus the founder of the Persian

monarchy. This prince being moved thereto by God, in a special manner, signalized the first year of his reign over the Babylonians, by his edict in favour of the Jews: fulfilling thereby the prophecy of Isaiah<sup>l</sup>, which as Josephus pretends<sup>m</sup>, Cyrus himself had read. Thus much is plain from *scripture*<sup>n</sup>, that he acknowledges, it was by God's order, he set the Jews at liberty, and caused the city and temple of Jerusalem to be rebuilt. However, this work was but just begun during the life-time of Cyrus, who was wholly taken up with his war against the Massagetæ, wherein he fell. It was afterwards interrupted and stopped<sup>o</sup> for several years, under the reigns of some of Cyrus's successors, by the treachery and calumnies of the Samaritans or Cuthæans, the professed and perpetual enemies of the Jews. So that the temple could not be finished till the reign of Darius the son of Hystaspes<sup>p</sup>, nor Jerusalem rebuilt till the time of Artaxerxes his successor, according to the opinion of the most famous Chronologers. About these times prophesied Haggai, Zechariah, and Malachi, the last of the prophets, with whose writings the Jewish canon ends. This is necessary to observe in relation to the New Testament, because neither the *sacred* authors, nor Jesus Christ, have quoted any other books but what were in that *canon*.

The Jews after their return from the Babylonish captivity, remained in subjection to the kings of Persia, till the time of Alexander the Great. Though they were tributary to them, yet they enjoyed the free exercise of their religion, and were governed by *kings* of their own nation. Josephus relates<sup>q</sup> that Alexander the Great being highly incensed against the

<sup>i</sup> Jer. xli. xlii. xlii.

<sup>k</sup> Jer. xxix. 10.

<sup>l</sup> Isa. xlv. 28. xlv. 13.

<sup>m</sup> Jos. Ant. Jud. l. vi. c. 1.

<sup>n</sup> 2 Chron. xxxvi. 22, 23. 1 Zra i. 1, 2.

<sup>o</sup> Ezra iv.

<sup>p</sup> Ezra vi. vii. Euseb. Chron.

<sup>q</sup> Josephus Antiq.

Jud. l. xi. c. 8.

Jews, because they had refused him assistance, had resolved to go and lay siege to Jerusalem; but that as he was marching towards it, his anger was immediately turned into a reverend awe at the sight of Jaddus the high-priest, who came out to meet him in his *pontifical* robes, and that he granted the Jews all the privileges they required of him. We are not indeed obliged to give credit to all the fine things Josephus hath advanced in this part of his history. But thus much is certain, from that time the Jews began to *hellenize*<sup>r</sup>; that the Greek tongue, spoken by the Macedonians, became more common among them; and that they also embraced some of the opinions of the Greek philosophers, as the *transmigration* of souls for instance. We find some steps of this notion even in the New Testament, as in St. Luke xvi. 23, where there is an account of the abode of departed souls, conformable to the Grecian Philosophy, and in St. John ix. 2, where we find an allusion to the *pre-existence*, and *transmigration* of souls. It is moreover evident from the *apocryphal* writings<sup>s</sup>, from Philot<sup>t</sup>, Josephus<sup>u</sup>, and the Thalmudists, that the Jews, especially the Pharisees, had learned and followed the Grecian Philosophy, ever since their conversing with the Greeks under Alexander the Great, the Ptolemies and Seleucidæ his successors, who reigned in Egypt and Syria. After the death of this illustrious monarch, the administration of the common-wealth of Israel came into the hands of the high-priests, and was sometimes protected, and at other times oppressed by the kings of Egypt and Syria its neighbours, who became successively masters of it. Ptolemy Lagus<sup>x</sup>, king of Egypt and successor of Alexander the Great, surprised Jerusalem, and carried several thousands of Jews with him prisoners into Egypt, where they were followed by several others, who were induced to go thither, upon account of the great trust Ptolemy reposed in them. Ptolemy Philadelphus had a great kindness for them, and gave several thousands leave to return into their own country. They underwent very great hardships, during the long and continual wars between the kings of Egypt and Syria. But their religion and state never were in so great danger, after their return from the Babylonish captivity, as under Antiochus Epiphanes. What a terrible persecution that cruel and impious prince raised against them, is so well known, that we need not give an account of

A. C. 170.

<sup>r</sup> See Euseb. Chron. & Præpar. Evang. vii. 14, & viii. 10.

vii. 17.

<sup>t</sup> Philo Passim.

<sup>x</sup> Jos. Antiq. Jud. l. xii. c. 1.

<sup>s</sup> Wisdom

<sup>u</sup> Jos. de Bell. Jud. l. ii. 12.

it here; nor of the valour and heroic zeal of the Maccabees, who then freed them from it. A few years after, the regal authority and the priesthood were united in Aristobulus, the son of Hyrcanus<sup>y</sup>, who had shaken off the yoke of the Macedonians, destroyed the temple of Gerizim, sacked several towns in Syria, and forced the Idumæans to be circumcised, for which reason they were thenceforward looked upon as Jews. We may observe by the by, that it came likewise to pass about the same time that Onias, exasperated at seeing the high-priesthood given to Alcimus, who was not of the sacerdotal race, went into Egypt, and got Ptolemy Philometor's leave to build a *temple* there upon the model of that at Jerusalem. Thus the Jews came to have three *temples* that rivalled one another, one at Jerusalem, another at Gerizim in Samaria, built by the permission of Darius, and afterward of Alexander the Great; and that of Onias in Egypt.

The Jewish state remained in this condition till the time of Pompey the Great, who deprived Hyrcanus of his crown, leaving him however in possession of the priesthood, and invested with princely power, and made the Jews tributary to the Romans<sup>z</sup>. Thus did the Jews forfeit their liberty, by means of the factions of these very Asmonæans, whose valour had procured it for them before<sup>a</sup>.

Julius Caesar having defeated Pompey, he continued Hyrcanus high-priest, and gave the government of Judea to Antipater, an Idumæan by birth, but a Jewish proselyte, and the father of Herod surnamed the Great<sup>b</sup>, who was afterwards king of the Jews. Antipater divided Judea between his two sons, bestowing upon Phasaël, who was the eldest, the government of Jerusalem; and that of Galilee, upon Herod, his second son: who, being naturally bold and active, was not long without shewing the greatness of his mind; for he cleared his country of the robbers it was infested with, and signalized his courage against Antigonus the competitor of Hyrcanus in the priesthood, who was set up by the Tyrians. Mark Anthony ratified these regulations of Antipater, and gave his two sons the name of Tetrarchs, or Princes<sup>c</sup>. In the mean time the Parthians having invaded Judea carried away captive Hyrcanus, and Phasaël, Herod's brother<sup>d</sup>. Whereupon Herod, giving up all for lost, fled to Mark Anthony at Rome, who, with the consent of the Senate, bestowed upon

Concerning the Herods, and first of Herod the Great.  
A. C. 48.

A. C. 40.

<sup>y</sup> Jos. Antiq. Jud. l. xiii. c. 19. <sup>z</sup> Lami Appar. Chron. p. 11. <sup>a</sup> Jos. de Bello Jud. l. i. c. 5. <sup>b</sup> Jos. Antiq. xiv. 2. 12. <sup>c</sup> Jos. Antiq. xiv. 23. & de Bell. Jud. l. ii. 8. <sup>d</sup> Id. Antiq. xiv. 25.

him the title of King of Judea<sup>e</sup>, which he designed to beg for Aristobulus the brother of Mariamne, and grandson of Hyrcanus, of the Asmonæan family. He kept himself in possession of this dignity by the help of the Roman arms, notwithstanding the faction of Antigonus, who had the greatest part of the Jewish nation on his side<sup>f</sup>. The intestine war that happened upon this occasion, and lasted for about three years, brought Judea to the very brink of destruction. Jerusalem was taken, the temple plundered and ravaged, and a dreadful slaughter ensued on both sides. Though Herod got the better, yet he was not well settled on his throne, so long as he had the displeasure of Augustus to fear, after the overthrow of Mark Anthony, with whom he had sided. However he was continued by Augustus in his government of Judea.

If this prince may be said to have had any good qualities, his vast magnificence in buildings must be reckoned as one. This manifestly appeared in his founding or repairing several cities<sup>g</sup>, to which he gave the names of Augustus Caesar, and Agrippa: as for instance, Samaria which he called Sabasteh<sup>h</sup>, that is Augusta; Turris Stratonis<sup>i</sup> which he named Cæsarea, different from that other Cæsarea which Philip the Tetrarch honoured with that name out of respect to Tiberius Caesar, and which for that reason is stiled in the New Testament, Cæsarea Philippi<sup>k</sup>. But the greatest glory and ornament of Herod's reign, in this respect, was the building of the temple of Jerusalem anew, which had been rebuilt about five hundred years before by Zerubbabel. The reason alledged for this undertaking, was, that the second temple was sixty cubits lower than Solomon's<sup>l</sup>. When he acquainted the Jews with his design, they were alarmed at it, thinking that it would be both difficult and dangerous to put such a thing in execution, and moreover judging it unlawful to meddle with a temple which God had restored to them in so wonderful a manner. Besides, they were afraid that the *divine service* would have been interrupted for a considerable time, while this new temple was a building. But Herod removed their fears, by assuring them that the old temple should remain untouched, till all the materials for the new one were got ready. And accordingly it appears from history, that the *divine service* was performed all the time the new one was building, or rather the old one repairing. Josephus observes<sup>m</sup>, that

<sup>e</sup> Jos. Antiq. Jud. l. xii. c. 26.  
de Bell. Jud. l. i. c. 16.

<sup>f</sup> Dio. Hist. l. 49. p. 463.

<sup>g</sup> Jos.

<sup>h</sup> Id. Antiq. l. xv. c. 11.

<sup>i</sup> Id. ibid. & c. 23.

<sup>k</sup> Matth. xvi. 13.

<sup>l</sup> Jos. Antiq. l. xv. c. 14.

<sup>m</sup> Id. ibid.

Herod, “durst not presume to enter into the *holy place* himself, because not being a priest, he stood prohibited by law, but that he committed the care of this part of the work to the priests themselves;” from whence it plainly appears, that place was not pulled down, but only some alterations made in it. The same is further evident from the gospel<sup>n</sup>, wherein it is said, *Joseph and Mary went to Jerusalem every year of the feast of the passover*, which was celebrated in the temple, and that they went thither with *Jesus Christ according to custom*. Had there been any interruption in that matter, the Evangelist could not have used that expression. And therefore the Jews never make mention of any more than two temples, looking upon Herod’s, only as Zerubbabel’s repaired, though it might justly have been reckoned a new temple, both upon the account of the magnificent buildings he added to it, and the rich materials he used; which, whilst the disciples of JESUS CHRIST were once admiring<sup>o</sup>, he took an occasion from thence of foretelling the ruin of that temple. This magnificence the prophet Haggai<sup>p</sup> had an eye to, when he declared that *the glory of this latter house was to be greater than that of the former*. But notwithstanding all the beauty and sumptuousness of Herod’s temple, this prophecy was not fulfilled but by JESUS CHRIST’S coming into it; He, who was the true temple of God, and of whom that of Jerusalem was no more than a very imperfect figure, as St. Paul<sup>q</sup> and JESUS CHRIST himself<sup>r</sup> do intimate. How noble soever the descriptions are<sup>s</sup> which the Jews have given us of Herod’s temple, yet they unanimously agree<sup>t</sup> that there were several things wanting in it, as well as in that of Zerubbabel, which were the chief glory of the first temple; that is, the *Ark of the covenant*, wherein were put the two *tables* of the law, with the *pot of manna*, and *Aaron’s rod* that budded; the *Urim* and *Thummim*; the *cloud*, or *Shecinah*, which was a token of the *divine Presence*; the *spirit of prophecy*; and the *holy anointing oil*. Of all these there were but faint representations, and imperfect copies in the second temple, as is owned by the Rabbins themselves. And therefore Haggai’s prophecy was applied to the Messiah by the ancient Jewish doctors<sup>u</sup>, who say, that the *glory* of the second temple consisted in this, that it was honoured with the Messiah’s presence. Josephus tells

<sup>n</sup> Luke ii. 41, 42.    <sup>o</sup> Matth. xxiv. Mark xiii. 1. Luke xxi. 5.    <sup>p</sup> Hag. ii. 9.

<sup>q</sup> Coloss. ii. 9.

<sup>r</sup> John ii. 21.

<sup>s</sup> Jos. Antiq. Jud. l. xv. c. 14.

<sup>t</sup> Thalmud. ap. Lightfoot, tom. ii. Opp. p. 275.

<sup>u</sup> Aben-Asra ap. Deyling Obs. Sacr. Part. iii. Obs. 20.



us<sup>a</sup>, that Herod set about this work in the eighteenth year of his reign; and finished it in the space of nine years and a half. Which must necessarily be understood of the walls and main body of the building; and not of all its parts and ornaments, since the same *historian* relates in another place, that it was not quite finished till the time of Agrippa the younger, the grandson of Herod, that is about sixty years after the birth of JESUS CHRIST. We have no reason therefore to be surprised at what the Jews told JESUS CHRISTY, that *this temple was forty and six years in building*, since if we reckon from the eighteenth year of the reign of Herod, [when he undertook to rebuild the temple] to the thirtieth year of JESUS CHRIST, [in which this dispute happened between him and the Jews] we shall find just *forty-six years*. It is more natural to put this sense upon the words of the Jews, than, as others have done, to compute those forty-six years from the order given by Cyrus for rebuilding the temple, to the finishing of it; because by this last calculation those years cannot well be made out.

Josephus relates that the people were overjoyed to see the work completed, and that they offered numerous sacrifices upon that occasion. How great a shew soever there might be of religion in this undertaking, yet it could by no means make amends for the miseries which that unhappy people suffered from the impieties, and above all from the cruelties of Herod. If he built a temple in honour of the true God, he erected several, on the other hand, to false deities, in order to ingratiate himself with Augustus and the Romans<sup>z</sup>. But his prevailing character was an extreme inhumanity, and the most enormous cruelty.

Though Josephus hath extolled, as much as possible, the good qualities of Herod, yet he could not conceal his crimes and vices, and above all his horrid cruelty. He imbrued his hands in the blood of his wife, of his children, and of the greatest part of his family: of so restless and jealous a temper was he, that he spared neither his people, nor the richest and most powerful of his subjects, nor even his very friends<sup>a</sup>. He was naturally so suspicious, that he put the *innocent* to the torture, for fear the *guilty* should escape<sup>b</sup>. It is justly wondered at, that Josephus should make no mention of the slaughter of the infants at Bethlehem<sup>c</sup>, which was done by Herod's order, not long after our Saviour's birth. To

<sup>a</sup> Jos. Ant. l. xv. c. 14.

<sup>y</sup> John ii. 20.

<sup>z</sup> Jos. Ant. l. xv. c. 12, 13.

<sup>a</sup> Jos. Ant. l. xi. cap. 11. & de Bell. Jud. l. i. p. 17.

<sup>b</sup> Jos. Ant. l. xi. cap. 11.

<sup>c</sup> de Bell. Jud. l. i. p. 19.

<sup>c</sup> Matth. ii. 16.

account for this omission, some learned men have imagined, that this massacre having been done privately from house to house by a few soldiers, it made no great noise, or else was not set to Herod's account<sup>d</sup>. But it is most probable that Josephus knew nothing of it, since he found it not in the Memoirs of Nicolaus Damascenus, an historian of those times; whom he himself charges with having palliated and disguised the most notorious and extravagant cruelties of Herod<sup>e</sup>. It seems however not to have been unknown to a *heathen author*<sup>f</sup>, who speaks of it (though confusedly,) in the following manner: "*Augustus having been informed, that among some children, which Herod had ordered to be killed in Syria, (he should have said Judea) he did not spare one of his own sons, said, that it was much better to be Herod's swine than his son,*" alluding to the Jewish custom of not eating swine's flesh. However this be, as Herod was a Jew, he could not be the author of so barbarous a cruelty without making himself guilty of the utmost impiety, since he did it with a design to cut off the Messiah, being fully satisfied by the answer which he received from the *chief priests and elders*<sup>g</sup>, that the new-born infant was the promised CHRIST.

His end, and a *very dismal one*, being a visible punishment of his wickedness, closely followed this horrid butchery. He died as he had lived, contriving nothing but mischief, and framing the most bloody and inhuman designs<sup>h</sup>. His death was looked upon as a very happy deliverance, and the tidings of it received with the utmost joy and satisfaction; which that vile monster well foreseeing, he had ordered *all the chief men of the city to be barbarously murdered before he died, that there might be a general mourning at his death*<sup>i</sup>. A Jewish doctor, supposed to be pretty ancient, affirms that the day of his death was kept by the Jews, as a festival<sup>k</sup>. The learned are not agreed about the year of his death; but thus much is certain, that he died 34 years after the expulsion of Antigonus, and in the 37th year from his being declared king of the Jews by the Romans<sup>l</sup>. We shall have occasion to examine this more particularly hereafter, when we come to treat of the chronology of the New Testament.

After having spoken of Herod the Great, it is proper that

<sup>d</sup> Lami Harm. Evang. p. 54.  
Saturn. ii. 4.

<sup>e</sup> Jos. Ant. l. xvi. p. 11.

<sup>f</sup> Macrob.

<sup>g</sup> Matth. ii. 4, 5, 6.

<sup>h</sup> Jos. Ant. l. xvii. cap. 8.

He was parched up with a faint, inward fever, that almost burnt his heart out, and yet scarce sensible to the touch. He was tormented with an *insatiable appetite*, *ulcers and cholicks* in his bowels; *phlegmatick tumours* in his feet and groin; *asthmas, cramps*, &c.

<sup>i</sup> Id. ibid.

<sup>k</sup> Megillath Taanith ap. Usser.

<sup>l</sup> Josephus ubi supra.  
Ann. p. 535. Lami Appar. Chron. p. 73.

we should next give an account of his *sons* and *grand-sons*, as far as is requisite for the understanding <sup>Of the posterity of Herod.</sup> the New Testament. We find *three* of his *sons* mentioned there, between whom, by his last *will* and *testament*, he divided his dominions: viz. Archelaus, to whom he gave the kingdom of Judea, together with Idumæa and Samaria; Herod-Antipas, or Antipater, whom he appointed Tetrarch or governor of Galilee and Peræa; and Philip, whom he made likewise Tetrarch of Ituræa, Batanæa, Trachonitis, Auranitis, and some other countries. It was necessary that Herod's *will* should be ratified by Augustus Cæsar, and it was accordingly done, excepting this, that he would not bestow upon Archelaus the title of *king*, but only that of *Ethnarch*, that is, prince or *chief of the nation*<sup>m</sup>. This name, which had been given before to some of the high-priests, (as to Hyrcanus for an instance,) seems to denote a dignity superior to that of a Tetrarch, but inferior to that of a king, since Augustus refusing to confer this latter title upon Archelaus, was however willing to distinguish him from his brothers by that of Ethnarch. The learned are not agreed about the meaning of the word Tetrarch. But it may be inferred from what hath been just now said, that it was reckoned less honourable than the name of king or prince. In its primary and original signification it implies a *governor of a fourth part of the country*, and this seems to have been the first meaning that was affixed to it<sup>o</sup>. But it was afterwards given to the governors of a province, whether their government was the *fourth part* of a country. or not; as it happened in the case now before us, for Herod divided his kingdom only into three parts. However, the Tetrarchs were looked upon as princes, and sometimes complimented even with the name of kings<sup>p</sup>, but this was a misapplying of the word. Archelaus was acknowledged *king* by the people with vast expressions of joy; but though he had declared that he would not usurp that title, without the emperor's consent yet he soon acted like a king, or rather a tyrant, that is, in a very absolute and arbitrary manner. Augustus had promised him the kingly power, whenever he should make himself worthy of that honour<sup>q</sup>; but he, instead of endeavouring to gain the favour of his sovereign, and the good-will of his subjects, exercised in the very beginning of his reign such cruelties towards them, that not being able to bear his unjust and barbarous dealings, they complained of him to Augustus. It was undoubtedly upon the

<sup>m</sup> Joseph. Antiq. l. xvii. p. 13.    <sup>p</sup> Id. Antiq. l. xiv. p. 22.    <sup>o</sup> Harpocrat. Lexic. p. 330.    <sup>q</sup> Matth. xiv. 9.    Joseph. Antiq. l. xvii. p. 13.

account of the tyrannical temper of this prince, that Joseph and Mary, when they came back from Egypt, and *heard that he reigned in Judea, in the room of his father Herod, were afraid to go thither; and therefore came and dwelt in the city of Galilee called Nazareth*<sup>r</sup>, which was under the jurisdiction of Antipas, a good and mild governor. We cannot exactly tell whether this return of Joseph and Mary happened before, or after Archelaus's journey to Rome to have his father's will confirmed. However, when he came back to Jerusalem, he acted in as tyrannical a manner as ever, so that the chief men of the Jews and Samaritans joined in such grievous complaints against him, that Cæsar banished him to Vienne, a city in Gaul, where he died<sup>s</sup>. From that time Judea was made a province of the Roman empire, and as well as Samaria and Idumæa, governed by Roman magistrates, who had the name of Procurators, the first of whom was Coponius, of the *equestrian* order<sup>t</sup>. These Procurators depended upon the president of Syria, to which Judea and Samaria also were annexed, after Augustus had reduced them into provinces. Quirinus, a Roman senator, was then governor of Syria, and he it was who with the assistance of Coponius put the emperor's commands in execution, by thus reducing Judea and Samaria into provinces. This is the same Quirinus whom St. Luke and Josephus<sup>u</sup> call Cyrenius, who by Cæsar's order, made a taxing in Judea and Syria.

Josephus mentions only this last *taxing*. But it is unquestionably manifest from St. Luke, that there was another ten years before, that is, at the time of our Saviour's birth<sup>x</sup>. It is therefore to distinguish this first taxing from the second, that the Evangelist says, that *this*, which happened at the birth of our Saviour, was made before *that* of Quirinus, which the same divine author makes also mention of in the Acts of the apostles<sup>y</sup>. It is true that St. Luke's words are obscure and ambiguous, for one would think at first sight that they should be rendered, *This first taxing was made when Cyrenius was governor of Syria*<sup>z</sup>. But this translation of them cannot be reconciled with the history of those times; for it appears that, at the time of our Saviour's nativity, it was either Sentius Saturninus or Quintilius Varus, that was president of Syria, and not Quirinus<sup>a</sup>. It may however be supposed, that as it happened sometimes, Quirinus was sent by the emperor into

<sup>r</sup> Matth. ii. 22.

<sup>s</sup> Joseph. Antiq. l. xvii. p. 15.

<sup>t</sup> Id. de Bello Jud.

j. ii. p. 7.

<sup>u</sup> Luke ii. 2.

Joseph. Antiq. l. xviii. p. 1.

For an account of

the nature of the Procurator's office, see Bishop Pearson on the Creed, upon these words, *Under Pontius Pilate*.

<sup>x</sup> Luke ii. 2.

<sup>y</sup> Acts v. 37.

<sup>z</sup> Αὐτὴ ἡ ἀπογραφὴ πρῶτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.

<sup>a</sup> Tertull. adv. Marc. l. iv. p. 19.

Syria with an extraordinary commission to make his first taxing, and was perhaps invested with the title of *governor* or *procurator*, these two names being often promiscuously used by *sacred* and *profane* writers<sup>b</sup>.

But, in short, there is no occasion for having recourse to this supposition, if we do but render the words of St. Luke thus, *This taxing was made before Cyrenius was governor of Syria*. The original will admit of this sense, as well as the other, and therefore we have followed it in our translation after several learned *critics*<sup>c</sup>. Quirinus's taxing had made so much noise, and the memory of it was so fresh in men's minds, when St. Luke wrote his gospel, that he had reason to suppose it had caused the other to be forgotten, since it had been, in all likelihood, less taken notice of, as being no more than a bare enrolling of the citizens' names, without taking an estimate of their estates, as was done by Quirinus; therefore the Evangelist thought fit to distinguish them one from another. For it is to be observed, that when JESUS CHRIST was born, Judea was not tributary to the Romans, as it had been before in the time of Pompey, because Augustus had given it to Herod; but, when after the banishment of Archelaus, it was again reduced into a province, it became of course tributary to the Roman empire, and accordingly an estimation of it was made in order to settle and regulate the taxes and tribute. The reason why Josephus doth not speak of the first taxing mentioned by St. Luke, is, in all likelihood, because it being only an enrolling of the people's names, he did not meet with it in the acts of Nicolaus Damascenus, as having no relation to the life of Herod, which that author wrote. It is probable that this taxing was made according to Augustus's survey of the Roman empire, which he had taken<sup>d</sup>, that he might readily know, how many forces, and what sums of money he could raise in his provinces.

Before we conclude this digression, it will be proper to add a word or two with reference to the *version* and *notes* on Luke ii. 1. where the terms in the *original*, which according to the *letter* signify, *all the habitable earth*, are rendered by, *the whole country*, that is, Judea. We are not ignorant, that some famous authors understand by this expression, that great part of the world then in subjection to the Romans<sup>e</sup>, and that

<sup>b</sup> Lami Appar. cap. 10. sect. iii.      <sup>c</sup> See Perizonius, Dissertat. de Aug. Descript. And Dr. Whitby, in his Comment on this place.      <sup>d</sup> Tacit. Annal. l. i. p. 11. Sueton. Vit. Augusti, cap. ult.      <sup>e</sup> Petron. Satyr. Florus, l. iv. p. 2. s. 1. Dionys. Halicarn.

they actually styled themselves *The masters of the world*<sup>f</sup>. But it is extremely improbable that ever Augustus, or any other emperor, did enrol, or tax the whole Roman empire at once. For, 1. No historian makes mention of any such thing, excepting Suidas, and he is too modern an author to be credited; besides, he has it from an *anonymous* writer. Now can it be imagined that among so many Roman historians, as have been handed down to us, not one should mention this supposed *general taxing* of the whole empire, especially since they have taken notice of several particular ones<sup>g</sup>? 2. Taxing of particular countries, always occasioned abundance of murmurings and discontent, and therefore what noise must a general one have caused? Dio Cassius relates, that Augustus having once attempted to take an account of the value and incomes of some provinces, in order to lay a tax upon them for the maintaining his armies, they declared, that they were resolved rather to undergo the greatest hardships and miseries, than suffer any such thing; so that Augustus was forced to get it done privately and by stealth<sup>h</sup>. Which certainly was very far from being like a public decree for a general tax. It is well known that when Quirinus undertook, by Cæsar's order, to raise a tax in Judea, the Jews could hardly be prevailed upon to submit, and that it caused a very great sedition<sup>i</sup>. Tacitus informs us, that when Cappadocia was reduced to a province, part of the country rebelled upon their being enrolled, in order to be taxed<sup>k</sup>. The emperor Claudius in a speech to the *senate*, speaks of *enrollings* as a very delicate point, though designed only to know the riches of the empire<sup>l</sup>. 3. As St. Luke takes occasion of mentioning this first taxing, when he is speaking of *that* of Quirinus, which was confined to Judea, it is natural to judge of the one by the other: and by *all the world*, to understand only the whole country of Judea, including the Tetrarchies. This way of speaking seems to be very conformable to the stile of this Evangelist. Thus he tells us<sup>m</sup>, that men's hearts shall fail them for fear, and for looking after those things which are coming on *the earth*<sup>n</sup>, that is, on Judea, as is evident from the 23d verse. It is also much more probable that when he tells us, in another place<sup>n</sup>, that Agabus had foretold there should be great dearth *throughout all the world*; he understood thereby only all

<sup>f</sup> Athen Deipnosoph. l. i.      <sup>g</sup> Dio Cassius, p. 56. Monum. Ancyr. Suet. Aug. p. 27.      <sup>h</sup> Dio Cassius, ubi supra.      <sup>i</sup> Joseph. Antiq. l. xviii. p. i. and de Bello Jud. l. ii. p. 8.      <sup>k</sup> Tacit. Annal. l. vi. p. 41.      <sup>l</sup> Acts v. 37.

<sup>f</sup> Gruter. Inscript. p. 592.

<sup>m</sup> Luke xxi. 26.

<sup>n</sup> Τῇ οἰκουμένῃ

the same word as is used chap. ii. p. 1. See Dr. Hammond in loc.      <sup>n</sup> Acts xi. 28.

Judea. It is true some historians<sup>o</sup> mention a famine that happened at Rome in the time of the emperor Claudius; but Rome was not *the whole world*; and this dearth was neither in Egypt nor Cyprus, since according to Josephus<sup>p</sup>, queen Helena sent for provisions from thence to relieve the inhabitants of Jerusalem, who were ready to perish for want of sustenance. You may observe here, that Josephus mentions only Jerusalem, and therefore it may from hence be inferred that the famine was not universal. This way of speaking was not peculiar to St. Luke, for the *sacred* writers of the Old Testament often give Judea the name of *the whole earth*<sup>q</sup>, which the *seventy* most commonly render by *the habitable world*<sup>r</sup>; and they call so not only Judea, which was looked upon as the *earth* by way of eminence, but any other country they are speaking of, as St. Jerome hath observed<sup>s</sup>.

In the mean while, Herod-Antipas and Philip were in peaceable possession of their Tetrarchies. As mention is often made of these princes in the gospel, it will be proper to give some account of them. Josephus<sup>\*</sup> seems not to be consistent with himself, when he speaks of the mother of Herod-Antipas; he calls him sometimes the son of Cleopatra, and at other times of Malthace, which were two of Herod's wives: but this is a matter of very little consequence to our present purpose. He cannot but very improperly be called a king<sup>t</sup>, since he never was so. Herod had indeed in his first *will* nominated him his successor to the kingdom; but he altered it afterwards, and conferred that dignity upon Archelaus, who notwithstanding had it not. Antipas is represented in the New Testament as a very vicious prince, *who added the death of Johu the Baptist to all the evils which he had done*<sup>u</sup>. Josephus gives him no better character<sup>x</sup>. He plainly discovered his incontinence by marrying Herodias, his brother Philip's wife. It must be observed, by the by, that this Philip seems not to have been the Tetrarch of Ituræa, and son of Cleopatra; for according to Josephus<sup>y</sup>, he, whose wife Antipas married, was the son of Mariamne, the daughter of the high-priest Simon. Josephus does not indeed call this son of Mariamne, Philip; but all the Evangelists give that name to *him*, whose wife Antipas married<sup>z</sup>. That historian stiles him only *Herod the brother of*

<sup>o</sup> Dio Cassius, p. 60. Sueton. Vit. Claudii, p. 18.

<sup>p</sup> Joseph. Antiq.

l. xx. c. 2.

<sup>q</sup> כל-הארץ

Deut. xxix. 23. Josh. xi. 23. Jer. i 18.

iv. 20. viii. 16. xxiii. 15.

<sup>r</sup> Οἰκουμένη. Isaiah xlii. 5. xiv 26, &c.

<sup>s</sup> Hieronym. in Esai. xlii. 5.

<sup>\*</sup> De Bello Jud. l. i. c. 20, 21.

<sup>t</sup> Matth. xiv. 9.

<sup>u</sup> Luke iii. 19, 20.

<sup>x</sup> Joseph. Antiq. Jud. l. xix. c. 7.

<sup>y</sup> Id. Antiq. l. xviii.

c. 7. De Bell. Jud. l. i. c. 19.<sup>z</sup>

Matth. xiv. 3. Mark vi. 17. Luke iii. 19.

*Herod (Antipas,) by another mother.* And therefore in the note on that place we have chose rather to follow the Evangelists, who lived in those days, than Josephus, who might easily be mistaken in a fact so long before his time, and besides of very little consequence. There is certainly a vast deal of confusion in the genealogies of Herod's family given us by Josephus<sup>a</sup>. However this be, such a vile thing as the debauching his brother's wife, and basely putting away his own, which was the daughter of Aretas king of Arabia, manifestly shews the character of Herod-Antipas was but very indifferent. The death of John the Baptist, of which he was the author, was a complication of crimes; for he could not commit this murder without great impiety, because John was looked upon as a prophet, and Herod himself seems not to have been ignorant of it. However he was severely and justly punished for this wickedness: for Aretas, to revenge the injury done to his daughter, denounced war against Herod, and utterly routed his army: the generality of the Jews, if we may believe Josephus<sup>b</sup>, were of opinion that this was a just judgment of God upon that prince, and his army, for the murder of John the Baptist; but it is doubted whether this passage be genuine. In what year the death of John the Baptist happened, is not well known; but it is certain that Jesus Christ had *then* preached a considerable time, and done many miracles in Galilee. It may therefore seem strange, that Herod-Antipas should have so little knowledge of what passed in his dominions, as never to have seen Jesus Christ, as the Evangelists tell us<sup>c</sup>. But it may be Herod was absent whilst our blessed Saviour preached in Galilee; accordingly Josephus makes mention of his taking a journey to Rome, before he married Herodias. After his return from thence, he had not the satisfaction of seeing Jesus Christ, though he was very desirous of it. This was indeed a very suspicious kind of curiosity in a prince, who well knew how to disguise his ill designs with a fair outside, and draw the innocent into his snares, as well as oppress them by open force. JESUS CHRIST was so far from gratifying his desire, that he went away into another place, that he might elude and defeat the craftiness and devices of that *fox*, as he is pleased to stile him<sup>d</sup>. Herod could not therefore obtain his desires in this respect, till the time of our Saviour's arraignment and condemnation; when Pilate knowing that Jesus was a Galilean, and consequently belonged to Herod's jurisdiction, sent him to him, intending thereby to do him a pleasure, and also that he might at the

<sup>a</sup> Joseph. Antiq. l. xvii. c. 1.

<sup>b</sup> Id. Ibid. l. xviii. c. 7.

<sup>c</sup> Luke xviii. 8.

<sup>d</sup> Luke xiii. 32.



same time get rid of the trouble of judging him. In what manner he treated him, we are told by St. Luke, who adds *that at that time Pilate and Herod were made friends together, when before they had been at enmity*<sup>c</sup>.

The unlawful marriage which this prince contracted with Herodias, was the cause of his ruin. For that ambitious woman, out of the pride of her heart, not being able to bear that her brother Agrippa, the son of Aristobulus, and nephew of Antipas, should be advanced to the throne, and excel her in splendor, dignity, and power, compelled, in a manner, her husband to go to Rome, and get the like honour and preferment for himself<sup>f</sup>. But Agrippa countermined him, by giving Caligula, who was then emperor, just reason of suspecting his loyalty to him<sup>g</sup>; so that instead of making him king, he banished him to Lyons, and afterwards to Spain. This Herod built or repaired some cities, as Sephoris<sup>h</sup>, which he named Tiberias in honour of Tiberius; and another in Peræa, which was by him called Julias, in memory of Julia the daughter of Augustus. He enjoyed his Tetrarchy forty-three years.

As for his brother Philip, who was Tetrarch of Ituræa, and Trachonitis, mention is made of him only in St. Luke<sup>i</sup>. It is true that St. Matthew and St. Mark<sup>k</sup> speak of one Philip, the brother of Herod; but as hath been already observed, Josephus gives us reason to doubt, whether this was Philip the Tetrarch, or another Herod, that had also the name of Philip<sup>l</sup>. This historian represents Philip as a meek, just, and peaceable prince; and therefore JESUS CHRIST was wont to retire into his dominions, in order to secure himself against the insults and attacks of the Jews<sup>m</sup>. He also built or beautified and enlarged some cities, as Paneas for instance, to which he gave the name of Cæsarea<sup>n</sup>, (and which is commonly called Cæsarea Philippi<sup>o</sup>, that it may thereby be distinguished from another Cæsarea or Turris Stratonis, which lay on the sea-coast;) Bethsaida was likewise enlarged by him, and named Julias. He reigned thirty-seven years; and as he died without issue, Tiberius annexed his dominions to Syria. It remains now to give some account of the grandsons of Herod the Great, as far as is requisite for the understanding of some parts of the New Testament.

Aristobulus, who was put to death by his father's orders, left behind him two sons, of whom mention is made in the Acts of the Apostles and the history of Josephus.

<sup>c</sup> Luke xxiii. 7, 8, 11, 12.

<sup>f</sup> Joseph. Antiq. l. xviii. c. 9.

<sup>g</sup> Id. ibid.

<sup>h</sup> Joseph. Antiq. l. xviii. c. 3.

<sup>i</sup> Luke iii. 1.

<sup>k</sup> Matth. xiv. 3. Mark vi. 17.

<sup>l</sup> Joseph. Antiq. l. xviii. c. 6.

<sup>m</sup> Id. ibid.

<sup>n</sup> Joseph. Antiq.

l. xviii. c. 3.

<sup>o</sup> Matth. xvi. 13.

The first of them was Agrippa surnamed the Great, the son of Mariamne, a princess of the Asmonean race : to him Caligula gave the kingdom of Judea, Idumæa, and Samaria, with the Tetrarchy of Antipas, which was approved of and confirmed by the emperor Claudius, who moreover added to his dominions the territories which had belonged to Philip<sup>p</sup>. This is the same Agrippa who in the Acts is named *Herod the king*<sup>q</sup>, and who, to please the Jews, killed James the son of Zebedee with the sword, and cast St. Peter into prison. Like his grandfather, he was cruel, effeminate, and impious ; and he met also with the same unhappy end, for he was smitten by the hand of God for his crimes<sup>r</sup>. After his death, which occasioned great joy to all his people, Judea became again a province to the Roman empire, and was governed by Cuspidius Fadus ; the son of Agrippa being then too young to be entrusted with the government of a kingdom<sup>s</sup>. The other son of Aristobulus was Herod king of Chalcis, commonly known by the name of Claudius's favourite ; from whom he obtained the privilege of chusing and deposing the high-priests<sup>t</sup>, together with the charge of the *temple*, and the *holy treasure* ; though, in other respects, he had no manner of authority or power in Judea. We find no mention at all of him in scripture.

After the decease of Herod king of Chalcis, Agrippa the Younger, the son of Agrippa the Great, was put in possession of that little kingdom ; the situation whereof, historians are not well agreed about. The most probable opinion is, that it lay between Libanus and Antilibanus. To this prince was likewise committed the keeping of the *temple*, the *holy treasure*, and the *priestly garments*. Before this Agrippa it was, that St. Paul made that noble defence for himself which we read in the xxvith. chapter of the Acts of the Apostles ; where he is always stiled *king*, either upon the account of his being king of Chalcis, as he actually was, or else because he had a great power in Judea, though he was not invested with the supreme authority, since we find that it was in the hands of governors appointed by the Romans, as Festus, Felix, Albinus, and Gessius Florus<sup>u</sup>. The last of whom was the occasion of those grievous disturbances and troubles in that province, which in the end proved the cause of its total ruin and destruction. Agrippa is well known in history by his criminal, or, at least, his too free conversation with Berenice,

<sup>p</sup> Joseph. Antiq. l. xviii. c. 9. and de Bell. Jud. l. ii. c. 8.

<sup>q</sup> Acts xii. 1.

<sup>r</sup> Ibid. c. 23.

<sup>s</sup> Joseph. Antiq. l. xix. c. 7.

<sup>t</sup> Id. ibid. l. xx. c. 1.

<sup>u</sup> Joseph. Antiq. l. xx. c. 8, 9.

the daughter of Agrippa the Great, and consequently his own sister, who before had been the wife of Herod king of Chalcis, his uncle, and was after married to Polemo king of Cilicia<sup>x</sup>, whom she soon forsook, being drawn away by her immoderate and excessive lust. This is the same with him in the Acts of the Apostles <sup>y</sup>. Agrippa was the last king of Herod's race. In what year he died is uncertain; some imagine that he lived till the time of Trajan. This much we know, that he survived his country, and endeavoured to prevent the fall of it by his wise counsels, and prudent administration<sup>z</sup>. But the time appointed for the destruction of that impenitent people was come; they were now become their own enemies, contriving, as they did, their own ruin, by repeated seditions, and continual revolts.

Thus have we brought down the history of Herod and his posterity, to the downfall of the Jewish commonwealth, which happened in the 70th year of the Christian *era*, and 40 years after it had been foretold by JESUS CHRIST.

To finish the account of the state of the Jewish nation as far as it relates to the New Testament, it will be necessary to speak of the Jews that were dispersed in several parts of the earth. There were great numbers of them in Greece, and all the other parts of the Roman Empire, which had at that time no other bounds, but those of the then known world. It is of the *Jews dispersed among the Gentiles*, that the *Jews of Jerusalem* speak, in the seventh chapter of St. John's gospel<sup>a</sup>. Jesus Christ likewise seems to allude to them, when he saith, *he hath yet other sheep*<sup>b</sup>: without excluding nevertheless the Gentiles, who were also to enter into his sheepfold, or to be admitted into his church. Let this be as it will, some of the dispersed Jews were met together from all parts of the world at Jerusalem on the day of Pentecost, after our Saviour's ascension<sup>c</sup>. It was then the critical time, in which the Jews openly professed they were in expectation of the coming of the Messiah. God moreover ordered it so, (that they should now be at Jerusalem) to the intent that the miraculous effusion of the Holy Ghost might be made known to all nations, in order to convince them of the *divine mission* of Jesus Christ, and the truth of the Christian Religion.

To these dispersed Jews it was that St. James and St. Peter wrote their epistles; the former to those of the *twelve*

Of those Jews who were dispersed in several parts of the world.

<sup>x</sup> Joseph. Antiq. l. xx. c. 5.

<sup>y</sup> Acts xxv. 13.

<sup>z</sup> Joseph. de Bello Jud.

l. ii. p. 17, and 24.

<sup>a</sup> John vii. 35.

<sup>b</sup> Id. x. 16.

<sup>c</sup> Acts ii. 5, &c.

*tribes which were scattered* throughout the world; the latter to those in particular that were in Pontus, Galatia, Cappadocia, Asia, and Bithynia. We may judge of the prodigious number of them by what king Agrippa the Elder wrote to the emperor Caligula, to dissuade him from setting up the statue of Jupiter in Jerusalem, and from ordering that he himself should be worshipped there as a god<sup>d</sup>. “Jerusalem, saith he, is the metropolis not only of Judea, but of many other colonies that have been planted from thence. In the neighbouring parts there are abundance of them, as in Egypt, Phœnicia, Upper and Lower Syria; Pamphylia, Cilicia, and several parts of Asia, as far as Bithynia and Pontus. And so in Europe, Thessaly, Bœtia, Macedonia, Ætolia, Athens, Argos, Corinth, and the better part of Peloponnesus. And not only the continent, but the islands also of most eminent note, are filled with Jewish plantations; as Eubœa, Cyprus, Crete; to say nothing of those beyond the Euphrates.”

These words of Philo give a great light to the second chapter of the Acts. And that the case was the same even in the time of Josephus, appears from the speech which Agrippa the Younger made to the Jews, with a design to persuade them not to engage in a war against the Romans; where, among other arguments, he offers this, that “*the Jews, who were scattered over the face of the whole earth, would be involved in their ruin*.” These dispersions of the Jews were owing to particular occasions and causes<sup>e</sup>, but they were undoubtedly the effect of the wonderful wisdom of God, who thereby gave the Apostles an opportunity of preaching the gospel to the Gentiles, because the Jews, who were mixed with, and resided among them, professed to be in expectation of the Messiah. It cannot moreover be questioned, but that this dispersion did very much contribute towards the preserving the body of the Jewish nation, as a lasting monument of the truth of Christianity; since very few of them survived their country, and, such as then remained, were almost entirely destroyed and cut off by the emperor Adrian afterwards.

Having given an account of the Jewish nation, properly so called, it will not be amiss to give an abstract of the history of the Samaritans, who were a branch

Concerning  
the Samaritans.

<sup>d</sup> Vid. Philonis Legationem ad Caium, p. 16. <sup>e</sup> Joseph. de Bello Jud. l. ii. c. 16. <sup>f</sup> You may see an account of the several dispersions of the Jews, and the causes and occasions of them, in the famous Mr. Basnage's History of the Jews.

of the Jews, and of whom mention is often made in the New Testament. The Samaritans were so called from Samaria, which formerly was the capital of a country of the same name, as it was also of the kingdom of the *ten tribes*. Omri king of Israel, by whom it was built, gave it that name, because he bought the hill, on which it stood, of one Semer or Samar<sup>h</sup>. One would be apt to think, by what Josephus says, that Samaria and Sichem were one and the same city, since that historian places Sichem on mount Gerizim, and calls it the capital of the Samaritans<sup>i</sup>. But the most exact geographers make Samaria and Sichem to have been two different cities. This being of little moment, we shall spend no time in examining it. What is certain is this, that Sichem is the same with Sichar in the gospel<sup>k</sup>; the alteration of the name being occasioned, either by changing the letter M into an R, agreeable to the different dialects of the Jews and Samaritans, as the learned have observed; or else by way of reproach, because the Hebrew word Sichar, according as it is written and pointed, signifies several scandalous and ignominious things, *viz.* a *liar*, *mercenary*, *drunkard*, *sepulchre*. We have spoken already of the *schism* of the *ten tribes*, which was the first rise of the extreme aversion the Jews had for the Samaritans, Samaria being the metropolis of the kingdom of Israel, and set up, in a manner, as a rival to Jerusalem. Samaria stood firm, for a considerable time, against the repeated and violent assaults of Benhadad king of Syria; but was, at last, entirely destroyed by Salmaneser king of Assyria, when he carried away the *ten tribes* captive<sup>l</sup>. It seems, nevertheless, to have risen again out of its ruins, since we read that the Samaritans got leave from Alexander the Great, to build a temple upon mount Gerizim<sup>m</sup>, because from thence had been pronounced the *blessings* annexed to the observance of the law of Moses<sup>n</sup>. It became subject to the kings of Egypt or Syria, till it was besieged and taken by Johannes Hyrcanus, the high-priest of the Jews<sup>o</sup>; who defaced and laid it waste to that degree, that (to use Josephus's<sup>p</sup> words) "there was not the least mark left of any building that had ever been there." It was afterwards wholly rebuilt, and considerably enlarged by Herod the Great, who gave it the name of Sebaste, that is Augusta, and who built

<sup>g</sup> 1 Kings xvi. 24, and 2 Kings xxiii. 19.

Hebrew name of its Schomeron.

<sup>k</sup> John iv. 5.

<sup>l</sup> 2 Kings xvii.

<sup>m</sup> Anno 3668. Joseph. Antiq. l. 11. c. 8.

<sup>n</sup> Dent. xi. 29. xxvii. 12.

<sup>o</sup> Anno. 3869.

<sup>h</sup> 1 Kings, ubi supra. The

<sup>i</sup> Joseph. Antiq. l. 11. sub finem.

<sup>p</sup> Joseph. Antiq. l. xiii. 18.

therein a temple in honour of Cæsar Augustus<sup>9</sup>. Lastly, as it was united with the kingdom of Judea, it became with it a province of the Roman empire.

The origin of the Samaritans is well known; and the account which the scripture gives us of it is undoubtedly to be preferred before *that* which we meet with in the Samaritan Chronicle<sup>r</sup>, for this is manifestly a new-fangled and spurious work, and therefore deserves no credit. Josephus agrees in this particular with the *sacred* writings<sup>s</sup>.

The Samaritans were a mixture of such Jews as remained in the land, when the *ten tribes* were carried away captive; or of those that afterwards returned thither upon several occasions; as likewise of those idolatrous people, which were transplanted thither by Salmaneser, and are known by the general name of Cuthæans<sup>t</sup>. *These* brought their gods along with them, and highly provoked the true and great God to indignation against them for the worship they paid to these idols; whereupon God, to punish them for their idolatry, and to keep the rest of the inhabitants from following their example, sent lions among them, which devoured several of them. But they having been informed (as Josephus tells us<sup>u</sup>) by an oracle that this punishment, which he calls a *plague*, was brought upon them because they did not worship the true God; they sent commissioners to the king of Assyria, with a petition, that he would be pleased to send them some of the priests that were carried away captive with the Israelites, to teach them the worship of the true God, whom they called the *God of the land*. Which having been granted, they ceased to be infested with lions, but continued still to be idolaters; *fearing the Lord, and serving withal their graven images*. Thus there came to be among the Samaritans a mixture of religions as well as of nations. It cannot exactly be determined how far the ancient inhabitants of Samaria were concerned in this way of worship; but it is very probable, that they embraced the religion of their conquerors, as people are naturally apt to do<sup>x</sup>. And that even before this time they had not been entirely free from idolatry, as is plain from Jeroboam's golden calves<sup>y</sup>, and the scriptures reproaching them upon that score. What helped moreover to spread the infection, was their neighbourhood to Syria, the kings whereof had great power in Samaria<sup>z</sup>. It is however generally sup-

<sup>9</sup> Joseph. Antiq. xv. 12. & de Bello Jud. l. i. c. 16.

de Samarit. p. 14, 17.

<sup>r</sup> Joseph. Antiq. l. ix. c. 14.

<sup>s</sup> Joseph. Antiq. l. ix. 14.

<sup>t</sup> 2 Kings. xvii. 29, &c.

<sup>u</sup> Reland Dissert.

<sup>v</sup> 2 Kings xvii.

<sup>w</sup> 1 Kings xii. 28.

<sup>x</sup> Reland de Samarita. p. 6, 7.

posed that their worship was reformed by Manasseh, whom Sanballat made high-priest of the temple of Gerizim<sup>a</sup>. At least it is certain that Manasseh, who was the brother of Jaddus the high-priest of the temple at Jerusalem, was very zealous for the law of Moses, though he had married a *strange* woman. Josephus tells us that several Jews, whose ~~case~~ was the same with Manasseh's, withdrew to Gerizim; from whence we may infer, that, bating these marriages, they observed in other respects the law of Moses. He further testifies, that the Samaritans kept the *sabbatical* year, and desired of Alexander the Great that they might be exempted from paying tribute that year; because they could neither reap, till, nor sow<sup>b</sup>. St. Chrysostom, who might possibly have received it from tradition, says, in his xxxth homily on St. John, that in process of time the Samaritans forsook idolatry, and served the true God. But it is plain from history that their worship was far from being entirely free from idolatry<sup>c</sup>. Their temple was dedicated to Jupiter of Greece in the time of Antiochus Epiphanes. And even, if we may believe Josephus, they solemnly abjured their religion, in a letter which they wrote to that king, in order to avert from themselves the terrible calamities which were by him brought on the Jews, pretending they were originally Sidonians, and that they looked upon the observance of the Mosaic law as a crime, moreover stiling Antiochus *a God*. But it may be questioned whether Josephus is absolutely to be depended upon in this matter; at least if we judge of him by other Jewish authors, who have, upon all occasions, made it their business to cry down the Samaritans, as a pack of idolaters. However this be, as the persecution of Antiochus did not continue long, they might repent of this their shameful dissembling, and return to the worship of the true God. Nevertheless one would be apt to conclude from these words of our Saviour to the woman of Samaria, *ye worship ye know not what*<sup>d</sup>, that the *faith* of the Samaritans was neither grounded upon clear evidence, nor their worship so pure as it ought to have been. The which would be no wonder at all, considering the strange mixture before observed; but in the *comment* on this place it will be made appear, that our Saviour's words will admit of another sense. In the mean time, these four things may be inferred from this passage in St. John's gospel concerning the Samaritans. 1. That the Samaritans did at that time call themselves the *posterity of Jacob*<sup>e</sup>; which inclines one to

<sup>a</sup> Jos. Antiq. l. xi. c. 8.<sup>b</sup> Id. ibid.<sup>c</sup> Jos. Antiq. l. xii. c. 7.<sup>d</sup> John iv. 22.<sup>e</sup> Ibid. v. 12.

entertain a favourable opinion of their *religion* and *worship*.  
 2. That they professed to be in expectation of the Messiah<sup>f</sup>; which was one of the chief articles of the Jewish faith.  
 3. That Jesus Christ found them well disposed to embrace Christianity, before it appears he had wrought any miracles among them, which, had they been idolaters, would scarce have happened<sup>g</sup>. Besides, our Saviour's sojourning with them so long as he did, is a good argument that they were not such.  
 4. That they looked upon the temple of Gerizim as the *only place where men ought to worship*.

If the Samaritans had known or received all the books of the Old Testament, they could not possibly have been ignorant that Jerusalem was the only place that God had chosen and appointed for the performance of his worship. Perhaps, the reason why they rejected all the *sacred* writings, except the five books of Moses, and it may be those of Joshua and Judges, was, that they found therein all their pretensions which they alledged in favour of their temple on mount Gerizim, absolutely condemned and overthrown. Though their hatred and aversion to the Jews was the true cause of their adhering so obstinately to Gerizim, yet they alledged some specious pretences for what they did. They pleaded, in their defence, the *blessings* that were pronounced on mount Gerizim on the faithful observers of the law. Moreover they found in their Pentateuch, that Joshua built an altar on the same mount after the blessings were pronounced, whereas in the Hebrew the altar is said to be erected on mount Ebal<sup>h</sup>. This supposed altar of Joshua, they pretend, was afterwards converted into a temple; and so by a fabulous tradition they have ascribed to their temple on mount Gerizim a much greater antiquity than that of Solomon's; which Jeroboam had induced them to forsake, by erecting an altar at Dan, and another at Bethel, the latter of which places was apt to create reverence not only by its name, which signifies the *house of God*, but especially upon account of the vision which Jacob was there honoured with<sup>i</sup>. The Samaritans, not satisfied with asserting their temple to have been built by Joshua, endeavoured to render mount Gerizim still more venerable, by affirming that the *twelve patriarchs* were buried there<sup>k</sup>, and that Abraham was met

<sup>f</sup> John v. 25.

<sup>g</sup> Ibid. v. 42.

<sup>h</sup> Deut. xxvii. 4. ——— To reconcile the greater veneration to mount Gerizim and their place of worship thereon, they have been guilty of a very great prevarication in corrupting the text (here quoted)—for they have made a sacrilegious change in it, and instead of mount Ebal have put mount Gerizim, the better to serve their cause by it. Dr. Prideaux Connect. Part 1. Book 6, ad Ann. 409.

<sup>i</sup> Gen. xxviii. 16, 17.  
<sup>k</sup> Epist. Samar. ad Scalig. p. 126.



there by Melchisedek<sup>1</sup>; applying to it what the Jews say of Jerusalem. The contests and disputes between the Jews and Samaritans about their temples rose to the greatest degree imaginable. Josephus relates that they came to that height at Alexandria<sup>m</sup>, that Ptolemy Philometor, king of Egypt, was forced to take the matter into his own cognizance, who accordingly appointed advocates on both sides, the one to speak in defence of the temple of Jerusalem, and the others of that of Samaria. The king was prevailed upon to decide the case in favour of Jerusalem; and the Samaritan advocates were condemned to death for having so wretchedly defended their cause.

<sup>n</sup>The difference between the Jews and Samaritans in point of religion, may be reduced to these three heads: (for we are not to believe all the scandalous stories, which are by the Jews laid upon them in this respect;) 1. That they looked upon the temple of Gerizim as the only place which God was pleased to be worshipped in, and as the centre of true religion. 2. That they received none other scriptures but the Pentateuch, that is, the five books of Moses, rejecting all the other books of the Old Testament, excepting perhaps the books of Joshua and Judges, which they also acknowledged, but would not allow to be of the same authority as the Pentateuch. 3. That their worship had some tincture of paganism, and of the opinions of the nations with whom they conversed. But it is very probable it was reformed in the time of Jesus Christ. The Jews indeed and some ancient Christian writers, confounding them with the Sadducees, have accused them of denying the resurrection of the dead and the immortality of the soul<sup>o</sup>, but this accusation is so far from being proved, that it plainly appears by their *chronicle*, these doctrines were firmly held and certainly believed among them, as learned critics have observed<sup>p</sup>. The Samaritans are still in being, and profess to be more strict and exact observers of the law of Moses than the Jews themselves. Some of them are to be found in Egypt, Syria, Palestine, and other parts of the East. What their religious tenets and notions are, may be seen in several letters which they have wrote to some learned men in Europe, and which have been collected in one volume<sup>q</sup>.

There is no necessity of aggravating or multiplying the

<sup>1</sup> Euseb. Præp. Evangel. ix. 17. <sup>m</sup> Joseph. Ant. l. xliii. c. 6. <sup>n</sup> See Dr. Prideaux Conn. Part I. B. 6. sub finem. <sup>o</sup> See Dr. Prideaux, ibid.

<sup>p</sup> Reland ubi supra, p. 30.

<sup>q</sup> Under the title of Antiquitat. Eccles. Orient. Londini, 1682. 80. See also Basnage Histoire des Juifs, tom. v. Pritii Introduct. in Lect. N. Testam.

errors of the Samaritans, to account for the extreme aversion which the Jews had for them. That it actually was so, is undeniably manifest from history. The son of Sirach ranks the *foolish inhabitants of Sichem*, that is, the Samaritans, amongst those whom his soul abhorred, and reckons them among the nations which were the most detestable to the Jews: If the Jews hated the Samaritans, the Samaritans were even with them, as is plain from the gospel. Jesus Christ going one day through a village of Samaria, the inhabitants would not *receive him, because his face was as though he would go to Jerusalem*<sup>s</sup>. The way from Galilee to Judea being through the country of the Samaritans, they often exercised acts of hostility against the Galileans, and offered them several affronts and injuries, when they were going up to the solemn feasts at Jerusalem. Of which there is a very remarkable instance in Josephus, viz. That in the time of the Emperor Claudius, the Samaritans made a great slaughter of the Galileans, as they were travelling to Jerusalem, through one of the villages of Samaria<sup>t</sup>. The same thing is also evident from what the woman of Samaria, or rather St. John, in a *parenthesis*, says; to wit, That *the Jews have no dealings with the Samaritans*<sup>u</sup>. Commentators are not indeed agreed about the nature and extent of the dealings, or communication here mentioned. Some think that these words contain only an *exaggeration*, which, as they imagine, ought to be restrained to their *not joining together in religious performances; not intermarrying; avoiding eating and drinking together; never making use of one another's utensils; but not to all manner of civil intercourse*. Others, on the contrary, find in them a *diminution* or *meiosis*; as if by them it had been intended to express the greatest aversion imaginable, even to the not asking or giving one another a glass of water. The words may likewise be looked upon as an *ironical* saying; as if the woman, out of an ill-natured joy and satisfaction to find a Jew forced to beg a little water of her, should have insulted over him for acting inconsistently in this respect, with the hatred which his countrymen had for the Samaritans. Whatever sense you put upon them, it amounts to the same; that is, to shew that there was a mutual *antipathy* between the two nations. It appears from the eighth chapter of St. John's gospel, that the most opprobrious name the Jews thought they could give our Saviour, was, to call him a Samaritan<sup>x</sup>. And it was undoubtedly for fear of creating in them a prejudice against his doc-

<sup>1</sup> Eccles. l. 26.

<sup>s</sup> Luke ix. 52, 53.

<sup>t</sup> Joseph. Antiq. l. xv. c. 5.

<sup>u</sup> John iv. 9.

<sup>x</sup> John viii. 48.

trine, that he ordered his disciples not to enter into *any city of the Samaritans*<sup>s</sup>, till they had preached in Judea: for in reality, this divine Saviour had the salvation of the Samaritans as much at heart, as that of the Jews, and they were indeed equally deserving of that favour, as is manifest from several places in the gospel.

This inveterate hatred began with the schism of Jeroboam. Though it was exceeding great, yet certainly it was very ill-grounded: for if they hated one another upon the account of their religion or *morals*, they were inexcusable, since they were both alike very much corrupted; as may be inferred from the threatnings which the prophets denounced against them upon this account, and from Jeremiah in particular<sup>z</sup>. Besides, the revolt of the *ten tribes*, instead of creating such an extreme hatred and aversion for them in the *tribe* of Judah, as we find it did, should in reality have humbled and covered them with confusion, since this was brought upon them as a just punishment for their manifold iniquities. And lastly, the extraordinary care God was pleased to take of sending from time to time his prophets to the *ten tribes*<sup>a</sup>, and the fatherly tenderness and affection which he expresses in several places, when speaking of them, ought to have taught them to look upon one another as brethren.

The hatred of the Jews against the Samaritans was very much increased by the opposition *these* last made against the former, on their return from the Babylonish captivity, both in the rebuilding of the temple, and the repairing of the walls of Jerusalem<sup>b</sup>. As on the other hand, the building of the temple on mount Gerizim served very much to swell the Samaritans with arrogance and pride<sup>c</sup>, and to raise the jealousy of the Jews; so that the feuds and animosities between them became fiercer than ever<sup>d</sup>. Insomuch that Hyrcanus, the grandson of Matthias, was prompted at last utterly to destroy Samaria, and the temple of Gerizim, as has been already shewn. The Samaritans, for their part, were likewise very industrious in showing their anger and resentment upon all occasions. As they did once (for instance) when a few years after the birth of Jesus Christ, they strewed the temple of Jerusalem with dead men's bones, to defile and pollute it<sup>e</sup>. Less plausible pretences than these have often been known to breed an irreconcilable hatred between two nations.

<sup>s</sup> Matt. x. 5.

Hosea xi. 8.

<sup>a</sup> Id. l. xiii. 15.

Jerem. xiii. 14, 19. xxi. 13.

<sup>b</sup> Ezra iv.

<sup>c</sup> Id. l. xviii.

Jerem. xxxi. 20.

<sup>d</sup> Joseph. Antiq. l. xi. 2. 4.

## OF THE RELIGIOUS STATE OF THE JEWS.

HAVING spoken of the *external* and *political* state of the Jews, it will now be proper to take a view of their *religion*. As the Jewish church was a *type* of the Christian, it is worth while to have a thorough knowledge of its *ceremonies*. When any one considers the ceremonial law in itself, without reflecting upon the state and circumstances of the people for whom it was calculated, there is something in it that appears at first sight, surprising and unaccountable to human reason. But upon a closer examination, and especially by the help of that light which the gospel affords, it will appear on the one hand, to have been so excellently adapted to the *necessities* of those for whom it was instituted, and on the other, to be such an exact representation of things future, that the wisdom of its author cannot be sufficiently admired. The ceremonial law may be said to have had two *objects*, a *nearer* and a more *remote* one. The *proximate* or *nearer object* were the children of Israel, to whom God gave it, to distinguish them from the rest of the world, and make them his *peculiar people*<sup>a</sup>. As they had been very prone to idolatry in Egypt, and had since discovered a very great hankering after it, there was need of a strong barrier to keep them off from so pernicious a bent and disposition. And accordingly this was the end of the *ceremonial* law, as might easily be shewn, if it were proper to do it here. It cannot be doubted but that each of these laws had some other particular views; but it is certain that *this* was the chief design and intention of the legislator in giving them, as hath been proved by some learned writers<sup>b</sup>.

But besides this end and design, which related directly to the *people of Israel*, the New Testament lays before us a view more extensive, and more worthy of the Supreme Being: it teaches us that the *law* was a *shadow of things to come*, a *school-master to bring us unto Christ*<sup>c</sup>, and that JESUS CHRIST was the accomplishment, the substance, and the end of the law. So that Christianity may be looked upon as the key of that law, and, as it were, an apology for the law-giver against the objections that may be advanced against it. Whoever hath read the New Testament, cannot deny, but that besides the *plain* and *literal* sense, this law admitted also of a *mystical*

<sup>a</sup> Josh. xxxiv. 14. Ezek. xxii. 2, 8, 21. <sup>b</sup> Particularly by Dr. Spencer.

<sup>c</sup> Rom. x. 4. Gal. iii. 24. Colo-s. ii. 17. Heb. x. 1.

or *allegorical* one, which was reckoned much more sublime than the *literal*. Though therefore these words of our Saviour, *I am not come to destroy the law, but to fulfil it*<sup>d</sup>, ought chiefly to be understood of the moral law, which he was then speaking of, yet this is not the full and adequate meaning of them. For it is plain from the following verse, that by that *law* which he said he was *come to fulfil*, we ought to understand the whole body of the law both *moral* and *ceremonial*, and the prophecies relating to the Messiah. Thus likewise, when speaking of himself, he said to the Jews, *Destroy this temple*<sup>e</sup>, he thereby intimated to them that he was the true *temple* of God, of which *theirs* was only a *figure*; that he was the only true expiatory sacrifice, without which there could be no remission of sin, and consequently that he was the Messiah whom they expected. For this reason it was, that St. John said, *The law was given by Moses, but grace and truth came by Jesus Christ*<sup>f</sup>; that is, our blessed Redeemer was the reality and substance, of what the *ceremonial law* was only a shadow and faint representation.

This *typical* way of reasoning is mostly used by St. Paul in his *epistles*, and especially in *that* to the Hebrews. And it may very reasonably be supposed that the method he hath followed in applying the Jewish ceremonies to Jesus Christ and the Christian religion, was familiar to the Jews, since he takes it for granted and argues from them, as from truths generally owned and received; though some passages in the epistle to the Hebrews may now seem to be very hard and obscure to us that are not accustomed to such a way of reasoning, it is very probable that they were plain and intelligible to those whom it was at first directed to. Upon the whole, it is certain, that whoever rejects and condemns absolutely all *typical* reasoning, doth manifestly depart from the end and design of the law, and contradicts Christ and his Apostles.

But if it be a very great rashness to censure and find fault with the *allegorical* interpretations which the *sacred* writers of the *New Testament* have given of several parts of the *Old*, it is on the other hand of a pernicious consequence to give too much scope to one's fancy in this particular, and to find *types* and *allegories* every where. Some authors have long ago complained of the excessive liberty which some of the fathers have taken in turning the whole Bible into *allegory*. St. Jerome for instance, who was himself a noted *allegorist*, accused Origen of departing from the truth of *scripture history*,

<sup>d</sup> Matth. v. 17.<sup>e</sup> John ii. 19.<sup>f</sup> John i. 17.

and of delivering his *own inventions and witty conceits for sacraments of the church*<sup>6</sup>, i. e. for essential parts of the Christian religion; and St. Basil compared such as gave into the *allegorical* way, to those men that endeavour to make their own conceptions and whimsical dreams become subservient to their private interests or *systems*.

The design of these *allegorical* writers was, as they pretended, to give mankind a more exalted notion of the *holy scriptures*; but they did not consider that they brought in at the same time a very bad precedent; for this way of reasoning proved afterwards a great disservice to true religion: the *school-men*, treading in the steps of the *fathers*, had recourse to *allegories*, in order to make out and confirm some *odd* opinions, and *unaccountable* ceremonies, which were no way countenanced by the word of God. Our first reformers therefore, and after them several learned *protestant* divines<sup>h</sup>, have very justly observed what pernicious consequences such a method as this must inevitably be attended with, since it renders the only rule of *christian* faith *equivocal* and *ambiguous*; and makes it as capable of as many senses as the fruitful fancy and copious invention of superstitious men are able to frame. It must indeed be owned, that the immoderate use of *allegories*, which hath been in fashion for a long time, and is not yet out of date in some places, destroys the very substance of all true religion, and *sound* divinity. By means of them, holy scriptures become a mere quibble, or at best, a perpetual riddle, which will admit of as many different solutions and meanings as there are persons to read them: this shamefully betrays and exposes them to the scorn and contempt of profane and unbelieving persons, and to the reproaches and insults of heretics. Moreover, supposing this *allegorical* way of expounding scripture to be the best, or the only true one, then what occasion was there, that God (in order to adapt himself to the capacities of his rational creatures) should reveal his *will* by the ministry of men, if quite another sense is to be put upon the *sacred* writings, than what the words naturally convey to one's mind! Besides, it would be entirely needless to learn the original languages, in which the *Old* and *New Testament* are written, or to get an insight into the customs and manners of the Hebrews; if, in order rightly to explain the holy scriptures, nothing more was requisite, than a strong and lively imagination, and to fill one's

<sup>6</sup> Ingenium facit Ecclesie Sacramenta. Hieron. (de Orig. Loqu.) Commentat. in Esai. <sup>h</sup> Luther, Calvin, Sixtinus Amama, Scaliger, Amyraldus, Dr. Hall, Dr. Mills.

head with *airy* and *metaphysical* notions. There is, in short, no one thing in the world, though never so out of the way, or so contradictory in itself, but what may be represented as countenanced by the sacred writings, with the help of *forced* and *unnatural* types; especially, if a *maxim* laid down by some *divines* be true, *That the words of scripture mean every thing they are capable of signifying*. By this *maxim*, the glorious objects which the word of God sets before us, to exercise our faith and piety, will be banished, in order to make room for empty trifles, and vain subtilties; which may indeed amuse and divert the mind, but can never afford any solid instruction, or lasting satisfaction. Most of the facts, upon which the truth of our religion depends, will be converted into *types* and *prophecies*. The duties of *morality* will be *allegorized* into *mysteries*, which method the corrupted heart of man will readily close in with, as more reconcileable with its depraved appetites.

Hence it is evident there is a necessity of setting some bounds to the *mystical* way of explaining scripture; and of our being sparing and cautious in the use of *allegories*. For this reason, it will not be improper to lay down here some general rules and directions concerning this matter. First, then, we ought never to put a *mystical* or *allegorical* sense upon a *plain* passage, whose meaning is obvious and natural, unless it be evident from some other part of scripture, that the place is to be understood in a *double* sense. For instance, St. Paul teaches us that *the law was a shadow of things to come*, that it was *a school-master to bring men to Christ*<sup>l</sup>; we must therefore, without any hesitation, acknowledge that the *ceremonial* law in general, was a *type* of the *mysteries* revealed in the gospel. We must pass the same judgment upon the *brazen serpent*, which Moses lifted up in the wilderness, and which our blessed Redeemer makes a *type* and *emblem* of his own crucifixion<sup>k</sup>; as likewise on Jonas's being *three days, and three nights in the whale's belly*<sup>l</sup>, which he likewise represents as a *figure* of his own death and resurrection. There are also abundance of *types* in the epistle to the Hebrews, which therefore ought to be received as such. But it is rash (not to say worse) to seek for *types* and *allegories*, where there are not the least marks of any; and that too, by running counter to the plain and literal *meaning* of scripture, and very often to *common sense*. Should not the prudence and moderation of Christ and his Apostles in this respect be

<sup>i</sup> Coloss. ii. 17. Galat. iii. 24<sup>j</sup> John iii. 14.<sup>k</sup> Matth. xii. 39, 40.

imitated? Is it not a pretending to be wiser than they were, to look for *mysteries*, where they designed none? How unreasonable is it to lay an useless weight on the consciences of Christians; and to bear down the *true* and *revealed*, under the unwieldy burden of *traditional* mysteries. Secondly, We must not only be careful not to encrease the number of *types*, but also not to carry a *type* too far, but confine ourselves to the relation, which evidently appears between the *type* and *antitype*. In a *type*, every circumstance is far from being *typical*, as in a *parable* there are several incidents, which are not to be considered as parts of the *parable*, nor insisted upon as such. Complaints have long ago been made, that under pretence that the *tabernacle* of Moses was a figure of the *Church*, or of *Heaven*, even the very *boards* and *nails* of it have been converted into *types*.

What we have said concerning *types*, may be applied to *allegories*. But it must be observed that there is this difference between them<sup>m</sup>; that a *type* consists in *some action* or *event*, designed to be the figure or sign of some other; as the *brazen serpent*, (for instance,) Jonas's being in the whale's belly, the building of the *tabernacle*, &c. Whereas an *allegory* consists rather in certain words or sentences, that have a *figurative sense*, and which are used either to convey more effectually some truth or doctrine into the minds of men, or to recommend some moral duty to their practice. Several *allegories* of this kind are to be found in the *sacred* writings, where an explanation of them is sometimes given at the same time; as when St. Paul represents the *new covenant* under the emblem of Sarah, and the *old* under that of Hagar<sup>n</sup>. But it would be as absurd and ridiculous for any one to think himself authorized thereby to turn the whole Bible into *allegories*, as to convert it all into *types*, because some are clearly and plainly expressed in it. Care likewise must be taken, not to carry an *allegory* beyond the intention and design of the author. When JESUS CHRIST, for instance, *speaking of the temple of his body*, said to the Jews, *Destroy this temple, and in three days I will raise it up*<sup>o</sup>; we must be careful not to push this *allegory* beyond the design of our Saviour, which was, thereby to prefigure his death, and to signify that he should rise again the third day. For if any one should from thence apply to JESUS CHRIST every thing that could be affirmed of the *temple*, he must with Irenæus<sup>p</sup>, conclude that our Saviour was *then* forty-six years of age. Whoever desires more par-

<sup>m</sup> Erasm. de rat. Concionandi, p. 267.    <sup>n</sup> Galat. iv. 24, 25.    <sup>o</sup> John ii. 19.  
<sup>p</sup> Iren. l. xv. c. 39.



ticular directions concerning the use of *types* and *allegories*, let him consult the most excellent and judicious observations of Erasmus upon this point, in his *Treatise de ratione Concionandi*, or the *Art of preaching*.

After we have thus given a general *idea* of the Jewish ceremonies, it will now be proper to descend to a more particular examination of them; which we shall do, by following the same method a late learned author hath done<sup>a</sup>; from whose excellent writings we shall extract all that is necessary for our present purpose under the following heads. 1. The *holy places* among the Jews. 2. Their *holy persons*; and here we shall give an account of their *sects*, and of their most famous *rabbies*. 3. Their *sacrifices* and *oblations*. 4. Their *holy-days* and *festivals*.

## OF THE HOLY PLACES.

WE may reckon among the *holy places* the *land of Israel*, as the Jews term it<sup>a</sup>, which is also called The holy land. *God's inheritance*, or the *earth*, and the *land*, by way of eminence. Jews and Christians have also unanimously bestowed upon it the name of the *holy land*, though for different reasons. It is not our business here to describe the bounds and divisions of it, but only to consider it according to its *real* or *pretended* holiness.

The whole world was divided by the Jews in two *general* parts, *The land of Israel*, and *the land out of Israel*; that is, all the countries that were inhabited by the *nations of the world*, to use their own phrase, *i. e.* by the Gentiles. We meet with some allusions to this distinction in the *holy scriptures*<sup>b</sup>. All the rest of the world, besides Judea, was by the Jews looked upon as *profane* and *unclean*. The whole *land of Israel* was *holy*, without excepting Samaria, notwithstanding the animosities between the Jews and Samaritans; nor even Idumæa, especially after its inhabitants had embraced the Jewish religion. As for Syria, they thought it between both; that is, neither quite *holy* nor altogether *profane*. Besides the *holiness* ascribed in scripture to the land of Israel

<sup>a</sup> Reland Antiq. of the Hebrews. Hos. ix. 3. Ruth i.

<sup>b</sup> Matth. vi. 32.

<sup>a</sup> 1 Sam. xiii. 19. Ezek. vii. 2.

in general, as it was the inheritance of God's *people*, the place appointed for the performance of his worship, the Jews were pleased to attribute different degrees of *holiness* to the several parts of it, according to their different situation. They reputed, for instance, those parts which lay beyond Jordan, less *holy* than those that were on this side. They fancied likewise *walled towns* to be more *clean* and *holy* than other places, because *lepers* were not admitted into them, and the dead were not buried there. Even the very dust of Israel was by them counted *pure*, whereas *that* of other nations was looked upon as *polluted* and *profane*; which undoubtedly was the reason why our Saviour ordered his Disciples, when they *departed out of any house or city that would not receive nor hear them, they should shake off the dust of their feet*. As the Jewish traditions concerning the *holiness of their country* do not directly come under our consideration, we shall be contented with having just pointed out some of them by the way.

There was nothing in the whole land of Israel, that was of Jerusalem, supposed more *holy* than the *city of Jerusalem*<sup>a</sup>, otherwise called the *holy city*, and the *city of the great King*<sup>c</sup>. Before the building of the temple, the Jewish religion and worship were not fixed to any one particular place, the *tabernacle* having been several times removed from one place to another, for the space of 479 years, according to the calculation of some of their writers. After that time Jerusalem became the centre and seat of their religion. As this *capital* of the *holy land* is very remarkable, upon the account of the many wonderful works which God wrought therein; and especially for the preaching, the miracles, and the death of our Saviour JESUS CHRIST, it therefore deserves a very particular consideration. It is, besides, worth while to have some *idea* of a city, which was the *figure* of that heavenly Jerusalem, of which we have so noble a description in the Revelations<sup>d</sup>. Jerusalem (which, according to the Jewish notions, stood in the middle of the world) was formerly called JEBUS, from one of the sons of Canaan<sup>e</sup>. Some authors imagine that it was the ancient Salem, mentioned in the scriptures<sup>f</sup>, of which Melchizedek was king; but this is uncertain. Neither is it well known who was the

\* Authors are divided about the etymology of the word Jerusalem, some imagine it signifies *Fear Salem*, because the city was very strong; others, *They shall see peace*. But others, with a greater probability, say it means, *The inheritance of peace*. <sup>c</sup> Matth. v. 35. <sup>d</sup> Revel. xxi.

<sup>e</sup> Joshua xviii. 28.

<sup>f</sup> Gen. xiv. 18.

first founder of it. After the taking of it by Joshua<sup>g</sup>, it was jointly inhabited both by Jews and Jebusites<sup>h</sup>, for the space of about 400† years, that is, till the time of king David. This prince having driven the *Jebusites* out of it, made it the place of his residence<sup>i</sup>, built therein a noble palace, and several other magnificent buildings, so that he made it one of the finest cities in the world<sup>k</sup>. Upon which account it is sometimes called the *city of David*<sup>l</sup>. Josephus gives us a full and elegant description of it<sup>m</sup>, wherein he represents it as a very large strong place, and divides it into the *upper* and *lower* city. The *upper* was built on mount Sion, and the *lower* on the hill Acra. The learned are divided in their opinions about the situation of these two cities, and of the hills on which they stood, in respect one of another; some placing the upper city and mount Sion on the *north*, and others, on the *south*. We have embraced the latter opinion, judging it to be the most probable. This city was not always of the same bigness, for at first it took up no more than mount *Sion*. But in Josephus's time it was thirty-three *stadia* in compass, that is, between four and five Italian miles. We cannot precisely tell how many *gates* it had. There were eleven in Nehemiah's time. We find some of the gates of Jerusalem mentioned in scripture under other names than what Nehemiah gave them<sup>n</sup>; whether they were the same under different names, or not, we cannot easily determine. It is probable the city had twelve gates, since the heavenly Jerusalem, spoken of in the Revelations, had so many.

As Jerusalem was situated in a dry soil, they took care to make a great number of *ponds* or *conservatories* of water<sup>o</sup> within the city, for washing the sacrifices, and purifying the people; among others, the pools of Bethesda and Silcam mentioned by St. John<sup>p</sup>, though some are of opinion these were one and the same. There is no need of taking notice here of the several palaces in Jerusalem, as David's, Herod's, Agrippa's, the house of the Asmonæans, and many other noble edifices, which are placed differently by the learned, and described by Josephus. The Jews reckon up a prodigious number of Synagogues in this city, of which I shall treat hereafter. They likewise ascribe to Jerusalem several privileges, which the other cities of Judea had not. These last

<sup>g</sup> Josh. x.<sup>h</sup> Josh. xv. 63.<sup>†</sup> Or 515. See Joseph. Antiq.

l. vii. c. 3.

<sup>i</sup> 2 Sam. v. 6, 7, 8, 9.<sup>k</sup> Psal. xlviii. 12, 13.<sup>l</sup> 1 Chron. xi. 5.<sup>m</sup> Joseph. de Bello Jud. l. vi. c. 6.<sup>n</sup> Neh. iii<sup>o</sup> Joseph. de Bell. Jud. l. vi. c. 12.<sup>p</sup> John v. 2. ix. 7.

belonged to some *tribe* or other, whereas Jerusalem was common to all the Israelites in general, though it was situated partly in the *tribe* of Judah, and partly in that of Benjamin. This was the reason why the houses were not let, and that all strangers of the *Jewish nation* had the liberty of lodging there *gratis*, and by right of hospitality. Of this custom we find some traces in the New Testament, as in Matth. xxvi. 17, &c. It was unlawful to leave a dead body within the city, even for one night, or to bring in the bones of any dead person. *Proselytes of the gate*, that is, such as were uncircumcised, were not permitted to dwell there. There were no *sepulchres* in the city, except those of the *family of David*, and of *Huldah* the prophetess. These they took care to *whiten* from time to time, that people might avoid coming near them, and so polluting themselves<sup>a</sup>. No one had the liberty of planting or sowing within the city; accordingly there were no gardens; but without the walls there were great numbers. In short, whatever could occasion the least uncleanness was carefully banished thence.

But the main glory, and chief ornament of Jerusalem, and the true source of its holiness, was the temple Solomon built there by the command of God<sup>r</sup>, on mount Moriah, which was part of mount Sion. It was upon the account of the choice God made of this place, that the temple is frequently called in scripture the *house of the Lord*, or the *house* by way of eminence. It is a difficult task to give an exact description of this temple of Solomon, because, on the one hand, the accounts which we have of it in the first book of Kings, and the second of Chronicles, are so lame and imperfect, that they do not give us a true notion of the several parts of it; and, on the other, because we are in the dark, at this distance of time, about the meaning of most of the Hebrew terms of *architecture*. Some learned authors however, are of opinion, that one might frame a full and compleat idea of it, by joining the description given by Ezekiel<sup>s</sup>, to that which we have in the first book of Kings, and the second of Chronicles. But to enter into a particular examination of this matter, would be foreign to our present design, which is to make some few remarks on the temple of Jerusalem, as it was in the time of JESUS CHRIST. I have therefore only this one observation to make with regard to the *first* and *second* temple. That they were the only places God had chosen and appointed for

<sup>a</sup> Matth. xxiii. 27.    <sup>r</sup> Chron. xxviii. 12.    <sup>s</sup> 2 Chron. iii. 1.    <sup>t</sup> Ezek. xl. li.

the performance of his worship, which was one of the chief and most essential parts of the *ceremonial* law. This the supreme Law-giver did, not only for the sake of preserving unity in the common-wealth, but more especially to prevent the Israelites from falling into superstition, idolatry, and the foolish and impure worship which the *heathens* paid to their *Deities* in the *high-places*, that is, in *chapels* or *temples* built on *hills* and *eminences*. The words of our Saviour to the woman of Samaria, *The time is coming when God shall no longer be worshipped either in Jerusalem, or on Gerizim only, but shall be adored in spirit and in truth every where alike by his true worshippers*, are a clear evidence that the fixing of the worship of God to the temple of Jerusalem alone, was a *ceremonial* institution designed merely for the preserving the unity and purity of the Jewish religion.

The temple of Zerubbabel, (which we had an occasion to mention, when speaking of Herod,) was built in the very place<sup>t</sup> where Solomon's stood before, that is on mount Moriah, *where the Lord appeared unto David*<sup>u</sup>, and where this prince was ordered by God to erect an altar, in order to have a stop put to the plague<sup>x</sup>. This temple was afterwards very much improved and beautified by Herod; who added exceedingly to the magnificence of it. But notwithstanding all the expense he bestowed upon it, it still came far short of Solomon's; which deserved indeed much better to be ranked among the *wonders of the world*, than some *ancient buildings* that have been honoured with that title.

By the *temple* is to be understood, not only *the temple* strictly so called, viz. the *holy of holies*, the *sanctuary*, and the several *courts*, both of the Priests and Israelites; but also all the apartments and out-buildings in general that belonged to it. This is necessary to be observed, lest we should imagine, that whatever is said in scripture to have happened in the *temple*, was actually done in the inner part of that *sacred edifice*, whose several parts we are now going to take a view of. Each of them had its respective degree of *holiness*, which increased in proportion, as they lay nearer the *holy of holies*.

I. Let us then begin our survey of the temple, Of the Mount  
of the temple. with considering all that outward enclosure, which went by the name of the *mount of the temple*, or of the *house*<sup>y</sup>. This was a square of 500 cubits every way<sup>z</sup>, which contained

<sup>t</sup> And upon the very same foundations, saith Dr. Prideaux, Connect. p. l. b. iii. sub. ann. 534.    <sup>u</sup> 2 Chron. iii. 1.    <sup>x</sup> 2 Sam. xxiv. 18.    <sup>y</sup> 1 Maccab. xviii. 53. Ezra x. 9.    <sup>z</sup> i. e. 750 feet on every side. See Dr. Prideaux Conn. ubi supra.

several buidings, appointed for different uses. All round it there were *piazzas* or *cloisters*, supported by marble pillars. The *piazza* on the south side had four rows of pillars, and all the rest but three. *Solomon's porch*, or rather *piazza*, was on the eastern side. Here it was, that our Saviour was walking at the *feast* of the *dedication*<sup>a</sup>, that the lame man, when healed, glorified God before all the people<sup>b</sup>, and that the apostles were used to assemble together<sup>c</sup>. On the top of this *portico* is also placed the *pinnacle*, from whence the devil tempted our Saviour to cast himself down<sup>d</sup>: because, according to Josephus, there was at the bottom of this portico a valley so prodigiously deep, that the looking down made any one giddy<sup>e</sup>. In the four corners of these *piazzas* stood a kind of *watch-towers*, for the use of the Levites, with several other apartments, and particularly a *synagogue*, where our Saviour is commonly supposed to have been *found sitting in the midst of the doctors*. (See Luke ii. 46.) In this place likewise the *Sanhedrim*, or *great council*, met in our Saviour's time, after they had forsaken the chamber *Gazith*, which was in one corner of the court of the Priests; as did also the *Council of twenty-three*, whose business it was to take cognizance of some capital crimes, but not of all. Here moreover were the animals for the sacrifices sold, and such as happened to be any way tainted or blemished were burned. It was in all probability from this part of the temple that JESUS CHRIST drove out those that bought and sold doves<sup>f</sup>. The Levites had apartments here, where they ate and slept when they were not upon duty. This *outer enclosure* of the temple had five gates, where the Levites constantly kept guard. The most remarkable gate, that on the east, was called the gate *Shushan*, or the *King's gate*<sup>g</sup>; which is thought to have been the same with the *Beautiful gate of the temple* mentioned in the Acts<sup>h</sup>. Some writers take this place to be the *court of the Gentiles*, and the same as is spoken of in the Revelations<sup>i</sup>, though Jewish authors never mention more than the three courts, of the *Women*, of the *Israelites*, and of the *Priests*. The same authors tell us, it was unlawful for any one to come in here with a *stick* or a *purse* in his hand; with *shoes* on, or *dusty feet*: to cross it in order to shorten the way, or to fling down any nastiness in it. Which circumstances may give some light to Matth. x.

<sup>a</sup> John x. 23.<sup>b</sup> Acts iii. 11.<sup>c</sup> Acts v. 2.<sup>d</sup> Matth. iv. 5.<sup>e</sup> Joseph. Antiq. l. xv. c. 11.<sup>f</sup> Matth. xxi. 12.<sup>g</sup> 1 Chron. ix. 18.<sup>h</sup> Acts iii. 2. N. B. Some place the *Beautiful gate* at the entrance of the court of women.<sup>i</sup> Revelat. vi. 2.

9, 10, where JESUS CHRIST orders his disciples to walk in the discharge of their *ministry*, with the same circumspection and care, as men were wont to take, when they designed to walk in the temple. This may also serve to illustrate Mark xi. 16. where *Christ would not suffer any man to carry any vessel through the temple.*

II. Between this outward space, or the *mount of* <sup>The Soreg,  
or Balus-  
trade.</sup> *the temple* and the *courts*, there was another space, called the *Avant-Mure*, through which the way led to the several courts of the temple. This space was separated from the *mount of the temple* by *stone balustres* three cubits high, at the distance of ten cubits from the walls of the other courts. This is what Josephus calls the *second temple*, that is, the second part of the *temple*; and he tells us, that there were in it several *pillars* at certain distances, having inscriptions on them, some whereof contained exhortations to purity and holiness, and others were prohibitions to the Gentiles, and all such as were *unclean*, not to advance beyond it, as having some degrees of holiness above the *mount of the temple*<sup>k</sup>. As people were forced to pass through this place to go into the *court of the women*, wherein was the apartment of the Nazarites; what occasioned the disturbance, of which we have an account in the Acts<sup>l</sup>, no doubt was the Jews imagining St. Paul had brought Greeks into the *temple* (beyond the before-mentioned *balustres*) and thereby *polluted* that *holy place*. The wall of this space was not so high as those of the *temple*, and there were several *openings* in it, through which one could see what was doing in the adjoining *courts*.

III. The *court of the women* was the first as you went into the temple. It was called the *outer court* <sup>The court of  
the women.</sup> because it was the furthest from the temple strictly so called; it was named the *court of the women*, not because none but women were suffered to go into it, but because they were allowed to go no farther. It was 135 cubits square. On the four corners of it were four rooms appointed for four different uses. In the first, the *lepers* purified themselves after they were healed; in the second, the wood for the sacrifices was laid, after it had been wormed; the Nazarites prepared their *oblations*, and shaved their heads, in the third; and in the fourth, the wine and oil for the sacrifices were kept.

<sup>k</sup> Joseph. de Bell. Jud. l. vi. c. 6.

<sup>l</sup> Acts xxi. 26—38.

There were also two rooms more, where the musical instruments belonging to the Levites were laid up. It is commonly supposed, that it was in this court the king read publicly the *law* every seventh year. In this place were the 13 *treasury-chests*, two of which were for the half *shekel*, which every Israelite paid yearly; and the rest held the money appointed for the sacrifices and other oblations. And in this court likewise, as some authors imagine, was the *treasury*, over against which Christ sat and beheld how the people cast money into it<sup>m</sup>; because none were permitted to *sit down* in the great court (*i. e.* of the Israelites) except the kings of the family of David, and the Priests; and these last too never did it, but when they were eating such remnants of the sacrifices as were ordered to be eat in the temple. Round this court there was a *balcony*, from whence the women could see whatever was done in the *great court*.

IV. From the *court of the women* they ascended into the *great court* by fifteen steps. This was divided in two parts, one whereof was the *court of the Israelites*, and the other of the Priests. The latter was one cubit higher than the other; near the entrance of which there was a gallery, wherein the Levites sung and played on instruments. This *court* had thirteen gates, each of which had its particular name and use. There were several rooms and chambers in it, where things necessary for the service of God were got ready; and, among others, the *house of the hearth*, where a continual fire was kept for the use of the *Priests*, because they went always bare-foot on the cold marble pavement.

But what chiefly deserves our notice in this *court* is the *altar of the Lord* for burnt-offerings, otherwise called the *outer altar*; whereon the daily offerings of the *morning* and *evening service* were made. This altar, which, according to the Talmudists, was thirty-two, but according to Josephus fifty cubits square, and ten in height, was built of rough and unhewn stones<sup>n</sup>. The ascent up to it was by a gentle rising, without steps. On this sloping ascent there was always a heap of salt, wherewith they salted whatever was laid upon the altar<sup>o</sup>, except wine, blood, and wood. On this altar were kept several fires for different uses. And on the four corners of it were four *horns*, not fashioned like those of bulls, but straight, of a cubit in height and

<sup>m</sup> Mark xii. 41.

<sup>n</sup> Exod. xx. 25

<sup>o</sup> Mark iv. 49.



thickness, and hollow within\*. Near this altar stood several marble tables, whereon they laid the flesh of the sacrifices, and other things; and *pillars*, to which they fastened the animals, when they were going to kill or flay them. All this was in the open air. Between the altar and the porch, leading into the holy place, there stood a large *bason*, for the *Priests to wash in*<sup>p</sup>, which supplied the want of the *brazen sea*, that was in the *first temple*<sup>q</sup>.

V. From the *court of the Priests*, they went up into the *temple* properly so called, by twelve steps. Of the temple properly so called. This building was an hundred cubits every way, excepting the front, which was six score<sup>r</sup>. It may properly be divided into three parts. 1. The *porch*; 2. The *sanctuary*, or *holy place*; 3. And the *Holy of Holies*, or *most holy*.

The *porch* was about fifteen or twenty cubits long, and as many broad; it had a very large *portal*, The porch of the temple. which instead of folding doors, had only a rich vail<sup>†</sup>. In this first part of the temple were hung up several valuable ornaments, which were presents from kings and princes, and which were carried away by Antiochus Epiphanes<sup>s</sup>. Josephus and the Rabbins speak of a *golden vine* in this place, which crept up the pillars of cedar: this vine was the product of the presents made by private persons when they dedicated their first fruits of their grapes. Here stood also a golden *table*; and a *lamp* of the same metal was fixed over the gate which led into the *sanctuary*. These were given by Helena, queen of Adiabena, when she embraced the Jewish religion. There were two other *tables* in this *porch*; a marble one, whereon were set the loaves of *shew-bread*, before they were carried into the *holy place*; and a *golden one*, on which they were placed, when they were brought back from thence.

The *sanctuary*, or *holy place*, called by the Jews The holy place. the *outer house*, (it being such in respect of the *Holy of Holies*) was between the *porch*, and the *most holy place*; being twenty cubits broad, and forty in length and height. It had *two gates*, one whereof was called the *lesser*; through which they went in order to open the *great gate*, which had

\* "Herein was to be put some of the blood of the sacrifices." Dr. Prideaux Connect. part 1. book iii. ad ann. 535.

<sup>p</sup> 2 Chron. iv. 6.

<sup>q</sup> Ibid. 2—5.

<sup>r</sup> It was 150 feet in length, and 105 in breadth, from out to out, saith Dr. Prideaux, ibid. ad ann. 534.

<sup>†</sup> Some place here a gate plated with gold. See Lamy, p. 92.

<sup>s</sup> 2 Maccab. iii. 2. v. 16.

four folding doors. The *sanctuary* was divided from the *Holy of Holies* neither by a wall nor gate, but only by a double *vail*<sup>1</sup>. This is supposed to have been the vail which was rent in twain at our Saviour's death<sup>a</sup>, because it was to be of no further use. Allusion seems to be made to this in the Revelations, where it is said, that the *temple of God was opened in heaven, and the temple of the tabernacle of the testimony was opened*<sup>x</sup>.

What we are chiefly to consider in the *Sanctuary* are the *golden candlestick*; the *table*, whereon were put the cakes or loaves of *shew-bread*; and (between it and the candlestick) the *altar of incense*, so named from the incense that burnt on it every day, which by St. John is stiled *the prayers of the saints*<sup>y</sup>. This altar was also called the *inner altar*, in opposition to the altar of *burnt-offerings*, already described; and the *altar of gold*, because it was overlaid with pure gold<sup>z</sup>. It was not placed in the *Holy of Holies*, as some have been induced to believe from a wrong interpretation of some passages of scripture<sup>a</sup>, but in the *sanctuary* near the *vail*, which parted it from the *Holy of Holies*, and over against the *ark of the covenant*<sup>b</sup>. This is the altar so often mentioned in the Revelations. It was one cubit in length and breadth, and two in height. On the four corners it had four horns like the outer altar. On these horns was the *atonement* made, *once every year, with the blood of the sin-offering*<sup>c</sup>. Round it there was a very thick border, on which they set the coals for burning the *incense*, which was prepared in the court of the priests<sup>d</sup>.

There is no mention in Exodus of any more than one table for the use of the tabernacle<sup>e</sup>; but we learn from the second book of Chronicles<sup>f</sup>, that Solomon *made ten tables* (of gold, as is supposed,) *and placed them in the temple*, (which he had built) *fire on the right side, and fire on the left*. The table of shew-bread having been carried to Babylon, and lost there, they were forced to make a new one for the *second temple*. This last, Titus rescued from the flames, (at the taking of Jerusalem) and had it carried to Rome with the *candlestick*, and some other rich spoils, to grace and adorn the triumph of his father Vespasian. It was made of wood, and overlaid with gold; and was two cubits long, one broad, and a cubit and half high. It was placed

The altar of incense.

The table for shew-bread.

<sup>1</sup> It was divided by a wall and a vail, saith Lamy, Appar. p. 92.

<sup>a</sup> Matth. xxviii. 51.

<sup>x</sup> Revel. xi. 19. and xv. 5.

Revel. v. 8.

<sup>z</sup> Exod. xxx. 3.

<sup>a</sup> See 1 Kings vi. 22 and II. b. ix. 1.

<sup>b</sup> Exod.

xxx. 6. and xl. 5.

<sup>c</sup> Exod. xxx. 10.

<sup>d</sup> Over the water-gate

in the room *Abittines*.

<sup>e</sup> Exod. xxx. 24.

<sup>f</sup> iv. 8.

by the altar, at some distance, and against the north wall of the *sanctuary*. Upon this table were put the twelve loaves of *shew-bread*, called in Hebrew the *bread of faces*<sup>g</sup>, because the table being almost over against the *ark of the covenant*, they might be said to be set before the *face of God*<sup>h</sup>. These twelve loaves represented the twelve *tribes of Israel*, and were offered to God in their name, for a token of an everlasting covenant. They were oblong, shaped like a brick; ten palms long, and five broad, and might weigh about eight pounds each. They were unleavened, and made of fine flour. After the Levites had made and baked them, they brought them to the priests, who *set them* upon the table *in two rows, six on a row*, on the sabbath day. Frankincense was put upon each row; and to keep them from moulding, they were separated from one another by a kind of reeds. The following sabbath the priest took them away, and put immediately others in their room; so that the table was never without them. The old loaves belonged to the priests that were upon duty, who accordingly parted them among themselves. As this sort of bread was holy, it was not lawful for any but the *priests* to eat of it, except in a case of necessity<sup>i</sup>. Besides the loaves, there were some vessels and utensils upon the table; but the learned are not agreed about the shape or use of them.

It appears from the 2d book of Chronicles, that there were ten *candlesticks* in Solomon's temple, <sup>Of the golden candlestick.</sup> five on the right hand, and five on the left<sup>k</sup>. But there was only one in the tabernacle, and the second temple, which stood near the south wall of the *sanctuary*, over against the *table*. It was all made of *pure gold*, of *beaten work*<sup>l</sup>; and had seven branches, three on each side, and one in the middle bigger than the rest. Each branch had three *bowls made after the fashion of almonds*, three *knobs*, and three *flowers*, but the middlemost had four. At the end of each of these branches there was a lamp; but whether fastened to the candlestick or not, is not well known, it is most probable they were not. The *scripture* tells us, that these lamps were to burn continually<sup>m</sup>, which undoubtedly ought to be restrained to the night time, at least in respect of the *candlestick*, that was in the tabernacle, since it is said<sup>n</sup> that the

<sup>g</sup> Exod. xxv. 30. & alibi.

<sup>h</sup> Exod. xl. 23. לֶכֶֿן יִרְאֶה.

<sup>i</sup> Matth. xii. 4. 1 Sam. xxi. 3, &c. <sup>k</sup> 2 Chron. iv. 7. <sup>l</sup> Exod. xxxvii. 17, &c.

<sup>m</sup> Exod. xxvii. 20.

<sup>n</sup> Exod. xxx. 7, 8. Levit. xxiv. 2, 3. 1 Sam. iii. 3. 2 Chron. xiii. 11.

priests lighted them in the evening, when they burned incense upon the altar, and put them out in the morning. These lamps were filled every day with pure oil; to which custom our Saviour alludes in his parable of the ten virgins<sup>o</sup>. Jewish writers find abundance of mysteries in the *candlestick*, and ascribe to it several uses; but there is no need of having recourse to their fictions, since we are assured by St. Paul that it was one of the *types* of Christianity. St. John also makes frequent allusions to it in his *revelations*.

We must now proceed to consider the *Holy of Holies*, otherwise called the *most holy place*, and the *oracle*<sup>p</sup>. In the *first temple* it was divided from the *holy place*, by a partition of boards overlaid with gold; in which there was a door-place with the above-mentioned vail over it. But in the *second*, it was divided by two *rails* nailed at a cubit's distance one from the other, as is commonly supposed. The *Holy of Holies*, according to the Jews, was twenty cubits in length. Though the *holy place* was reckoned very *sacred*, yet it was not to be compared in this respect with the *most holy*, which was looked upon as the palace of God. For this reason none but the *high-priest* was permitted to go into it, and that but once a year, *viz.* on the great *day of expiation*<sup>q</sup>; on which day the Jews tell us it was lawful for him to go in several times<sup>r</sup>. This part of the temple, as well as the whole building, was surrounded with rooms and apartments for different uses<sup>s</sup>. The roof of the *Holy of Holies* was not flat, (as in the other parts of the temple, and in the houses of eastern nations in general,) but sloping as in our buildings; and according to Josephus<sup>t</sup>, "it was covered and armed all over with pointed spikes of gold, to keep off the birds from nestling upon it." Though the roof was inaccessible to all, yet there was round it a kind of rail or balustrade, according to the law<sup>u</sup>, to keep any one from falling down that should happen to go there.

The *Holy of Holies* was at the *west end* of the temple, and the entrance into it toward the *east*, contrary to the practice of the heathens. The greatest ornament of the *Holy of*

<sup>o</sup> Matth. xxv. 1—13.

<sup>p</sup> "It was so called, because God here gave his answers to the high-priest, when he consulted him." Lamy, p. 92.

<sup>q</sup> Exod. xxx. 10. Levit. xvi. 2, 15, 31. Heb. ix. 7. <sup>r</sup> Philon. Legat. ad Caium.

<sup>s</sup> "These served to support its height, and were, as it were, so many buttresses, and a great ornament to it at the same time——there were three ranges of them one above another." Lamy, p. 92.

<sup>t</sup> Joseph. de Bell. Jud. l. vi. c. 6. <sup>u</sup> Deut. xxii. 5.

*Holies* was wanting in the *second temple*<sup>x</sup>, namely, the *ark of the covenant*, or *testimony* so called, because the law, which contained the terms and conditions of the *covenant* God had made with the Israelites, was kept in it; and because it was moreover a pledge or testimony of his gracious presence among them. Some Jewish authors tell us, that they put a *stone* in the room of it three inches thick<sup>y</sup>; which, as they pretend, worked abundance of miracles. This same *stone*, (as some imagine) is still in being, and laid up in the *mosque*, which the Mahometans have built in the place where the temple of Jerusalem stood, which for that reason is called the *temple of the stone*.

As we meet in the New Testament with frequent allusions to the *ark of the covenant*, it will be proper to say something of it here. It was a *chest* or *coffer*, of *shittim wood* or *cedar*, over-laid with pure gold within and without; which Bezaleel made by Moses's order, according to God's direction<sup>z</sup>. As its dimensions were a cubit and a half in height and breadth, and two in length, we may from thence judge it was pretty large. Round the edges was a ledge of gold, on which rested the *cover* of it, known by the name of the *mercy-seat* or *propitiatory*; so called, because on the day of *expiation* the *high-priest* standing between the staves, wherewith it was carried upon the shoulders of the Levites, made *atonement* and *propitiation* for the sins of the people, and for his own, by sprinkling some of the blood of the sacrifices before it<sup>a</sup>. This *mercy-seat*, which was all made of solid gold<sup>\*</sup>, ought to be looked upon as the chief part of the ark. For here it was that the voice of God, from between the *cherubims* over the *cover*, was heard, and here he declared to the priests the pardon of the people's offences. Hence in scripture to *cover sins*, and *forgive them*, mean the same thing<sup>b</sup>. What shape these Cherubims were of, is not well known. All that can be said of them, is, that they were represented with *wings*, *faces*, *feet*, and *hands*; that they looked inward towards each other; and that their faces were

The ark of the covenant.

<sup>x</sup> "The defect was supplied, as to the outward form. For in the second temple there was also an ark made of the same shape and dimensions as the first, and put in the same place. But — it had none of its prerogatives or honours — For there were no tables of the law, — no appearance of the divine glory over it, &c." Dr. Prideaux Conn. p. i. b. iii. under the year 534.

<sup>y</sup> i. e. The stone on which the ark stood in the first temple. Dr. Prideaux ibid. <sup>z</sup> Exod. xxv. 10.

<sup>a</sup> According to Buxtorf (Lexic. p. 373.) it was so called — Quod illic Dominus se propitium ostenderet.

<sup>\*</sup> Of the thickness of a hand's breadth. Dr. Prideaux, ubi supra.

<sup>b</sup> Psalm xxxii. 1.

turned towards the mercy-seat, (so that they were in the posture of figures worshipping<sup>c</sup>.) Their wings were expanded, and embracing the whole circumference of the mercy-seat, met on each side in the middle; and over them did the pillar of the cloud appear, which was a token of the *Shechinah*, or *divine presence*<sup>d</sup>. In Solomon's time there was nothing in the *ark*, besides the two tables of *stone*, containing the ten commandments, which Moses put there by the command of God<sup>e</sup>. But before that time as some suppose, the *pot of manna*<sup>f</sup>, and Aaron's rod that budded<sup>g</sup>, had been laid in it. And indeed this opinion seems to be countenanced by these words of the apostle, *That within the ark were the golden pot, that contained the manna, Aaron's rod, and the tables of the covenant*<sup>h</sup>. But the Greek particle *ἐν* doth also signify *with*, or *near*, as we have observed in our commentary on this place. It is very probable, that those *sacred monuments* were laid up on the side of the ark, in the *Holy of Holies*, as well as the *golden censer*, mentioned in this place. There stood also near the *ark* some *boxes*, wherein were put vessels and utensils of gold<sup>i</sup>, and the original and authentic *copy* of the *law*, as written by Moses<sup>k</sup>. It cannot be questioned but that the *ark* had some *typical* uses, but it is not safe to carry *types* further than the *holy scriptures*, and the epistle to the Hebrews have done.

Thus have we given an account of the temple of Jerusalem, as far as is necessary for our present purpose. It is well known what was the unhappy end of that noble *building*, and how God was pleased to permit that it should be laid waste, because it had been polluted and profaned, but especially because it was to make room for that *spiritual temple* which God was to raise upon its ruins. We learn from history, that Julian the apostate, out of hatred to Jesus CHRIST and the Christians, used all his endeavours to have it rebuilt; but God rendered this rash and impious attempt of his ineffectual, and put a stop to it by very wonderful and supernatural means<sup>l</sup>.

Before we leave Jerusalem, it will be necessary to say of the neighbourhood of the places about it, especially those which our blessed Saviour was pleased to honour with his presence. The first remarkable place, on the east side of the city, was the *Mount of Olives*, from

<sup>c</sup> Dr. Prideaux, ubi supra.

<sup>d</sup> Levit. xvi. 2. Psal. xcix. 7.

<sup>e</sup> 1 Kings viii. 9. <sup>f</sup> Exod. xvi. 33.

<sup>g</sup> Num. xvii. 6-10.

<sup>h</sup> Heb. ix. 4

<sup>i</sup> 1 Sam. vi. 15. <sup>j</sup> Deut. xxxii. 26

<sup>k</sup> Socrat. Hist.

<sup>l</sup> Eccl. iii. c. 29

Chrysostom. Orat. iii. cent. i. c. 1.

whence JESUS CHRIST was taken up into Heaven. It was by the Jews called the *mount of anointing*, because abundance of *olive trees*<sup>m</sup> grew there, of which *oil* for *anointing* the priests, and other uses were made. St. Mark tells us, that this mount was over against the temple<sup>n</sup>; and St. Luke, that it was a *sabbath's day's* journey from Jerusalem<sup>o</sup>, that is, two thousand cubits, which must undoubtedly be understood of the bottom of the mountain, and not of the top of it, since Bethany, which was built upon it, was fifteen furlongs from Jerusalem<sup>p</sup>. This hill had three risings or eminences; from the middlemost of which it is supposed (but without any good grounds) that JESUS CHRIST was taken up into Heaven; that on the south was called the *Hill of reproach* or *corruption*, because Solomon built thereon *high places* in honour of false *deities*<sup>q</sup>; the third lay to the north, and is in St. Matthew called Galilee<sup>r</sup>, but for what reason is unknown: here it was that JESUS CHRIST appointed his disciples to meet him after his resurrection. The ceremony of burning the *red heifer*, mentioned in Hebr. ix. 13. was performed upon this *mount of olives*; and upon one of its *risings* was placed the *light*, which was to give notice of the *new moon*.

The *mount of olives* was separated from Jerusalem by a valley, through which ran the brook Cedron, so called from a Hebrew word signifying *dark, black*; either because it was shaded with trees, or that the blood of the sacrifices, which was poured around the altar, being conveyed thither, rendered the water of it *black*. The valley of Cedron was bounded on the south by that of Hinnom<sup>s</sup>, that is, *the valley of Cries* or of the *children of Hinnom*, that is, *of the children of Tears*, because this was the place where the Israelites had sacrificed their children to Moloch. It was also named the valley of *Tophet*, or of the *Drum*, because during these abominable sacrifices, they were wont to beat *drums*, to hinder the horrible shrieks and outcries of the tender and innocent babes from being heard. In our Saviour's time, the Jews flung the rubbish of the city, and the bones of the sacrifices, &c. in this place, and kept here a continual fire to consume them. This they reckoned as an emblem of Hell; and therefore gave it the name of *Gehenna*<sup>t</sup>. Jesus Christ alludes to this, Matth. v. 22. At the bottom of the *Mount of Olives* there was on the one side a village called *Gethsemane*, which in Hebrew

<sup>m</sup> Mark xiii. 3.<sup>n</sup> Mark xiii. 3.<sup>o</sup> Acts i. 12.<sup>p</sup> John xi. 18.<sup>q</sup> 1 Kings xi. 7, and 2 Kings xxiii. 13.<sup>r</sup> Matth. xxvi. 32.<sup>s</sup> 2 Kings xxiii.<sup>t</sup> See the Chaldee paraphrase on Isai. xxxiii. 14.

signifies a *press*, because there were *presses* in it for making oil. There was in this place, a garden, where JESUS CHRIST was often wont to go with his disciples, and where the traitor Judas led the soldiers that were sent to apprehend him \*. On the other side, stood the town of *Bethphage*, that is, *the house of dates or figs*; the village where our Saviour sent some of his disciples to fetch the ass on which he rode into Jerusalem, a little before his crucifixion; and where the barren *fig tree* grew, which he cursed<sup>u</sup>. Somewhat further, viz. about fifteen furlongs from Jerusalem, lay Bethany, the town where Lazarus and his sisters dwelt<sup>x</sup>, and where Jesus led his disciples, and blessed them before his ascension into Heaven.

Among the places about Jerusalem, there was none more famous than the *fountain of Siloam*, called otherwise *Gihon*. Writers are not agreed about the true situation of it, but it is a matter of very little consequence. What we are sure of, is, that it furnished with water several *pools* in Jerusalem, particularly that of *Bethesda*, which is supposed to be the same as Solomon's. It was named *Bethesda*, or *the house of gathering*, because it served as a *reservoir* for a great quantity of water; or rather, *the house of grace and mercy*, because there was near it a *hospital* for the reception of sick persons, who were cured in a miraculous manner, by bathing in the waters of this *pool*, as the description St. John has given us of it seems to insinuate, who says, there were five porches of galleries belonging to it. It was near the *sheep gate*; which was so called, because the sheep appointed for the sacrifices were brought in that way.

As neither Josephus nor any other Jewish author have mentioned this miraculous virtue of the waters of Bethesda, some have thereby been induced to imagine that there was nothing supernatural or uncommon in the case; but that the true cause of the cures was owing to the blood of the sacrifices that were washed in it, especially at the feast of the *pas-sover*, when vast numbers of animals were slain. They add moreover, that the *angel*, spoken of by St. John, was only an officer, whose business it was to stir the water when it was a proper season, for the cure of the distempers mentioned by St. John<sup>z</sup>. It is indeed a good maxim, *Not to multiply miracles without necessity*, nor to receive any as true, but such as are grounded upon sufficient evidence; because under pretence of magnifying the power of God, we thereby injure his

\* Matth. xxvi.

<sup>u</sup> Matth. xxi. 19, 20.<sup>x</sup> John xi.<sup>z</sup> John v. 2, 3.<sup>z</sup> John v. 4.



wisdom, and give superstitious people a handle of forging as many false miracles as they please. But when, on the other hand, a miracle is clearly revealed, we must readily acknowledge it for such, when it cannot be fairly accounted for by natural means; which seems to be the present case, where every circumstance tends to represent the matter as something miraculous and supernatural. For those cures were only done *at a certain season*<sup>a</sup>. The waters healed all sorts of diseases. There was a necessity for an angel to trouble the waters; whereas people chuse generally to bathe when the waters are still. In fine, he only was cured that first stepped in after the waters were troubled. Besides it is the opinion of the Jews, and of several Christian writers<sup>b</sup>, that the entrails of the victims were always washed within the temple. And most certainly the pool of Bethesda was not in the temple. This one observation carries in it a sufficient confutation of those who maintain, that the power of healing diseases, which these waters had, was occasioned merely by the blood of the sacrifices which were washed in them. And then farther:

As for the supposition of those who imagine that the *angel*, spoken of in this place, was only an officer appointed for stirring the water at *a certain season*, it is in my opinion, very groundless and extravagant. For I question whether there be any one passage throughout the New Testament, where the word *angel*<sup>c</sup> used absolutely, and without some epithet or other; as, for instance, *my angel*, *the angel of some person*, *the angel of the church*, or the like, is ever found to signify an *officer* or *messenger*. We are not ignorant, that the fourth verse of this chapter is wanting in some ancient manuscripts, and that consequently there is no mention in them, either of the *angel* that troubled the water, or of the sick persons that waited for the moving of it. But can it be reasonable to prefer the authority of three or four *manuscripts*, where this passage is left out, to so many others where it occurs; especially since there is no manner of absurdity or contradiction in what it contains? We must pass the same judgment upon the silence of Josephus, and other Jewish writers about this point. For, first, all things considered, this may be reckoned as a good rule, *That the silence or omission, even of many historians, ought not to countervail or make void the testimony of any one author, who positively relates a matter of fact*. Nothing is more common in history, than to find some particulars advanced by one historian, and omitted by all the

<sup>a</sup> John v. 4.<sup>b</sup> Lightfoot, Witsius, &c.<sup>c</sup> Ἀγγέλός.

rest, and yet who would from the silence of the one, take an occasion of charging the other with forgery and insincerity; especially if there be no manner of ground or reason for calling in question his veracity? Secondly, St. John ought to be believed in this matter, though he were considered not as a divinely inspired writer, but only as an author endowed with a moderate share of judgment and prudence; for it is not to be imagined that he would have exposed himself to that degree, as to have advanced such a notorious untruth, and which might have been so easily detected, had it been one. As for Josephus, this is not the only thing which he hath omitted, especially as to what relates to the history of the gospel; for he makes no mention of the *taxing* under Augustus<sup>a</sup>, of the *star* that appeared to the wise men<sup>b</sup>, or of the *slaughter of the infants of Bethlehem*<sup>c</sup>. And who knows, whether he, and the Thalmudists, looking upon this miracle as a forerunner of the Messiah, have not designedly suppressed it, lest any one should conclude from their own testimony, that Jesus of Nazareth was the Messiah, since we hear nothing of this supernatural event, either before or since the coming of Christ. At what time these waters were first endued with this miraculous power, we cannot exactly tell. Thus much is certain, that they had it some time before our Saviour's birth, since the man, of whom we read in the *gospel*, had been a long time at *the pool*, to be cured<sup>d</sup>. But because the authors of the Old Testament do no where speak of it, we may reasonably suppose that it had not this virtue in their time.

There was another famous *pool*, which was supplied with water from the fountain of *Siloam*, and borrowed its name. And that this also had a miraculous power of healing diseases, is evident from the cure of the man who was born blind<sup>e</sup>. The Jews tell us, that David ordered his son Solomon should be anointed by the fountain of *Siloah*, thereby to denote that his kingdom should be as lasting and extensive as the waters of this spring; and they fancy that God speaks of it in these words of the prophet, *With joy shall ye draw water out of the wells of salvation*<sup>f</sup>. For which reason they made use of this water at the *feast of tabernacles*. It is not then without good and sufficient reason, that St. John hath observed, by way of parenthesis, that *Siloam* is by interpretation, *sent*<sup>g</sup>; for thereby he hints at this, That the healing virtue which was in the

<sup>a</sup> Luke ii. 1.<sup>b</sup> Matth. ii. 2.<sup>c</sup> Ibid. v. 16.<sup>d</sup> John v. 6.<sup>e</sup> John ix. 7.<sup>f</sup> Isai. xii. 3.<sup>g</sup> St. John ix. 7.

waters of Siloam, was an emblem of that great salvation which the Messiah, who was certainly *sent from God*, should bring into the world.

On the west end of the city was mount *Culvary* called by St. Matthew<sup>1</sup> *Golgotha*, that is to say, the *Skull*, (either because the Jews were wont to behead criminals there, or else because it was shaped like a skull; and by St. John *Gabbatha*, that is, *a lofty place*.) This place is noted for the death and sufferings of our blessed Redeemer. It was divided from Jerusalem by a deep valley, named, *the valley of cureses, or skulls*. Mount *Culvary* stood without the city, according to the law<sup>m</sup>. And to this St. Paul alludes in his epistle to the Hebrews, when he saith, that *Christ*, as a sacrifice for sin, *suffered without the gate*; and when he exhorts *Christians to go forth out of the camp*, that is, *out of Jerusalem\**, this city being looked upon by the Jews as the camp of Israel.

As the village *Emmaus* was no more than sixty furlongs from Jerusalem, according to St. Luke<sup>n</sup>, and Josephus<sup>o</sup>, it may therefore be reckoned among the neighbouring places of this city, mentioned in the *gospel*. But we must take care not to confound it with a city of the same name, which was 176 furlongs from Jerusalem, and was afterwards named *Nicopolis*. This village is the place where the two disciples, who disbelieved and doubted of the resurrection of Christ, were going, when he appeared to them, and convinced them of the truth of it. We are told that he yielded to their entreaties, when they desired him to abide with them, and that accordingly he went in, and ate with them. On what side the city of *Emmaus* lay is not well known. But it is very probable that it stood on the road that led to Galilee; and that the two disciples, of whom we have an account in St. Luke<sup>p</sup>, being *Galileans*, were travelling through this place into their own country, thinking there was nothing to be done in Jerusalem, after the death of their divine Master. As soon as they found that their *Lord* was *risen indeed*, they returned with the glad tidings, to such of their fellow-disciples, as had remained in Jerusalem.

Nothing can be more natural and reasonable, than to desire to know the fate of a city the most remarkable in the world, remarkable upon all accounts. It was four times taken, without being demolished; to wit, by Shishak, king of Egypt<sup>q</sup>, by Antiochus Epiphanes, by Pompey, and by Herod the Great;

<sup>1</sup> Matth. xxvii. 33.    <sup>m</sup> Levit. iv.    <sup>p</sup> Heb. xiii. 12, 13.    <sup>n</sup> Luke xxiv. 13.  
<sup>o</sup> Joseph. de Bell. Jud. l. vii. c. 26.    <sup>q</sup> Luke xxiv. 33, 34.    <sup>1</sup> 2 Chron. xii.

and twice utterly destroyed, by Nebuchadnezzar, and by Vespasian. After this last overthrow, Cæsarea, formerly called *Turris Stratonis*<sup>r</sup>, or Strato's Tower, became the capital of the land of Israel. Some historians are of opinion, that Jerusalem was rebuilt by Adrian. It is true, he built a city where Jerusalem stood before, which he called *Ælia*, after his own name<sup>s</sup>, and *Capitolina* in honour of Jupiter Capitolinus. But not satisfied with having given it a profane name, he made it so very different from the ancient Jerusalem, that he seemed to have built it only with a design to be revenged of the Jews, who had rebelled against him, by bringing to their remembrance this once glorious city. He did not take in mount Sion, which was the best and strongest part of Jerusalem. He levelled mount Moriah, that there should not be the least footsteps of the temple remaining, and joined mount Calvary with such parts of the old city, as were still standing. So that *Ælia Capitolina* was not above half as large as Jerusalem, and of quite a different form. Upon one of the gates he caused the figure of a *sow* to be carved<sup>t</sup>, of which several reasons have been assigned; but the most probable, as well as the most natural, is, that he did it out of spite to the Jews, who had an aversion for this animal. Under the reign of this same emperor, that unhappy people attempted the recovery of their liberty, under the conduct of the false Messiah, *Barcochebah*; who was defeated and slain at Berittus near Jerusalem. *Ælia Capitolina* remained in this condition till the time of Constantine the Great, when it was again called Jerusalem, though improperly. This emperor built therein a noble and stately *temple*, after he had purged the place from the pollutions of heathen idolatry. We have a description of this temple in Eusebius<sup>u</sup>. But an ill use was afterwards made of these illustrious monuments of Constantine's piety, as well as of his mother Helena's, who built a temple at Bethlehem, and another upon the mount of Olives; and also of the emperor Justinian's, who erected likewise a temple at Jerusalem, which he dedicated to the Virgin Mary. It was this that gave superstitious people an occasion of ascribing a greater degree of holiness, contrary to the nature of the Christian religion, and the express declaration<sup>x</sup> of Jesus Christ himself, to these places, than to other parts of the world; and at last, proved the ground of those mad expeditions of the *crusades*, or *holy war*.

<sup>r</sup> Witsius Hist. Hierosol. <sup>s</sup> His name was *Ælius Adrianus*. <sup>t</sup> Dio Cassius.

<sup>u</sup> Euseb. Vit. Constant. l. 3. c. 25. seq. and c. 42, 43. <sup>x</sup> John iv. 20, 23.

We have before observed the fruitless attempts of the Jews, to rebuild their temple, under Constantine, notwithstanding the zeal of this emperor for the Christian religion, and under Julian who favoured their design. The city of Jerusalem, (for so was *Ælia Capitolina* then called) continued in a flourishing state for a considerable time, under the Christian Emperors. But in the seventh century it fell into the hands of the Persians, who were not long masters of it, and afterwards of the Mahometans, who built (as hath been said) a *mosque* in the place where stood the temple which was destroyed by Titus. The Christians recovered it in the twelfth century from the Sultan of Egypt, who had taken it from the Turks, but enjoyed not their conquest long; for the Sultan of Egypt taking the advantage of their discords and contentions, took it from them again. It was however retaken in the thirteenth century by the emperor Frederick II. but the Sultan of Babylon made himself master of it in a few years after; and at last, in the sixteenth century, it came into the hands of the Turks, who are the present possessors of it<sup>y</sup>. According to the relations of travellers, it is still large and handsome. The chief inhabitants of it are Moors. There are some Christians who are even allowed the free exercise of their religion, and but very few Jews, and those in a poor and mean condition. These last are persuaded, that before they are put again in possession of Jerusalem, it is to be consumed by a fire from heaven, that it may be refined, and purged from the pollution, contracted by being inhabited by foreign and profane nations. For this reason, none but the poorest of them live there, and such as have no where else to go.

Synagogues<sup>z</sup> are so frequently mentioned in the New Testament, that it is absolutely necessary we <sup>Of the Synagogues.</sup> should give an account of them here. The Jews looked upon them as *holy places*, and Philo doth actually call them so. The Greek word (*συναγωγή*) as well as the Hebrew, to which it answers, signifies in general any *assembly*, whether *holy* or *profane*; but it is most commonly used to denote the place where people meet to worship God<sup>a</sup>. The Christians themselves often gave the name of *synagogues* to their assemblies, as also to the places where they assembled, as is evident from St. James<sup>b</sup>, from several passages in the epistles of Igna-

<sup>y</sup> It is now called *Alkuds*, i. e. *the Holy*, by the Turks, Arabs, and all other nations of the Mahometan religion in those parts. Dr. Prideaux Connect. p. i. b. 1. under the year 610. <sup>z</sup> Upon this head see Buxtorf's *Treatise de Synagoga Judaica*, and *Vitrina de Synagoga vetere*, where you may find a very full account of them. <sup>a</sup> Luke vii. 5. <sup>b</sup> James ii. 2.

tius<sup>c</sup>, and from the writings of Clemens Alexandrinus. But our business at present is to consider the *synagogues* or *oratories* of the Jews.

Authors are not agreed about the time when the Jews first began to have *synagogues*; some infer from several places of the Old Testament<sup>d</sup>, that they are as ancient as the *ceremonial law*. Others, on the contrary, fix their beginning to the times after the Babylonish captivity. It is certain they have been long in use, since St. James saith in the Acts<sup>e</sup>, that *Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day*.

The Jews erected *synagogues* not only in towns and cities, but also in the country, especially near *rivers*; that they might have always *water* ready at hand both to wash and clean them, (which they were very careful to do) and also to purify themselves before they went into them. They were not allowed to build any one in a *town*, unless there were *ten persons of leisure* in it<sup>f</sup>. What is to be understood by these *ten persons of leisure*, is not agreed among the learned<sup>g</sup>. All that can be gathered from what they have advanced upon this point, after the Thalmudists, is, That they were ten persons of learning and approved integrity, free from all worldly occupations, and disengaged from all civil affairs, who were maintained and hired by the public, that they might always resort *first* to the *synagogue*, that whosoever should come in, might find *ten persons* there; which number at least the Jews thought necessary to make a congregation. They assign them other *functions*, but what they say concerning them is not to be relied upon as certain. When there were ten such persons in a town or city, they called it a *great city*, and here they might build a *synagogue*. As for other places, it was sufficient if there were the like number of persons of a mature age and free condition. These *synagogues* were erected upon the highest part of the town. After a *synagogue* was built, or some house set apart for this use, it was consecrated by prayer, without much ceremony or formality. The which the Jews, who were in other respects superstitious enough, undoubtedly did, that they might not imitate the vain ceremonies used by the *heathens* at the dedication of their *temples* and *chapels*. When a *synagogue* had been thus consecrated, it was looked upon as a *sacred place*, and particular care was taken not to profane it. It would be too long to mention all their precautions

<sup>c</sup> Ignat. ad Polyc. — ad Trall. — <sup>d</sup> Levit. xxiii. 3, 4. — Deut. xxxi. 11, 12. Psal. lxxiv. 1, 8. <sup>e</sup> Acts xv. 21. <sup>f</sup> Or *Bethaim*, see Dr. Prideaux Connect. p. i. b. 6. under the year 144. <sup>g</sup> Lightfoot, Rhenfeld, Vitringa.

in this respect, and therefore we shall only observe this one, that it was unlawful to speak a word in the *synagogue*<sup>b</sup>; to which our Saviour seems to allude, Matth. xii. 36.

There might be several *synagogues* in the same city, and even in one quarter of it. Philo, for instance, says, there were several in every district of the city of Alexandria\*. And it appears from the Acts of the Apostles<sup>i</sup>, that there was more than one at Damascus. The Jews tell us there were four hundred and eighty in Jerusalem, but so vast a number hath very much the air of a fable, or at least it is a very grand exaggeration<sup>k</sup>. It is however true, that there were a great many in this large and famous city, since we find St. Luke mentioned those of the Libertines, Cyrenians, Alexandrians, Cilicians, and Asiaticks<sup>l</sup>. Some authors do indeed fancy that these were but one and the same *synagogue*, where the people of these several countries were wont to assemble; but it is much more natural to understand this of so many different *synagogues*, as the construction of the words necessarily requires, since it is well known otherwise, that there were a great many in Jerusalem. The most famous *synagogue* the Jews ever had, was the great *synagogue* of Alexandria, of which the Rabbins say, that *he who hath not seen it, hath not seen the glory of Israel*.

The chief things belonging to a *synagogue*, were, 1. The *ark* or *chest*, wherein lay the book of the law, that is, the *Pentateuch*, or *five books of Moses*. This chest was made after the model of the ark of the covenant, and always placed in that part of the *synagogue* which looked towards the holy land, if the *synagogue* was out of it; but if it was within it, then the chest was placed towards Jerusalem; and if the *synagogue* stood in this city, the chest was set towards the Holy of Holies. Out of this ark it was they took, with a great deal of ceremony, and before the whole congregation, *the book of the law*, when they were to read it. The writings of the *prophets* were not laid therein. Before it, there was a vail representing the *vail* which separated the holy place from the Holy of Holies. 2. The *pulpit* with a *desk* in the middle of the *synagogue*, in which stood up he, that was to read or expound the law. 3. The *seats* or *pews* wherein the people sat to hear the law read and expounded. Of these some were more honourable than others. The former were for those who were called Elders, not so much upon account of

<sup>b</sup> Buxtorf *Synagog.* Jud. c. 2.

\* Philo *Legat. ad Caium*.

<sup>i</sup> Acts ix. 2.

<sup>k</sup> Or else they have expressed an uncertain large number, by a certain; see Dr. Prideaux, *ubi supra*.

<sup>l</sup> Acts vi. 9.

their age, as of their gravity, prudence, and authority. These Elders sat with their backs towards the forementioned chest, and their faces towards the congregation, who looked towards the *ark*. These seats of the Elders are those which are called in the gospel the *chief seats*<sup>m</sup>; and which JESUS CHRIST ordered his disciples not to contend for, as the Pharisees did. It seems as if it may be inferred from St. James<sup>n</sup>, that the places where the primitive Christians assembled themselves, were like the Jewish synagogues, and had their uppermost seats where the rich were placed in contempt of the poor. The women did not sit among the men, but in a kind of *balcony* or *gallery*. 4. There were also fixed on the walls, or hung on the ceilings several lamps; especially on the sabbath day, and other festivals, which served not only for ornament, but to give light at the time of the evening service. They were chiefly used at the feast of Dedication, which was instituted in remembrance of the repairing of the temple, after it had been polluted by Antiochus. 5. Lastly, there were in the synagogue *rooms* or *apartments*, wherein the utensils belonging to it were laid; as *trumpets*, *horns*<sup>o</sup>, and certain *chests* for keeping the alms.

To regulate and take care of all things belonging to the *synagogue service*, there was appointed a *council* or *assembly* of grave and wise persons, well versed in the law, over whom was set a president, who was called the *ruler of the synagogue*. This name was sometime given to all the members of this assembly; and accordingly we find the *rulers of the synagogue*, mentioned in the New Testament, in the plural number<sup>p</sup>. It is very probable, that these are the same which are stiled in the sacred writings, the *chiefs of the Jews*<sup>q</sup>, the *rulers*, the *priests* or *elders*, the *governors*, the *overseers* or *bishops*, the *fathers of the synagogues*<sup>r</sup>. Their business was, 1. To order and direct every thing belonging to the synagogue; and, 2. To teach the people. We shall hereafter give an account of this last function of theirs.

The government which they exercised in the synagogue, consisted of these particulars. To punish the disobedient, either by *censures*, *excommunication*, or other *penalties*, as *fines* and *scourging*; to take care of the *alms*, which the *sacred writers* as well as the *rabbins*, call by the name of

<sup>m</sup> Matth. xxiii. 6.

<sup>n</sup> James ii. 2, 3.

<sup>o</sup> With which a man

standing at the top of the Synagogue, proclaimed the time of prayer, and the hour when every festival begun.

<sup>p</sup> Ἀρχισυνάγωγοι Mark v. 22. &c.

Luke viii. 41.

<sup>q</sup> Acts xxviii. 17.

<sup>r</sup> Matth. ix. 18. Mark v. 22.

Acts xviii. 8. iv. 5.



*righteousness*<sup>s</sup>. The chief ruler, or one of the rulers, gave leave to have the law read and expounded, and appointed who should do it. Of this there is an example in the xiii<sup>th</sup> chapter of the Acts of the Apostles, where it is said, that Paul and Barnabas having entered into a *synagogue* at Antioch, the rulers gave them leave to speak<sup>t</sup>. As for the *punishments* which they inflicted on offenders, the Jews have reduced them to these three heads or degrees. 1. *Private reproof*. When the chief ruler of the synagogue, or any other of the directors, had admonished or rebuked a person in private, that person was obliged to stay at home in a state of humiliation, and not to appear in public for the space of *seven days*, except in case of necessity. If at the end of those days, the sinner shewed no sign of repentance, then, 2. he was cut off, or separated from society; that is, he underwent that sort of *excommunication*, which they called *niddui*, or *separation*. While he lay under it, it was unlawful for any to come within four cubits of him<sup>u</sup>, during the space of thirty days. At the end of which term, he was restored by the officers of the synagogue, if he repented; but if he did not, the excommunication lasted thirty days longer. However the rulers of the synagogue were at liberty to prolong or shorten it, as they found occasion. But it is to be observed, that this sort of excommunication did not *absolutely* exclude the person, on whom the sentence of it passed, from the synagogue. For it was lawful for him to go into any synagogue provided he did not come within four cubits of any one that was in it. 3. At length, if he persisted in his rebellion, without repenting at all, they then proceeded to denounce against him the *greater excommunication*, called by them *anathema*, whereby he was separated from the assembly of the Israelites, and banished from the synagogue. JESUS CHRIST did undoubtedly allude to these three sorts of punishment; in that discourse of his to his disciples, which we find in the xvi<sup>th</sup> chapter of St. Matthew's gospel<sup>x</sup>. Mention is likewise made in St. John, of *putting out of the synagogue*<sup>y</sup>; whereby whether the *greater* or *lesser* excommunication be meant, is not well known. But we may without any scruple, understand it of both. There are also in St. Paul's epistles several traces of these three sorts of excommunication<sup>z</sup>. It must be observed, that the Jews were

<sup>s</sup> Psal. cxii. 9. 2 Cor. ix. 9.<sup>t</sup> Ver. 15.<sup>u</sup> "Except his wife

and children." Calmet Dissertat. on the several ways of punishing offenders.

<sup>x</sup> Ver. 15—18.<sup>y</sup> John ix. 22. xii. 42. xvi. 2.<sup>z</sup> Rom. xvi. 17.

1 Cor. v. 1, 2. 2 Cor. ii. 6, 7. 2 Thessal. iii. 10. Titus iii. 10. And 2d Epistle of John, ver. 10.

always very backward in excommunicating any famous *rabbi*, or *teacher*, though his offence was great, unless he was actually guilty of idolatry. Which undoubtedly was the reason why they never went about to excommunicate our blessed Saviour JESUS CHRIST, though he was liable to it, for condemning and opposing the doctrines and traditions of the Scribes and Pharisees<sup>a</sup>.

We shall not here give an account of the *fines*, which the guilty were sometimes wont to pay to redeem themselves from scourging, because they are no where mentioned in holy scripture. As for *scourging*, some are of opinion, that it was a punishment not falling under the jurisdiction of the *rulers of the synagogue*, but belonging to the *civil courts*, which they take to be meant by the *synagogues*, where our Saviour tells his disciples they would be scourged<sup>b</sup>. Others, on the contrary, have fully and solidly proved from several passages of scripture, that by the word *synagogues* in the place here quoted, we are to understand *synagogues* properly so called; besides, there are several other reasons to induce one to believe that scourging was practised there. This punishment was not reckoned so ignominious as excommunication, and it was sometimes inflicted even upon a *rabbi*, or *doctor*. Very often people submitted to this discipline, not so much by way of punishment for a fault they had committed, as by way of a *general penance*. Such was the scourging which the Jews gave one another on the great day of *expiation*. As they were expressly commanded in their law not to give above *forty stripes*<sup>c</sup>, the *rabbins*, for fear of exceeding this number, had reduced it to thirty-nine. This limitation was fixed in St. Paul's time, since he tells us he received *five times of the Jews forty stripes save one*<sup>d</sup>; and also in that of Josephus, who likewise reduces the *forty stripes*<sup>e</sup> appointed by the law to thirty-nine.

The rulers of the synagogue were likewise bound to take care of the poor. As the nature and constitution of things is such, that among the several members of every society, there will always be some poor and indigent persons; the *Divine Lawgiver* had in this particular, given directions exceedingly becoming his infinite goodness, and tender regard for his creatures. And the *synagogue* hath always been so careful to execute the orders of the Almighty in this respect, that *alms-giving* was ever accounted by the Jewish doctors<sup>f</sup>, one of the most essential branches of their religion.

<sup>a</sup> Matth. xxiii.<sup>b</sup> Matth. x. 17.<sup>c</sup> Deut. xxv. 3.<sup>d</sup> 2 Cor. xi. 24.<sup>e</sup> Joseph. Antiq. l. iv. c. 8<sup>f</sup> Maimon. Hilck. Zadak. c. 10.

Accordingly, there were in every synagogue *two treasury chests*, one for poor strangers, and the other for their own poor. Those that were charitably inclined, put their alms in these chests at their coming into the synagogue to pray. Upon extraordinary occasions, they sometimes made public *collections*; in which cases, the rulers of the synagogue ordered the person, whose business it was to collect the alms, to ask *every body* for their charity. And as this was done on the sabbath day, when it was not lawful for a Jew either to give or receive money; therefore every one promised such a sum, which they accordingly brought the next day. This custom of not touching money on the sabbath day, was of a long standing among the Jews, since we find it expressly mentioned by Philo<sup>e</sup>: the which may help us to discover the true meaning of this command of the Apostles to the church of Corinth: *Upon the first day of the week, let every one of you lay by him in store as God hath prospered him<sup>h</sup>*. For it is probable, that the Corinthians did still observe the sabbath. Every sabbath day in the evening\*, three *collectors* gathered the *alms*, and distributed them the same evening to the poor, to defray their expences for the week last past. Though these *collectors* had a great deal of power and authority, they depended however upon the ruler or council of the synagogue, who, together with the governor, or chief magistrate of one of the cities of Judea, had the absolute disposal of the alms. If the magistrate happened to be a heathen, then the management of them was left, either to the council of the synagogue, or the chief ruler, who acted for the body.

This may serve to give us a notion of the manner how alms used at first to be distributed in the Christian church. The charity of the primitive Christians was so very conspicuous, that Julian the *apostate* proposes it as a pattern to his own subjects. "What a shame is it, says he, that we should "take no care of our poor, when the Jews suffer no beggars<sup>i</sup> "among them; and the Galileans, (*i. e.* the *Christians*,) "impious as they are, maintain their own poor, and even "ours<sup>k</sup>." We may infer from several places in St. Paul's epistles, that he had the management of the alms of several churches, and that there were collectors under him for that

<sup>e</sup> Philo Legat. ad Caium.

<sup>h</sup> 1 Cor. xvi. 2.

\* After sun-set,

I suppose, when the next day began, according to the Jewish reckoning, (*i. e.* from one evening to another) and so this might be said to be done the next day, as is said above.

<sup>i</sup> Deut. xv. 7—11.

<sup>k</sup> Sozom. Hist.

Eccles. i. v. c. 16.

purpose. Justin Martyr gives us pretty near the same account of this matter in his time, in his second *apology*<sup>1</sup>.

Let us now proceed to the other *office* belonging to the rulers of the *synagogue*; which was to *teach the people*. This they did sometimes by way of dispute and conference; by *questions* and *answers*; or else by continued discourses, like *sermons*. All these different ways of teaching they called by the general name of *searching*<sup>m</sup>; the discourse they stiled a *search* or *inquisition*<sup>n</sup>; and him that made it a *searcher*<sup>o</sup>; from a Hebrew word<sup>p</sup>, which properly signifies *to dive into the sublime, profound, mystical, allegorical, and prophetic senses* of holy scripture. In which sense (as we have observed on that place, and in the preface of the epistle to the Hebrews) St. Paul asks the Corinthians<sup>q</sup>, *where is the PROFOUND SEARCHER of this world?* It is evident from the *epistles* of St. Paul, and especially from *that* to the Hebrews, that the apostle sometimes followed this *mystical* method of explaining scripture. It may also be inferred from several passages of St. John's gospel, that our Saviour himself seems to give in to that way.

There were several places set apart for these *searches*, or *expositions*. Sometimes they were done in *private houses*. For there was no Jew of any learning or fashion, but what had in the upper part of his house<sup>r</sup>, one or more rooms, where he was wont, at certain times to retire, either to pray, or to meditate, or to discourse upon some subject relating to the law. Several instances of persons retiring on the *house top* to exercise themselves in works of piety and devotion, are frequently to be met with in the *sacred writings*<sup>s</sup>. The windows of these apartments were to look towards Jerusalem, in imitation of Daniel vi. 10. But generally these exercises and debates were transacted in the *schools, academies, or houses of searching*, which were adjoining to every famous synagogue, and were sometimes also named *synagogues*. In these were the *disciples of the wise* brought up and instructed, in order to be qualified for *rabbies* or *doctors*. Lastly, the explanations of scripture, and particularly the *sermons*, were

<sup>1</sup> Just. Mart. apol. 2. p. m. 99.      <sup>m</sup> דַּרְשׁ Darasch.      <sup>n</sup> דַּרְשׁ Derasch.

<sup>o</sup> דַּרְשָׁן Darschan.

<sup>p</sup> Darasch, already set down.

<sup>q</sup> 1 Cor. i. 20.

συνζητήριος.

<sup>r</sup> They are called in Latin *Canacula*. It was in one of them that our Saviour celebrated his last passover. And in a like place where the Apostles assembled together, when the Holy Ghost came down upon them.

<sup>s</sup> 1 Kings xvii. 19. Dan. vi. 10. Acts i. 13. x. 9. xx. 8. ὑπερσώον, or *upper room*, is called by the Latins *Canaculum*. In one of these our Saviour celebrated the passover, and the *Holy Ghost* descended on the Apostles.

rehearsed in the *synagogue* itself, on the sabbath days and other festivals.

In the *ancient synagogue*, as it was at first settled and established by Ezra, the priests and Levites made those discourses, only with a design to facilitate the understanding of the *text* of the sacred writings<sup>1</sup>. In our Saviour's time, the duty of preaching, and of giving others leave to do so<sup>2</sup>, belonged to the rulers of the synagogue. This manifestly appears from the Acts of the Apostles; wherein we are told, that the rulers of the synagogue gave the Apostles leave to speak<sup>3</sup>. It is very probable, that whenever Jesus Christ preached in the synagogues, it was not without the permission of the president or chief ruler, though it be not expressly said so in the gospel, without doubt, because it was a known custom. What indeed may seem strange, is, that the Jews should suffer Jesus Christ, or his disciples, to preach in their synagogues. But our wonder will cease, if we do but consider, 1. That they were Jews, and strict observers of the law. 2. That they were well versed in the law, and even were Rabbins, or Doctors. That Jesus Christ was so, is unquestionably certain, since he is frequently called *Rabbi* by his disciples, and even by the Jews themselves<sup>4</sup>: now it was unlawful for them to give this title to any one, but what had been admitted to that honourable degree by the imposition of hands. The same thing may be affirmed of St. Paul, and even of some of the other Apostles. At least we find Barnabas, Simeon, Lucius, and Manaen, stiled *Doctors* in the Acts<sup>5</sup>. The same is further evident from this one circumstance, recorded in the holy scriptures, That the Apostles *sat down* when they came into the synagogues<sup>6</sup>. For several learned authors have observed, that the word to *sit down* in these places, doth signify to *sit* among those who were wont to teach or preach. And the rulers of the synagogue undoubtedly supposed that the Apostles, as they sat in those places were come with a design to teach the people. 3. But supposing that they had not been Doctors; yet they might have claimed this privilege, as persons of gravity, learning, and unblameable conversation, such as they were in the judgment even of their very enemies. For we are told, that not only the Doctors, but also the sons, or disciples of the *wise*, that is, the young student, and such as stood candidates for

<sup>1</sup> Nehem. viii. 2—5. <sup>2</sup> Philo, de. vit. Contemplat. p. 691. <sup>3</sup> Acts xiii. 15.

<sup>4</sup> Matth. xxvi. 25, 49. Mark ix. 5. John i. 38. <sup>5</sup> Acts xiii. 1.

διδάσκαλοι.

<sup>6</sup> Matth. xxvi. 55. Acts xiii. 14. 1 Cor. xiv. 3.

the degree of *Rabbi* or *Doctor*; and even some of the common people, if duly qualified for it, were allowed to teach in the synagogues. It was but common prudence therefore in the Jews, to let Jesus Christ, and his Apostles, preach in these assemblies of theirs, for fear of provoking the people, who had a great respect and veneration for them, and to rest satisfied with hindering them, as much as possible, from spreading and publishing their doctrine in other places. It is evident from the New Testament, and ecclesiastical history, that the sermons and discourses spoken by the *primitive Christians* in their assemblies, were regulated much after the same manner, as those that were delivered in the ancient *synagogue* of the Jews. There were also in every synagogue several *ministers*, who had different employments assigned them: 1. One called *sheliach zibbor*, or the *messenger* or *angel of the synagogue*, standing before the *ark* or *chest* wherein the scriptures were kept, repeated the prayer *cadisch* before and after the reading of the law. This was to be a person very eminent for his learning and virtue. Sometimes indeed the chief ruler, or one of the elders of the synagogue, repeated this prayer, but most commonly the *sheliach zibbor* did it. And hence it is, that the bishops of the seven churches of Asia, are in the Revelations called the *angels* of those churches, because what the *sheliach zibbor* did in the synagogue, that the bishop did in the church of Christ. 2. Another officer, who was called the *minister of the synagogue*, from the pulpit gave the Levites notice when they were to sound the trumpet<sup>b</sup>. This minister read sometimes the law; though at first there was no particular person set apart for the doing it; for, excepting women, any one that was but qualified for it, and pitched upon by the ruler of the synagogue, might do it. It is commonly supposed, that the *deacons*, appointed among the *primitive Christians*, of whom mention is made in the epistles of St. Paul, were in imitation of these *ministers of the synagogue*. But it is to be observed, that these *deacons* are very different from those of whom we have an account in the 6th chapter of the Acts, and which answered to the collectors of the alms, spoken of before. Besides these two *ministers*, there was another of an inferior degree, called *chasan*, that is, the *guardian*, or *keeper*. His business was to take the book of the law out of the chest wherein it was kept; to give it the person that was appointed to read; to take it of him after he had done, and to lay it up in the chest again. He was like-

<sup>b</sup> See above, p. 64, note c.

wise to call out *him* that was pitched upon by the ruler of the synagogue to read the *lesson* out of the law, or the prophets, to stand by and overlook him whilst he did it, and to set him right, when he read amiss. He blowed also the trumpet upon some particular occasions, as to give notice of the *sabbath*, of the beginning of the *new year*, to publish an *excommunication*, and the like. This *minister* was moreover to let the people know when they should say *amen*, after the prayer which the *angel* of the synagogue repeated before and after the reading of the law. Lastly, his business was to take care of the synagogue, to shut and open the doors of it, to sweep and keep it clean; he had the charge of the utensils belonging to it, fastened the vail before the ark or chest wherein the law was kept, and took it off, when there was occasion. This office was very much like that of a church-warden (or rather church-clerk) among us.

Several learned men are of opinion, and it is indeed very probable, that the *government* and *service* in the *Christian church* were first taken from those of the *synagogue*. Several instances of this agreement between them are to be met with in the New Testament. But we must not expect to find an exact resemblance between them, either for want of ancient monuments, or because the same officers both of the *church* and *synagogue*, had more than one name, which often occasions a great deal of perplexity and obscurity in these matters; or else, because they were confounded, when their *offices* or *employments* had any relation one to another.

The times of the *synagogue service* were *three* times a day; viz. in the *morning*, in the *afternoon*, and at *night*<sup>c</sup>. But though this *service* was performed every day, yet there were *three days* in the week that were more solemn than the rest, and on which they thought themselves more indispensibly obliged to appear in the *synagogue*; namely, *Mondays*, *Thursdays*, and *Saturdays*, the most solemn of all. As more sacrifices than ordinary were offered on the *sabbath day*, and other *festivals*, they were wont to have prayers *four times* upon those days. We shall give an account only of the *morning service* of the *synagogue*, without entering into the particulars of *that* which was performed in the *evening*;

<sup>c</sup> In the *morning* at the time of the *morning sacrifice*, in the *evening* at the time of the *evening sacrifice*, and at the *beginning of the night*, because till then the *evening sacrifice* was still left burning upon the altar. Dr. Prideaux Conn. p. i. b. 6. under the year 444. Sect. 3, concerning the time of the *synagogue service*.

because they were both pretty much alike, and besides, the latter was attended with less solemnity than the former.

Before the beginning of the *public prayers* by the *angel of the synagogue*, the people repeated several private ones, which were of considerable length. These consisted of nineteen prayers: the *first* of which contained praises to God; in the *second* they confessed their sins, and begged pardon for them; the *third* contained thanksgivings and petitions, for all the wants and necessities of this life, as well spiritual as temporal, &c.<sup>d</sup> These nineteen prayers were not however said all at length on the sabbath day, and other festivals; and even on common days, several repeated only a summary of them. When these prayers were ended, the *minister standing up*, began the public prayers, the people likewise *standing*, and *bowing* the knee and body, (as did also the minister,) from time to time, at the rehearsing of some particular passages. They had also then their heads covered with a vail. Their service began and ended with the prayer *Cadisch*, which the Jews generally joined at the end of all their prayers; it was composed in these terms, which come very near those of the Lord's Prayer: *Hallowed be his great Name in the world, which he has created according to his good pleasure, and may his Kingdom be established. May we behold his redemption spring up and flourish. May his Messiah suddenly appear in our days, and in the days of all the house of Israel, to deliver his people.* Prayers being ended, the minister or *Chasan*, before mentioned, took out of the chest the book of the law; whereupon the whole congregation shouted, and expressed a great deal of joy and satisfaction. This book consisted of several large volumes, or *rolls of vellum*, stitched or glued very neatly together, and fastened at one end to *sticks* very nicely turned<sup>e</sup>. As the whole Pentateuch, that is, the *five books of Moses*, could not possibly be read over at once in one of their assemblies, the Jews divided it in several large sections, which they called *Paraschahs*; one of which being read every sabbath day, the whole Pentateuch was by this means read over once every year<sup>f</sup>.

<sup>d</sup> You may see all these prayers at length in Dr. Prideaux, *ubi supra*.

<sup>e</sup> As all books formerly were.

<sup>f</sup> Their manner of reading the *law*, was as followeth. "The whole law, or five books of Moses, being divided into as many sections, or lessons, as there are weeks in their year, (has hath been shewn) on *Monday* they began with that which was proper for that week, and read it half way through and on *Thursday* proceeded to read the remainder; and on *Saturday*, which was their solemn sabbath, they did read all over again, from the beginning to the end of the said lesson or section; and this both morning,



They began it on the sabbath next after the feast of *tabernacles*. It was divided into *fifty-three* or *fifty-four* sections<sup>e</sup>, and each section was again sub-divided into *seven* parts for so many readers. The book being opened or rather unfolded, he that was to read, rehearsed some short prayers over it, which the people joined in, by way of *responses*. After which he that was appointed to read first, began the section for that day. There were commonly *seven* readers each sabbath. Every *Israelite* had the privilege of *reading*, except women, slaves, and others that were deemed unfit for it. They commonly however pitched upon a Priest, a Levite, a Doctor, or person of distinction among the people, sooner than on any of the vulgar, who were not permitted to read till the others had done<sup>b</sup>. When the last reader had made an end of reading, he folded the book, and gave it the *Chasan*, or Minister, who put it again into the chest. After which followed some thanksgivings or doxologies, which ended with the prayer *Cadisch*. The person that read, did it standing; but the audience either stood up, or sat down as they thought fit.

After the reading of the *law*, followed that of the *prophets*, before which they rehearsed some passage out of the writings of Moses. On *Mondays* and *Thursdays* they read only the *law*, but on the *sabbath*, as also on *fast days* and *festivals*, they read the *prophets*, and that in the *morning* only; for in the *afternoon* they constantly read nothing else but the *law*. The Jews did not reckon among the *prophetic writings* the *moral* books of the holy scripture, otherwise called the *Hagiographa*, as the book of Job, the Psalms, Proverbs, Ecclesiastes, and the Song of Solomon; which were read in their synagogues only upon particular occasions. Neither did they rank among the *prophets*, the books of Ruth,

“ and evening. On the week days they did read it only in the morning, but  
 “ on the sabbath they did read it in the evening, as well as in the morning  
 “ for the sake of labourers and artificers, who could not leave their work to  
 “ attend the synagogues on the week days, that so all might hear, twice every  
 “ week, the whole section or lesson of that week read unto them.” Dr. Prideaux Connect. p. i. b. 6. under the year 444.

<sup>e</sup> The Jewish year being *lunar*, they had near 54 weeks in it. See Leusden's Preface to his Hebrew Bible, sect. 1.

<sup>b</sup> A *Priest* was called out first, and next a *Levite*, if any of these orders were present in the congregation, and after that any other *Israelite*, till they made up in all the number of *seven*. And hence it was accidentally, that every section of the law was divided into *seven* lesser sections, for the sake of these seven readers. And in some Hebrew bibles these lesser sections are marked in the margin; the first with the word *Cohen*, i. e. the *Priest*; the second with the word *Levi*, i. e. the *Levite*; the third with the word *Shelishi*, i. e. the third, &c. Dr. Prideaux, ubi supra.

Hester, Ezra, Nehemiah, nor even that of Daniel<sup>1</sup>, though they read some portions out of the four *first* on their solemn days. As for the Psalms of David, the greatest part of the prayers and thanksgivings that were used in the synagogue being taken from thence, they dispensed with reading some passages extracted out of them. What they meant therefore by the *prophets*, was, the books of Joshua, Judges, Samuel, Kings, and Chronicles: These they supposed to have been written by *prophets*, and gave them the name of the *former prophets*. 2. In the second class they placed Isaiah, Jeremiah, and Ezekiel, with the twelve lesser prophets; all these they call the *latter prophets*. It is indeed amazing how Daniel came to be excluded from among the prophets, since there is no one book more *prophetical* in the whole Bible. Perhaps because it was not read in the synagogue, as being too hard to be understood by the people, it came by that means insensibly not to be placed among the prophets. However it be, by the *law* and the *prophets*, mentioned in the New Testament<sup>k</sup>, we are to understand the five books of Moses, and the *prophetical* writings as here set down, though the Psalms seemed to be included in that division<sup>l</sup>. The same ceremonies before and after the reading of the prophets were used, as at the reading of the *law*, except that there were some additional thanksgivings then repeated. The prophetical writings were not read over from one end to another; but such parts of them were picked out, as had a relation to what was read before out of the *law*. To read the prophets, there was a particular person appointed different from him that had read the *law*; and sometimes young men that were under age, were admitted to do it.

After the Hebrew language ceased to be the mother tongue of the Jews, the holy scriptures were from that time forward interpreted in their synagogues either in Greek or Chaldee; which afterwards gave rise to the *Chaldee paraphrases* now extant<sup>m</sup>. Some are of opinion, that this custom was esta-

<sup>1</sup> And that for this reason; because, says Maimonides, every thing that Daniel wrote, was not revealed to him when he was awake, and had the use of his reason, but in the night only, and in obscure dreams. Or, according to others, because he lived more like a courtier than a prophet. All these are certainly very insignificant arguments.

<sup>k</sup> Matth. v. 17. vii. 12. xi. 13. xxii. 40. Acts xxvi. 22.

<sup>l</sup> Luke xxiv. 25, 27, 41. This last verse runs according to the Jewish division of the holy Scripture into three parts: *All things must be fulfilled which are written in the law, and in the prophets, and in the Psalms*, &c. Where by the *psalms* is meant the third part called *Hagiographa*.

<sup>m</sup> Such are those of Onkelos, Jonathan, &c.

blished by Ezra; others on the contrary, fix the beginning of it to the time of the Maccabees; which last is the most probable. This way of interpreting scripture was performed in the following manner: The *minister*, (or any other person that was appointed to read) read *one verse* in the original Hebrew, if it was out of the *law*; and three *verses* together, when it was out of the *prophets*; then stopt to let the *interpreter* speak; who standing near him, rendered the whole in the vulgar tongue". This *interpreter* was reckoned by the Jews less honourable than the *reader*, undoubtedly out of respect to the *original text*. And even very young persons were admitted to this office, where nothing was wanting but a good memory<sup>o</sup>. Here we must observe, that there were several places of scripture which it was not lawful to interpret; as the incest of Reuben<sup>p</sup>, of Tamar<sup>q</sup>, and Ammon, the *blessing* which used to be given by the Priest<sup>r</sup>; and the latter part of the history of the *golden calf*<sup>s</sup>; which last was omitted for fear of creating in the people an ill opinion of Aaron. And this no doubt was the reason why Josephus hath made no mention at all of the *golden calf*. St. Paul in his first epistle to the Corinthians<sup>t</sup>, alludes to this custom of *interpreting the scriptures* in the synagogue, as we have observed on that place. The reading of the prophets, according to the Rabbins, was closed with the Priest's blessing; after which the congregation was dismissed, unless somebody was to preach.

The *afternoon service* consisted, 1. in singing the eighty-fourth *psalm*, from the fifth verse to the end, and all the hundred and forty-fifth. During which the *Sheliach Zibbor*, or *angel of the synagogue*, stood up, while all the people sat down. 2. In rehearsing the prayer *Cadisch*. 3. In saying first in a low voice, and afterwards aloud, one of the prayers that had been said in the morning, with several other prayers and thanksgivings. 4. They concluded the *service* with the prayer *Cadisch*. The *evening service* was almost the same.

<sup>o</sup> Dr. Prideaux gives us the same account of this matter, *ubi supra*. But according to Lamy, the reader softly whispered in the interpreter's ears, what he said, and this interpreter repeated aloud what had been thus whispered to him.

<sup>p</sup> Dr. Prideaux is not of the same opinion,—for, saith he, "learning and " skill in both languages (Heb. and Chald.) being requisite, when they found " a man fit for that office they retained him by a salary, and admitted him as " a standing minister of the synagogue." *ibid*.

<sup>q</sup> Gen. xxxv. 22. <sup>r</sup> xxxviii. 16. <sup>s</sup> Num. vi. 23—26. <sup>t</sup> Exod. xxxii. 21—25.

<sup>u</sup> 1 Cor. xiv.

One of the principal ceremonies performed in the synagogue was *circumcision*; though it was also done sometimes in private houses.

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## OF HOLY PLACES.

HAVING dwelt longer upon the *holy places* of the Jews than was at first intended, we shall endeavour to be as concise as possible in other matters, without omitting however any one thing essential or necessary to our present design.

We may very properly set the *kings* of the Jews at the head Of the kings of the Jews. of those persons they reckoned *holy*. The commonwealth of Israel was at first a *theocracy*, that is, governed by God; he was the ruler of it in a more especial manner than of the rest of the universe<sup>a</sup>. He had regulated the government thereof, given it laws, and prescribed what rewards and punishments should be dispensed therein. The *judges*, by whom it was governed for a considerable time, held their power and authority immediately from him. Now what can a king do more than this? The *ark of the covenant*, with the *cherubims* that stood over the *mercy seat*, were the throne of this glorious monarch. God therefore being the chief and immediate governor of the Israelites, whenever they committed idolatry, they not only offended against their maker and preserver, but also incurred the guilt of high treason, as acting against their lawful sovereign: which undoubtedly was the chief reason why their magistrates were ordered to punish every idolater with death. The Israelites perceiving Samuel was broken with age, and moreover being disgusted at the administration of his sons, had the boldness to require a king like other nations<sup>b</sup>. Which request being granted them their government became *monarchical* and even *absolute*: whereas before, under Moses and the Judges, it was limited. Saul, their first king, wore for the badges of his regal authority a *crown* or *diadem*, and a bracelet on his arm. We may frame some idea of these *royal ensigns* used by the kings of the Jews, from the insults of the soldiers over our Saviour JESUS CHRIST, when they treated him as a mock-king<sup>c</sup>.

<sup>a</sup> Isaiah xliv. 6. Psalm lxxxiv. 4.

<sup>b</sup> 1 Sam. viii. & xii. chap.

<sup>c</sup> Matthe. xxvii. 28, 29.

Though the administration of the Jewish government was in the hand of kings, yet God was looked upon as the supreme director of it, whilst the kingdom remained elective, as under Saul and David; but when it once became hereditary under Solomon, the government was entirely managed by the kings. Notwithstanding this alteration, God was still reckoned the king of Israel\*; for which reason Jerusalem was stiled *the city of the great king*<sup>d</sup>. And the Jews, even when they were in subjection to their kings and the Roman emperors, valued themselves upon having had God for their king; and it was undoubtedly upon the account of this privilege they told JESUS CHRIST, that they *never were in bondage to any man*<sup>e</sup>. It was unlawful for them to chuse any one for their king, unless he was an Israelite, or, at least, an Idumæan; those being looked upon by the Jews as their brethren; and therefore the Herods, though Idumæans by extraction, were admitted to the regal dignity. But a *woman* was absolutely excluded from the throne. So that Athaliah's reign was a downright usurpation, and she was deservedly put to death for it. We find Asa commended in holy scripture for having removed Maachah his mother from being queen<sup>f</sup>, when she had invaded the government. There is but one instance of a queen's reigning over Israel, viz. Alexandra the daughter of Jannæus; but she cannot so properly be said to have ruled as the Pharisees, to whom she left the whole administration of affairs.

*Anointing* was a ceremony that also accompanied the coronation of the kings of Israel<sup>g</sup>, and therefore they are frequently named in scripture *the anointed*<sup>h</sup>. What sort of oil, was used on this occasion, is not agreed among the Rabbins. Some asserting that it was the *oil of holy ointment*<sup>i</sup>, which was made for the anointing of the Priests. Others, on the contrary, maintaining that it was a particular kind of *holy oil* made on purpose<sup>k</sup>. This ceremony was performed either by a *prophet* or the *high-priest*. One may see at length in the sacred writings the several *duties* incumbent on the kings of Israel<sup>l</sup>, and the abuses they made of their power. Among the duties prescribed to them, there is this very remarkable one, That as soon as they were settled upon the throne, they were to write with their own hand a copy of the book of the

\* Hosea xiii. 10. Zephaniah iii. 15. <sup>d</sup> Matth. v. 35. <sup>e</sup> John viii. 33.

<sup>f</sup> 1 Kings xv. 13. <sup>g</sup> 1 Sam. x. 1. xvi. 13. 1 Kings i. 31. xix. 16.

<sup>h</sup> 2 Sam. i. 14. 21. Psalm cv. 15. 1 Sam. xxiv. 6. <sup>i</sup> Exod. xxx. 25.

<sup>k</sup> Psalm lxxxix. 20. <sup>l</sup> Deut. xvii. 16—20. 1 Sam. viii. 11—17. See Maimonides Tract. Melakim.

*law*, which they were to carry about with them, and *read therein all the days of their life, that they might learn to fear the Lord<sup>m</sup>*, and have the divine laws constantly before their eyes, as models of those which they prescribed to their subjects. Hereby God gave them to understand, that they were not to look upon themselves as independent, and that their laws were subordinate to his; for when he appointed and set them up, he still reserved the supreme authority to himself.

The last thing we are to take notice of concerning the kings of Israel, is, That, according to the Rabbins, they were obliged to read publicly every seventh year at the feast of *tabernacles*, some passages out of Deuteronomy, in that part of the temple which was called the court of the women. This custom they ground upon Deuteronomy xxxi. 10—13. though there is no mention at all made of a king in that place.

There were three orders of *holy persons* that commonly ministered in the tabernacle, and afterwards in the temple, the *high-priest*, the *priest*, and the *Levites*. The *high-priest* was otherwise called<sup>n</sup> *the priest* by way of eminence, and sometimes the *head* or *chief of the high-priests*, because the name of *high-priests* was given to the heads of the *sacerdotal* families or courses. He was the greatest person in the state next the king; and was not only above the rest of the *holy persons*, but was also deemed equal to the whole body of the people of Israel, because he represented it. His business was to perform the most sacred parts of the *divine service*, as will be shewn hereafter. He was likewise commonly president of the *Sanhedrim*; but it doth not seem to have been absolutely necessary that it should be a high-priest who should preside over that body, and whenever one was chose to fill up that post, a greater regard was had to his personal qualifications, than to his office. Though the high-priesthood was elective, yet it was annexed to the family of Aaron<sup>o</sup>, who was the first that was invested with this dignity. From Aaron it descended to Eleazar his eldest son, and afterwards to Ithamar his second; after whose decease it returned again into the family of Eleazar by Zadock, and remained in it till the Babylonish captivity. Before which, as is commonly supposed, there were thirty *high-priests* successively, and from thence to the destruction of Jerusalem sixty, according to the computation of Josephus<sup>p</sup>.

<sup>m</sup> Deut. xvii. 19.

<sup>n</sup> Exod. xxix. 30. Nehem. vii. 65.

<sup>o</sup> Numb. iii. 10.

<sup>p</sup> Joseph. Antiq. xx. 8.

Under the *first-temple* the high-priest was elected by the other priests, or else by an assembly partly consisting of priests. But under the *second temple* they were frequently chosen by the kings. According to the law, they had their office for life. But this custom was very ill observed, especially about the time of our Saviour's birth, when the dignity and authority of the high-priest dwindled almost to nothing; that is, when it came to be purchased for money, or given without discretion and judgment, according to the caprice of those that had the supreme power in their hands, or else to those that had the people on their side; by which means worthless men happened to be promoted to this honourable dignity; or else raw, unexperienced, and ignorant persons, and sometimes even those that were not of the sacerdotal race. While the tabernacle and first temple were standing, these four ceremonies were observed at the consecration of the high-priest. I. He was washed or purified with water<sup>q</sup>. II. They put on him the priestly garments. Now besides those that he had in common with the rest of the priests, these *four* were peculiar to him. 1. The *coat or robe of the ephod*, which was made of blue wool, and on the hem of which were seventy-two golden bells separated from one another by as many artificial *pomegranates*. 2. The *ephod*, which is called in Latin *superhumeralis*, because it was fastened upon the shoulders. This was like a waistcoat without sleeves, the hinder part of which reached down to the heels, and the fore part came only a little below the stomach. The ground of it was fine twisted linen, worked with gold and purple, after the Phrygian fashion<sup>r</sup>. To each of the shoulder-straps of this *ephod*<sup>\*</sup>, was fastened a precious stone (an onyx or a Sardonian) in which were engraven the names of the *twelve tribes* of Israel<sup>s</sup>. 3. The high-priest wore moreover upon his breast, a piece of cloth doubled, of a span square<sup>t</sup>, which was termed the *breast-plate*, otherwise the *rationale* or *oracle*. It was wove and worked like the *ephod*, and in it were set in sockets of gold, *twelve precious stones*, which had the names of the *twelve patriarchs* engraven on them. The *Urim* and *Thummim* were also put in it. (The former of these words signifies *light*; and the latter *truth*, or *perfection*.) These were consulted upon important occa-

<sup>q</sup> See Exod. xxix. where you have an account of the priest's consecration.

<sup>r</sup> The Phrygians are supposed to have been the first inventors of embroidery.

<sup>\*</sup> Exod. xxviii. 6, 7. Joseph. Antiq. l. 3. chap. 8.

<sup>s</sup> In that on the right shoulder were the names of the six eldest, and in that on the left, those of the six youngest. Lamy, p. 161.

<sup>t</sup> Exod. xxviii. 15, &c.

sions, and especially in time of war<sup>a</sup>. The learned are not agreed about the *form* or *figure* of them, nor about the *manner* in which the *oracle* or *answer* was given by God, when consulted by the high-priest, nor even whether the *Urim* and *Thummim* had different uses<sup>x</sup>. There is no mention of this *oracle* in scripture after the succession was settled on the family of David, and the theocracy was ceased, because as some pretend, it was by this God revealed his will, and gave his orders to the Israelites, as their king<sup>y</sup>. The *Urim* and *Thummim* did entirely cease under the *second temple*. 4. The fourth ornament peculiar to the high-priest, was a *plate of gold*, which he wore upon his forehead, which was tied upon the lower part of his *tiara* or *mitre*, with purple or blue ribbons. On it were engraved these two Hebrew words, *Kodesch lajehora*, that is, *Holiness to the Lord*, whereby was denoted the holiness belonging to the high-priest. This plate was also called the *crown*<sup>z</sup>. All these clothes and ornaments the high-priest was obliged to have on, when he ministered in the temple, but at other times he wore the same clothes as the rest of the priests. And this according to some learned writers, was the reason why St. Paul knew not that Ananias was the high-priest, when he appeared before him in the Sanhedrim<sup>a</sup>.

III. Another ceremony practised at the consecration of the high-priest, was, *anointing with oil*<sup>b</sup>. The Rabbins tell us that the holy oil, which Moses had made by God's direction<sup>c</sup>, having been lost during the *captivity*, they observed only the other ceremonies, without anointing the high-priest at all.

IV. The last ceremony performed at the consecration of the high-priest, was a *sacrifice*, of which a full account may be seen in Exodus<sup>d</sup>, and Leviticus<sup>e</sup>.

The high-priest might execute the functions of the other priests whenever he pleased. Those that peculiarly belonged to him, were to make *expiation* for the people; and to ask counsel of God by the *Urim* and *Thummim*. This he did standing in the sanctuary with his priestly garments on, and his face turned towards the *ark*.

The high-priest being looked upon as the most *sacred* person in the whole land of Israel, nothing was omitted that

<sup>a</sup> 1 Sam. xxviii. 6. xxx. 7, 8.    <sup>x</sup> Concerning the *Urim* and *Thummim*, see Dr. Prideaux Comm. p. 1. book iii. under the year 534.    <sup>y</sup> This is the opinion of Dr. Spencer.    <sup>z</sup> Exod. xxix. 6. and xxxix. 3.    <sup>a</sup> Acts xxiii. 5.

<sup>b</sup> Exod. xxx. 30, &c. The oil was poured upon the priest's fore-head, and this unction was made in the form of the letter X. Lamy, p. 160.

<sup>c</sup> Exod. xxx. 22, &c.    <sup>d</sup> Exod. xxix. 1, &c.    <sup>e</sup> Levit. viii. 14, &c.



could any way tend to procure him honour and respect. For, 1. as hath been already observed, *he was to be of the family of Aaron*, which this dignity was so firmly annexed to, and so strictly entailed upon, that all the rest of the Israelites were as much excluded from it, as if they had been perfect strangers<sup>f</sup>. The law was so very strict in this particular, that if any one out of another *tribe* presumed to execute the office of high-priest, he was put to death without mercy. 2. It was necessary that he should be of an honourable and creditable family, and also that he should himself be without blemish<sup>g</sup>. And therefore the officers of the sanhedrim were very exact in enquiring into the *genealogy* of every high-priest and examining his body<sup>h</sup>. When they found any one unqualified, according to the law, they put on him a black garment, and a vail of the same colour, and excluded him from the sanctuary; whereas they gave a white garment to him that was found blameless, and every way duly qualified for it, and sent him back to minister among his brethren. Some allusion seems to be made to this custom in the Revelation of St. John<sup>i</sup>; 3. As of all the *legal* pollutions none was greater than that which was contracted by the touching of a dead body, the high-priest was consequently commanded not to be at the funeral even of his *own father*<sup>k</sup>. And therefore he never broke off the *divine service* upon such an occasion, as the other priests were obliged to do, when being upon duty, they heard of the death of a near relation. Philo<sup>l</sup> expressly says, that the high-priest was to put off all natural affection, even for father and mother, for children, brothers, &c. whenever it came in competition with the service of God. JESUS CHRIST had undoubtedly an eye to these maxims, when he said to the multitudes that followed him, *If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, he cannot be my disciple*<sup>m</sup>. The high-priest was moreover forbidden to use those outward *marks of sorrow*, which were generally practised among the Jews, as uncovering the head, and rending one's clothes<sup>n</sup>. But this prohibition must undoubtedly be restrained to the high-priest's garments<sup>o</sup>, and the times of mourning; since we find in scripture<sup>p</sup>, that on other occasions they were wont sometimes to rend their clothes, as when *blasphemy*, either

<sup>f</sup> Num. iii. 10.<sup>g</sup> Levit. xxi. 18.<sup>h</sup> Ezra ii. 61, 62.<sup>i</sup> Revelat. iii. 4, 5, 18.<sup>k</sup> Levit. xxi. 11.<sup>l</sup> Philo de Monarch. p. 639.<sup>m</sup> Luke xiv. 26.<sup>n</sup> Levit. xxi. 10.<sup>o</sup> Philo de Monarch. p. 639.<sup>p</sup> Matth. xxvi. 65. Mark xiv. 63.

real or pretended, was uttered in their presence. 4. The high-priest was ordered to abstain from wine and other strong liquors at the time of the celebration of *divine service*<sup>1</sup>. The same injunction was also laid upon the rest of the priests. To these particulars the Rabbins have added several others, which excluded men from the high-priesthood, but there is very little certainty in all they have advanced upon this head. 5. The high-priest was not allowed to marry a *widow*, or a *divorced woman*, or even a virgin, of whose virtue there was the least suspicion. According to Philo<sup>2</sup>, she was to be of the sacerdotal race. As for the rest of the priests, they might marry widows, and women of other families<sup>3</sup>. If the high-priest had contracted an unlawful marriage, he was obliged either to divorce his wife, or quit the priesthood. His whole family, in short, was to be of so inviolable a chastity, that if any one of his daughters prostituted herself, she was burnt alive.

When the high-priest had happened to pollute himself, before the celebration of *divine service*, there was a sort of a vicar, named *Sagan*, appointed to supply his place. We meet with some footsteps of such an officer as this, in Jeremiah lii. 4. He was also sometimes stiled *high-priest*, which gives some light to Luke iii. 2. where we find Annas and Caiaphas both honored with that title. This *Sagan* had the precedence before all the other priests. He is thought to be the same as the *captain of the temple*, mentioned in the New Testament<sup>4</sup>.

There were also among the *priests*, several degrees of distinction and subordination. 1. The Thalmudists, for instance, authorized by Deuter. xx. 2, 3, speak of a *priest of the camp*, otherwise called *the anointed for the wars*, whose business was to exhort the army to fight valiantly. Some place him above the *Sagan*. 2. The priests were also distinguished otherwise<sup>5</sup>. There were usually two, called *Catholics*, who were set apart to supply the *Sagan's* place, when there was occasion. 3. Besides these, there were seven that kept the keys of the *court of the priests*. 4. Others had the superintendency of times, places, offices, &c. Such a regulation as this was absolutely necessary, for the maintaining of order in a service of so great a length, and so full of variety.

<sup>1</sup> Lev. x. 9. See Philo de Monarch. p. 657.

<sup>2</sup> Levit. xvi. 7. Joseph. Antiq. l. 3. 10.

<sup>3</sup> 2 Maccab. iii. 4.

<sup>4</sup> Nehem. xiii. 13.

<sup>5</sup> Philo de Monarch. p. 639.

<sup>6</sup> Acts v. 21. comp. with

The common priests were of the family of Eleazer, and of Ithamar, the sons of Aaron. They were by David divided into four and twenty *courses*, or *families*<sup>x</sup>; who performed the *divine service* weekly by turns, and according to their rank. That of *Abia*, mentioned Luke i. 5, was the eighth<sup>y</sup>. But whereas at the return of the children of Israel, from the Babylonish captivity, no more than *four* of these *courses* could be found; Ezra therefore<sup>z</sup>, either to keep up the institution of David, or to follow his example, divided those *four courses* into *twenty-four*. The offices which the *course* upon duty was to perform every day, were appointed to the priests by lot<sup>a</sup>; but on the solemn feasts, several *courses* joined in the *service*. Each *course* had its *father*, *head*, or *president*, who were also stiled *high-priests*; and this is the reason, why in the gospel, we find the *high-priests* so often mentioned.

The people of Israel were also divided into twenty-four *classes* each of which had a *head*. One person out of each of these *classes*, was appointed to attend upon the *divine service* on the *solemn feasts*; and to be, as it were, the representatives of the whole nation, because all the people could not possibly be assembled in the *court*, nor be present at the *sacrifices*. These were called the *stationary men*<sup>b</sup>.

The same precautions and ceremonies that were used in the choice of a high-priest, were also observed in the election of the common priests. We have already observed the difference between their quality and habits, which were plainer than the high-priest's, except when he entered into the *Holy of Holies*. They might keep on their habits as long as they staid in the temple, even after sacrificing was over; excepting the *belt*, which they were not allowed by the law to wear, but only in time of *divine service*; because it was made of *linen and woollen* woven together<sup>c</sup>.

The *functions* of the priests were of two sorts. Some were *daily* performed, and consisted in general, 1. In offering the morning and evening sacrifices<sup>d</sup>. On the sabbath-day they offered *three*. 2. In lighting the *lamps*. 3. In burning the incense. 4. In guarding the *temple*, properly so called. And 5. In sounding the *trumpet* at the stated hours. These offices were subdivided into several others, which were appointed

<sup>x</sup> 1 Chron. xxiii. 6.

<sup>y</sup> 1 Chron. xxiv. 10.

<sup>z</sup> Ezra. ii. 36—39.

<sup>a</sup> Luke i. 9.

<sup>b</sup> See Cuneus de Repub. Heb. l. ii. c. 12.

<sup>c</sup> Lev. xix. 19.

<sup>d</sup> The *morning sacrifice* was offered, as soon as the day began to break; and the *evening one* as soon as darkness began to overspread the earth; Lamy, p. 147.

unto the priests by lot, four times a day. The other functions belonging to the priests were not daily: they consisted, 1. In judging of the *leprosy*, (which was a distemper that seems to have been peculiar to the Jews) and of other *legal uncleannesses*. This last business was the most troublesome by far, because of the numberless rules and restrictions that were to be observed in it. They were not all indeed prescribed by the *law*; but yet some of them were of a very ancient date. It was undoubtedly upon their account, that St. Peter said<sup>c</sup>, *The law was a yoke, which neither they, nor their fathers, were able to bear*. 2. In judging also of the *things* and *persons* devoted to God, and to appoint the price of their redemption. 3. In making the woman that was suspected of *adultery* drink the bitter water<sup>f</sup>. 4. In striking off the head of the *heifer* that was offered as an expiation for the murder, the author of which was not known<sup>g</sup>. 5. In setting the *shew-bread* on the golden table every sabbath-day, and in eating the stale loaves. 6. In burning the *red heifer*<sup>h</sup>, the ashes of which being mixed with water, served to purify those that had defiled themselves by touching a dead body. To this, as some imagine, St. Paul alludes, when he speaks of those that are *baptized*, that is *washed for, or because of the dead*<sup>i</sup>. This mystical interpretation is agreeable to St. Paul's method. He, in another place<sup>k</sup> alludes to this ceremony, which was most commonly performed by the high-priest. 7. Lastly, the priest's business was to instruct the people, to bring up the children of the *Levites*, and to answer the doubts and scruples that might be raised about any part of the *law*.

The Levites were so named because they were the posterity of Levi, one of the sons of Jacob. In point of dignity, they were of a middle rank, between the priests and the people. They were, properly speaking, the ministers and assistants of the priests, during the whole divine service<sup>l</sup>. At first, they were divided into *three* branches, according to the number of the sons of Levi; that is, the *Gershonites*, the *Kohathites*, and the *Merarites*<sup>m</sup>. Their business at the time of their first institution, was to carry *the most holy place, the ark, the tabernacle*, with the boards and utensils belonging to it; they did not enter then upon their office, till they were thirty years old<sup>n</sup>; but after the building of the temple, they were admitted to serve at the age of twenty<sup>o</sup>. In process of

<sup>c</sup> Acts xv. 10.<sup>d</sup> Numb. v. 15, &c.<sup>e</sup> Dent. xxi. 5.<sup>f</sup> Numb. xiv.<sup>g</sup> 1 Cor. xv. 29.<sup>h</sup> Heb. ix. 13.<sup>i</sup> Numb. iv. 15.<sup>j</sup> 1 Chron. xv. 2.<sup>k</sup> Numb. iii. 17.<sup>l</sup> Numb. iv. 3.<sup>m</sup> Ezra iii. 8. 1 Chron. xxiii. 24, 27.

time they were like the priests, divided into twenty-four classes, over every one of which was set a head or president; and each of these classes was again subdivided into seven others that were to attend every week upon the divine service by turns. King David assigned them other employments<sup>p</sup>. To some he committed the care of the *treasury* and holy vessels. Some he made *door-keepers*, *musicians*, &c. And others were appointed *officers* and *judges*. After the building of the temple<sup>q</sup>, they kept the several apartments of it; and their business was likewise to instruct the people. The manner of their consecration was as follows<sup>r</sup>; after they had been purified with water, they were set apart for the service of God by imposition of hands; after which two young bullocks were sacrificed; the one for a sin offering, and the other for a whole burnt-sacrifice. Their clothes were made of linen, but somewhat different from those of the priests. They had under them some persons called *Nethinim*, that is *given*; because they were given to them as servants. Their business was to carry the water and wood, and whatever else was wanted in the temple. The Gibeonites were at first employed in this drudgery<sup>s</sup>; as a punishment for the cheat they put upon the children of Israel. These *Nethinim* were always to be strangers<sup>t</sup>, and according to the Rabbins, were never allowed to marry one of the daughters of the Hebrews.

The Levites had forty-eight cities assigned them<sup>u</sup>; but thirteen of them belonged to the priests. The Jews tell us, that all these cities were so many *sanctuaries*, or places of refuge for those that happened to kill any one unawares. However, we find but six appointed in scripture for that purpose<sup>x</sup>. There was nothing certainly more becoming the wisdom of God, than to chuse cities of refuge out of those that belonged to the priests and Levites, who were to be the dispensers of the divine mercy. This was very ill observed by the *priest* and *Levite*, of whom we read in the gospel<sup>y</sup>: who were so far from being inclined to pity an unhappy person that might have chanced undesignedly to kill another, that they would not vouchsafe so much as the least assistance to a poor traveller, that had been beat and wounded by thieves to that degree, as to be left half dead<sup>z</sup>. Besides it would not have been at all proper, that a person guilty of murder, even unawares, should have fled into a city inhabited

<sup>p</sup> 1 Chron. xxiii. 4 and 5, and xxvi. 20.    <sup>q</sup> 2 Chron. xix. 11.    <sup>r</sup> 2 Chron.

<sup>v</sup> Numb. viii. 6, 14.    <sup>s</sup> Josh. ix. 23.    <sup>t</sup> Deut. xxix. 11.

<sup>u</sup> Numb. xxxv. 2, 3, 4, 5, 14.    Josh. xxi. 4.    <sup>x</sup> Deut. iv. 41.    Josh. xxi. 17.

<sup>y</sup> Luke x.    <sup>z</sup> Ver. 30.

by common people, because this would have set an ill example; and some relation of the deceased might have been found there, who would have avenged his death. Moreover, the cities of the Levites being God's inheritance, they must consequently have been inviolable *sanctuaries*. The magistrates and officers belonging to the land of Israel, took a particular care to keep the roads that led to them very large, and in good repair; as free as possible from any ditch or rising ground that could any way retard the flight of the murderer. When he was come to any one of them, the judges proceeded to examine, whether the murder had been committed designedly, or not. If designedly, he was condemned to die; but if by chance, he remained in *sanctuary* till the death of the high-priest, when he was delivered. It appears from scripture, that before these cities had the privilege of *sanctuary*, the person guilty of manslaughter fled for refuge to the altar<sup>a</sup>.

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## OF THE COURTS OF JUDICATURE AMONG THE JEWS.

As the *councils* or *courts* of the Jews<sup>a</sup> partly consisted of priests and Levites, the *judges* and officers belonging to them may therefore very properly be ranked among their *holy persons*, as upon the account of their office they actually were. It is not consistent with our present design, or intended brevity, to trace up the very first beginning and origin of these *courts*; we shall therefore give only such an account of them, as is necessary for the illustrating the New Testament. Neither shall we say any thing of the seventy *judges* appointed by Moses<sup>b</sup>; nor even of the great *synagogue*, which consisted of an hundred and twenty persons, and was instituted, as the Jews pretend, by Ezra, for the retesting of the church and religion<sup>c</sup>.

The Jews had three *councils* or *courts of justice*. I. The court of *twenty-three*. There was one of these in every city, which had an hundred and twenty inhabitants. They took

<sup>a</sup> Exod. xvii. 14. 1 Kings ii. 28.

<sup>b</sup> Deut. xvii. 12. 2 Chron. xix. 8.

<sup>c</sup> Exod. xviii. 21, 22. Deut. xvi. 18.

<sup>d</sup> See Dr. Prideaux Connect. p. i. b. v.

under the year 446.

cognizance of capital causes, excepting such as were to be tried by the *sanhedrim*. 2. The court of *three*, which was instituted in every place, where there were less than an hundred and twenty persons. This determined only common matters between man and man. There is no mention of either of these tribunals in the scripture, or Josephus. Lastly, they had the *great council* or *sanhedrim*, otherwise called the *house of judgment*.

There seems to be some traces of this last tribunal in the book of Numbers<sup>d</sup>, wherein it is said, that God appointed *seventy* elders to assist Moses in deciding controversies; and also in other places of holy scripture<sup>e</sup>. But some learned authors are of opinion, that the tribunal of *elders*, mentioned in the several places here referred to, was not the same as afterwards took the name of *sanhedrim*<sup>f</sup>, because there is not the least mention of it in the Old Testament on several occasions, wherein it must naturally have acted or interposed, had it been in being. Besides, the absolute authority which the kings of Israel took upon themselves, was inconsistent with that which the *sanhedrim* must have been invested with, as being the *supreme* tribunal of the nation. For these and other reasons, the forementioned authors have thought proper to fix the beginning of it to the time when the Maccabees or Asmonæans took upon themselves the administration of the government, under the title of *high-priests*, and afterwards of kings, that is ever since the persecution of Antiochus. However it be, it is certain that the *sanhedrim* was in being in our Saviour's time, since it is often spoken of in the *gospels*<sup>g</sup> and Acts of the Apostles, and since JESUS CHRIST himself was arraigned and condemned by it. It subsisted till the destruction of Jerusalem, but its authority was almost reduced to nothing, from the time that the Jewish nation became subject to the Roman empire<sup>h</sup>.

This assembly consisted of seventy-one or seventy-two persons, over whom were two *presidents*, the chief whereof was generally the high-priest; though it was not necessary he should always be so, as we have before observed. The other was a grave and sober person, of an illustrious family, that was named the *Ab*, or *father of the council*.

Most of the members of this assembly were priests and Levites; but any other Israelite might be admitted into it,

<sup>d</sup> Numb. xi. 16. <sup>e</sup> Deut. xxvii. 1. xxxi. 9. Josh. xxiv. 1, 31. Judges ii. 7. 2 Chron. xix. 8. Ezek. viii. 11.

<sup>f</sup> The term *Sanhedrim*, was formed from the Greek *συνέδριον*, which signifies an assembly of people sitting

<sup>g</sup> Matth. v. 21, Mark xiii. 9. xiv. 55. <sup>h</sup> Joseph. Antiq. l. xiv. 10, 17.

provided he was of a good and honest family, and unblameable in his life and conversation. Their *manner of sitting* was in a semicircle. At the two extremities there were two *registers*, who took down the votes. All matters of importance, whether *ecclesiastical* or *civil*, were brought before this tribunal; such, for instance, wherein a whole *tribe* was concerned; or those that related to war, to the priests, the prophets and teachers, and even to the kings. It is an opinion generally received among the Rabbins, that about forty years before the destruction of Jerusalem, their nation had been deprived of the power of life and death. And the greatest part of authors, that have treated of these matters, do assert, that this privilege was taken from them ever since Judea was made a province of the Roman empire, that is, after the banishing of Archelaus. They ground their opinion on these words of the Jews to Pilate: *It is not lawful for us to put any man to death*<sup>i</sup>. But whoever considers the state of the Jewish nation, and the authority of the *Sanhedrim* at that time, will find much reason to doubt, whether the Jews had then lost that *right*. So that another sense is to be put upon this passage, than what at first sight it seems to import, as is observed in the note on that place. 1. From these words of Pilate to the Jews, *Take ye him, and judge him according to your law*<sup>k</sup>, it may justly be inferred, that *they* could dispose of the life of Jesus Christ, there being no manner of ground for supposing this saying of Pilate's to be an *irony*. 2. Pilate found himself at a loss how to pass sentence of death upon a person in whom he found *no fault at all*, especially with respect to the Romans; and that in a case he had no notion of. It was not the custom of the Romans to deprive any country of its ancient laws and privileges, when they reduced it to a *province*. And Josephus tells<sup>l</sup> us, that the Roman senate and emperors gave the Jews full liberty of enjoying their's as before. If so, is it probable that they would have deprived them of one of the chief, the power of condemning a *blasphemer* or *transgressor* of the law to death? 3. There are some instances which undeniably prove, that the Jews had still the power of life and death. In the fifth chapter of the Acts we see their *great council* consulting how they might put the Apostles to death; and perhaps they would have put their wicked purposes in execution, had they not been dissuaded from it by Gamaliel<sup>m</sup>. The stoning of St. Stephen was nothing like

<sup>i</sup> John xviii. 31.

<sup>k</sup> John xviii. 31. See Bynæus de Morte Christi, l. 3.

<sup>l</sup> Joseph. contra Appion. p. 1065, et de Bello Jud. l. ii. chap. 17. <sup>m</sup> Acts v. 33, 34.



those riotous and disorderly proceedings which the Jews were wont to call *judgments of zeal*, as some writers have imagined. All is done here in a regular and legal manner, though with a great deal of rage and fierceness. St. Stephen is brought before the *council* or *sanhedrim*\*. False witnesses are set up to accuse him of blasphemy<sup>n</sup>. He makes a long speech to vindicate himself<sup>o</sup>; but not being after all thought innocent, he is condemned to be stoned, according to the law. And lastly, his execution is performed according to all the rules observed upon the like occasion. The witnesses, according to custom, cast the first stones at him, and lay their garments at Saul's feet<sup>p</sup>. That the Jews had still power of life and death, is further evident from what St. Paul says before the *council* of the Jews<sup>q</sup>, that he persecuted the Christians unto death, and had received letters from the *elders* (or *sanhedrim*) to bring them which were at Damascus bound unto Jerusalem to be punished. We do not find that the Roman magistrates, were wont to trouble themselves with causes of this nature: Pilate avoided, as much as possible, condemning JESUS CHRIST, and was brought to it at last purely out of fear of drawing upon himself the emperor's displeasure, because the Jews made treason their pretence of accusing him. The same thing is manifest from what Tertullus the *orator* of the *sanhedrim* alledged against St. Paul, before Felix, procurator of Judea<sup>r</sup>. *We took Paul, saith he, and would have judged him according to our law. But the chief captain Lysias came upon us, and with great violence took him away out of our hands.* Which that officer undoubtedly did, because to the charge of *blasphemy* and of profaning the *temple*, they joined that of *sedition*, upon which last account he made his appearance before Felix, Festus, and Agrippa. His appealing to the emperor is a farther proof that the *sanhedrim* had the power of condemning him to death. We may pass the same judgment upon the motion Festus made to him of going to Jerusalem, there to be judged<sup>s</sup>, because the *sanhedrim* could not exercise their jurisdiction any where else. From all these particulars we may justly conclude, that the Jews had still the power of life and death; but that this privilege was confined to crimes committed against their *law*, and depended upon the governor's will and pleasure. Which is evident from the instance of the high-priest Ananus, who was deposed for having convened the *sanhedrim*, and put St.

\* Deut. xvii. 7.

<sup>n</sup> Acts vi. 11.<sup>o</sup> Acts vii.<sup>p</sup> Acts xxii. 20<sup>q</sup> Ibid. ver. 4, 5.<sup>r</sup> Acts xxiv. 6, 7.<sup>s</sup> Acts xxy. 9.

James to death without the consent, and in the absence of Albinus, who succeeded Festus in the government of Judea<sup>t</sup>.

The judges of Israel were wont formerly to meet at the door of the *tabernacle*<sup>u</sup>. Afterwards an apartment adjoining to the *court* of the *priests* was set apart for that use<sup>v</sup>. It was unlawful to judge capital causes out of that place. The *Talmudists* relate, that about forty years before the destruction of Jerusalem, i. e. about the thirtieth of Christ, the *Jewish sanhedrim* removed from that place into another, which was close to the *mount of the temple*. The reason they give for it, is, that there were then such vast swarms of thieves and murderers in Judea, that it was impossible to put them all to death; both because they were very numerous, and because they were often rescued out of the hands of justice by the people, or the Roman governors. So that the *sanhedrim* thought fit to forsake *that place*, where the extreme iniquity of the times would not suffer them to inflict due punishments on criminals; fancying themselves no longer bound to administer justice, if they forsook the place that was appointed for it. And perhaps when the Jews told Pilate that it was *not lawful for them to put any man to death*, they meant only, either that their power was considerably lessened in this respect, the whole authority being lodged in the Roman governors<sup>w</sup>; or else that they did not now assemble in the place set apart for taking cognizance of capital crimes. The *sanhedrim* was afterwards removed into the city, and from thence to several places out of Jerusalem. These frequent removals reduced, by degrees, its power and authority to nothing.

Before the birth of our Saviour, two very famous Rabbins had been *presidents* of the *sanhedrim*, viz. *Hillel* and *Schammaï*, who entertained very different notions upon several subjects, and particularly upon the point of *divorce*. This gave occasion to the question the Pharisees put to JESUS CHRIST upon that head<sup>x</sup>. Before *Schammaï*, *Hillel* had *Menahem* for his associate in the presidency of the *sanhedrim*. But the latter forsook afterwards that honourable post, to join himself, with a great number of his disciples, to the party of Herod Antipas, who promoted the levying of taxes, for the use of the Roman emperors, with all his might. These, in all probability, are the Herodians, of whom mention is made in the *gospel*, as we have observed on Matth. xxii. 16. To *Hillel*

<sup>t</sup> Joseph. Antiq. xxi. 8. *Gazith*, or of freestone.

<sup>u</sup> Numb. xi. 24.

<sup>w</sup> Joseph. Antiq. xviii. 1.

<sup>x</sup> It was called the chamber

<sup>x</sup> Matth. xix. 3.

succeeded *Simeon* his son, who is supposed to have been the same as took *JESUS CHRIST* up in his arms<sup>y</sup>, and publicly acknowledged him to be the Messiah. If so, the *Jewish sanhedrim* had for *president* a person that was entirely disposed to embrace *Christianity*. Gamaliel, the son and successor of *Simeon*, seems also not to have been far from the kingdom of heaven<sup>z</sup>.

## OF THE JEWISH PROPHETS AND DOCTORS.

THE business of the *prophets* was to reveal the will of God to mankind, to teach, and reprove, to fore-<sup>Of the prophets.</sup> tell things to come, and, upon occasion, to confirm religion and the prophecies they delivered, by miracles, which were termed *signs*, because they were plain and manifest proofs of their *divine mission*. Jews and Christians unanimously agree, that *Malachi* was the last of the *prophets* properly so called. It is observable, that so long as there were prophets among the Jews, there arose no *sects* or *heresies* among them, though they often fell into *idolatry*. The reason of it is, that the *prophets* learning God's will immediately from himself, there was no *medium*; the people must either obey the *prophets*, and receive their *interpretations* of the *law*, or no longer acknowledge that God who inspired them. But when the law of God came to be explained by weak and fallible men, who seldom agreed in their opinions, several sects and religious parties unavoidably sprung up.

We may trace the origin of these *doctors* back to the time of *Ezra* <sup>a</sup>, who is himself called a *scribe*,<sup>Of the scribes and doctors.</sup> which is a word of the same import as that of *doctor*. The term *scribe* is indeed of a more extensive signification in holy scripture, because there were several sorts of *scribes*. We find for instance in *Deuteronomy*; according to the version of the *seventy*, some officers named *scribes*<sup>b</sup>. But by this word are most commonly meant the Jewish doctors, and this is the sense which it generally bears in the New Testament. Hence *JESUS CHRIST* said of the *scribes* as well as of the Pharisees, that they sate in *Moses' chair*<sup>c</sup>. It appears from

<sup>y</sup> Luke ii. 13.

<sup>z</sup> Acts v. 34, &c. xii. 3.

<sup>a</sup> Ezra vii. 6.

<sup>b</sup> Deut. xx. 5, 9. γραμματεῖς.

<sup>c</sup> Matth. xxiii. 1. Mark xii. 38.

the first book of Maccabees<sup>d</sup>, that there was, in the time of its author, *a company of scribes*; and from the second, that there were several degrees of dignity and subordination among them<sup>e</sup>. Such a regulation as this was necessary, after the gift of prophecy had ceased among them, because the *high-priests*, having the greatest share of the administration in their hands, could have no leisure or opportunity of applying themselves to explain the *law*, and instruct the people.

The names that were given these doctors, were at first very plain; for they were termed only *scribes* or *interpreters of the law*. But a little before our Saviour's time, they affected higher titles, as those of *Rabban* and *Rabbi*, which in their original signification, imply *greatness and multiplicity of learning*; and that of *Ab* or *Abba*, i. e. *father*, which they were extremely fond of. The word *scribe* was the title of an office, and not of a sect<sup>f</sup>. We learn indeed from the *gospel history*, that the greatest part of them sided with the Pharisees, and adhered to their opinions and tenets. But it is also probable, on the other hand, from several passages of the New Testament, that some of them were of the *sect of the Sadducees*.

The profession of the *scribes*, as they were *doctors*, was to write copies of the *law*, to keep it correct\*, and to read and explain it to the people. In doing this, they did not all follow the same method. For besides the *allegorists* or *searchers* before mentioned, some stuck to the *literal sense* of the *law*. These are supposed to have been the same as are termed in the *gospel*, *doctors of the law*, or *lawyers*, and seemed to be distinguished from the Pharisees and the rest of the scribes. But in this there is no certainty, and it is manifest on the contrary, from several passages of scripture<sup>g</sup>, that the *doctors of the law* were the *scribes*, and even such of them as received the *traditions*, as the *Pharisees* and most *doctors* at that time were wont to do. Lastly, some made it their business to explain the *traditions*, which they called the *oral law*†, that is, the law delivered by the word of mouth; which, as they pre-

<sup>d</sup> 1 Macc. vii. 12.

<sup>e</sup> 2 Macc. vi. 18.

<sup>f</sup> Luke xi. 45. Acts xxiii. 9.

\* This afterwards gave rise to the *Massorites*, that is, those that criticised upon the letter of scripture, upon the number of verses, words, letters, and points; concerning which, see Dr. Prideaux Connect.

<sup>g</sup> Luke v. 17. vii. 30. xiv. 3.

† This is what the Jews call the *Cabala*, i. e. *the doctrine, received by tradition*. It consists of two parts, one of which contains the opinions, rites and ceremonies of the Jews; the other the mystical expositions of the law. This *Cabala* is of a very ancient date, and was the occasion of most of the heresies among Christians.

tended, had been conveyed from Moses down to them from generation to generation by the tradition of the *elders*. They had a great regard for these *traditions*, looking upon them as the *key* of the *law*, and giving them the preference even to the law itself. Hence this blasphemous maxim: *The words of the scribes are more lovely than the words of the law of God*. But it is evident from the frequent reproaches which JESUS CHRIST made to the scribes and Pharisees upon this point, that under pretence of explaining the *law* by their *traditions*, they had actually made it of none effect<sup>b</sup>. Which will be found undeniably true, by any one that will be at the pains of consulting the *Thalmud*||.

## OF THE JEWISH SECTS.

THE last article we have insisted upon, leads us naturally to give an account of the *Jewish sects*. The whole body of the Jewish nation may be divided into two general *sects*, the *Caraites*\*, and the *Rabbanists*. The *Caraites* are those that adhere to the *plain* and *literal* sense of *holy scripture*, rejecting all manner of traditions. They may properly be called *textuary*. The *Rabbanists*, otherwise called the *Cabalists*, or *Thalmudists*, are those that, on the contrary, own and receive the *oral* or *traditionary law*. As there is no express mention of the former in scripture, all that we know of them is from some of their writings, or from the *Thalmudists* their adversaries, or else from the relations of travellers. But if the name be not ancient, yet we may safely venture to affirm, that the thing itself is of a very long standing. There are authors that pretend to discover some footsteps of them in the

<sup>b</sup> Matth. xv. 2, 3, 6. Mark vii. 7, 8, 9.

|| The *Thalmud* is a collection of the Jewish doctrines and traditions. There are two of them; that of Jerusalem, which was composed by Rabbi Judah, the son of Simeon, about the year of Christ 300, and that of Babylon, published about the year 500. Each of them consists of two parts, one of which, called the *Misnah*, is the text of the *Thalmud*, or traditions: and the other named *Gemara*, is the supplement or comment upon them. See Dr. Prideaux Conn. p. i. b. 5. under the year 446.

\* The Hebrew word *Cara* signifies to read, and *Rabban* a doctor that receives the *traditionary law*. It is supposed, that the founder of this sect was a Jew, called *Anan*, who lived about the middle of the eighth century. See Dupin. Hist. of the Canon, &c. b. i. chap. x. sect. 4.

gospel ; but, as we have already observed, this is too groundless and uncertain to be relied on. To reconcile the different opinions of the learned upon this head, the *scribes* or *Jewish doctors* may very fitly be divided into two *classes*, namely, such as owned and received the traditions, and sided with the Pharisees : and those that adhered to the *sacred* text, and were afterwards called *Caraites*. As these were not distinct from the body of the Jewish nation, or the assembly of the doctors, it is no great wonder that they should not be mentioned in the New Testament under the name of any particular *sect*. Besides, as they did not corrupt and alter the law of God by their traditions, as the *scribes* and *Pharisees* did ; JESUS CHRIST had therefore no occasion of mentioning them. When their adversaries, the followers of *oral traditions*, in order to represent them as odious as possible, confound them with the Sadducees, do they not in effect own that their antiquity is very great ? In Origen<sup>i</sup>, and Eusebius<sup>k</sup>, we find the Jewish doctors divided in two classes, one of which adhered to the *text* and *letter* of the *law*, and the other received the *traditions* of the *elders*. It is then very probable, that the *Caraites* and *traditionary scribes* are both of the same antiquity, and that their disputes begun, when *traditions* came in vogue, that is, about a hundred years before the birth of Christ. The *Caraites* disagreed with the rest of the Jews in some particulars, as in the keeping the *sabbath*, of the *new moons*, and other *festivals* ; but the main difference between them consisted in these particulars : 1. In that, as hath been already observed, they entirely rejected all *traditions* in general, and stuck to the text of *scripture*, that is, to the *canonical* books of the Old Testament, explained in a *literal* sense. 2. In that they thought scripture ought to be explained by itself, and by comparing one passage with another, without having recourse to the *Cabala*, or *traditions*. 3. They received the interpretations of the *doctors*, provided they were agreeable to the *sacred writings* ; but withal, left every one at liberty to examine those explanations, and either to embrace, or reject them, as he thought fit. The charge of *sadducism*, which hath been brought by the *Jews* against the *Caraites*, is entirely groundless, since it is evident from their writings, that they believed the *immortality of the soul*, and the *resurrection*. There are still at this day great numbers of *Caraites* dispersed in several parts of Europe, Asia, and Africa.

<sup>i</sup> Origen in Matth. p. 218. Ed. Hol.

<sup>k</sup> Euseb. Præp. Evang. l. 8. c. 10.

The most ancient *sect* among the Jews, was that of the *Sadducees*; so named from *Sadoc*, the founder of it, who lived about two hundred years before JESUS CHRIST<sup>1</sup>. What the main points and most essential branches of their doctrine were, is evident from *scripture*, wherein we are told, that they did not believe *there is any resurrection, neither angel nor spirit*<sup>m</sup>. The Jews *imagine* that *Sadoc* fell into these errors, by misapplying the instructions of Antigonus his master, who taught, that men ought to practise virtue disinterestedly, and without any view to a reward. Josephus asserts<sup>n</sup>, that they denied the *immortality of the soul*; but he ascribes to them several other opinions, which there is no mention of in the *sacred writings*; as, “that they did not allow of any *fatality* at all in what case soever; but maintained, that every man has it in his own power to make his condition better or worse, according as he takes right or wrong measures.” Which hath given some persons occasion to believe, that they denied a *providence*, but this hath been advanced without any solid proof; for as they professed to follow the law, they could not well entertain such an impious notion, even though they had received only the *five books of Moses*, as some authors have asserted, without any good grounds. Josephus relates indeed, that they rejected all *traditions*, and were persuaded that only the written law was authoritative and binding; but he doth not say that they rejected the *prophets*, and the other *canonical books* of *Scripture*. What hath given rise to this opinion, is, that JESUS CHRIST cites a passage out of *Exodus* to prove the *resurrection* to the Sadducees<sup>o</sup>, instead of chusing some others which occur in other parts of *scripture*, and seem to contain more express and positive arguments for that truth. But this cannot be reckoned any manner of proof, because JESUS CHRIST may have had particular reasons for pitching upon that place rather than any other. All that can be inferred from it, is, that though the Sadducees rejected the *traditions* of the Pharisees, they notwithstanding allowed of the *mystical* interpretations of *scripture*, since otherwise they could not have apprehended the force of JESUS CHRIST’s argument, which cannot well admit of any other sense than a *mystical* one. Perhaps not being used to this way of arguing, they were put to silence by it<sup>p</sup>. However it be, we

<sup>1</sup> Dr. Prideaux places the rise of this sect, anno 263 before Christ. See Conn. p. 2. anno 263.

<sup>m</sup> Acts xviii. 8. Matth. xxii. 23. Mark xii. 18. Luke xx. 27.

<sup>n</sup> Joseph. Antiq. xiii. 9, 18. xviii. 2.

<sup>o</sup> Matth. xxii. 32.

<sup>p</sup> Ibid. ver. 34.

may from thence learn how great was the hatred of the Pharisees against the Sadducees, since they immediately took counsel against JESUS CHRIST, how they might put him to death, because he had silenced and convinced the latter, as if they had envied them for the knowledge of an *article*, which they themselves acknowledged and received. Another reason may be assigned for this consultation, which is, that the Sadducees being highly in favour with the great and powerful, as Josephus assures us<sup>q</sup>, the Pharisees were afraid these should join with the people, who admired the doctrine of JESUS CHRIST.

If we may believe the same *historian*, the Sadducees were extremely harsh and ill-natured<sup>r</sup>. But as he was a Pharisee, we cannot safely rely on the account he gives of the Sadducees; and perhaps what may be inferred from this roughness of theirs, which he charges them with, is, that they were stricter in point of *morality*, than the Pharisees, whose religion consisted in mere outside. And indeed we do not find that JESUS CHRIST ever upbraided them upon this account, for he only tells them they erred, not knowing the *scriptures*, whereas he treats the Pharisees with the utmost severity. Several reasons may be assigned for this different deportment of our Saviour towards those two *sects*. 1. There is this difference between error and vice, that error is only in the understanding, and often involuntary; whereas vice is in the will, and proceeds from a corrupt heart. 2. Of all vices, there are none of a more pernicious consequence, or more difficult to root up, than those which the Pharisees were infected with. *Pride* is the bane of all religion and piety; and *hypocrisy* is one of the most dangerous kinds of Atheism. 3. The Sadducees were exact observers of the law, whereas the Pharisees adulterated it by their traditions. So that the doctrine of the Pharisees, was only a set of impious notions, concealed under a shew and specious pretence of religion. The acknowledging of a resurrection, and the immortality of the soul, was indeed a great step towards the conversion of the Pharisees to *christianity*; but then, on the other hand, their traditions and vices were much greater obstacles to their embracing that blessed religion, than the errors of the Sadducees could be. And these errors were not reckoned very dangerous among the Jews, since the Sadducees were admitted to all places of trust and profit, and performed the *divine service* in the tem-

<sup>q</sup> Jos. Antiq. l. xiii. c. 18.

<sup>r</sup> Id. de Bell. Jud. l. ii. c. 18.



ple, as well as the rest. The high-priest Caiaphas was of that *sect*<sup>1</sup>, as well as Ananus, who according to Josephus, caused St. James to be put to death<sup>2</sup>. It is certain, that in the time of JESUS CHRIST the Sadducees were very numerous, and made a considerable figure<sup>3</sup>. But after the establishment of the gospel, and especially since the resurrection of JESUS CHRIST, the error of the Sadducees was reckoned of a very pernicious consequence; for which reason St. Paul reproves so sharply Hymeneus and Philetus for denying the resurrection<sup>4</sup>, and insists largely on the proof of it, as of a fundamental article of the *Christian religion*<sup>5</sup>.

It is supposed, with a great deal of probability, that the *Herodians*, of whom we find mention in the gospel<sup>6</sup>, differed but little from the Sadducees. Accordingly, St. Mark<sup>a</sup> seems to call that *the leaven of Herod*, which JESUS CHRIST stiles the *leaven of the Sadducees*<sup>b</sup>, because the greatest part of them were of Herod's side. There are some who imagine, that it was a sect who professed to believe that Herod was the Messiah. But this is very uncertain and improbable. What may most safely be depended upon, is, that the Herodians in general were a set of people that were great sticklers for Herod, who like the generality of the *grandees*, was a Sadducee, and which consequently were in a different interest from that of the Pharisees. These last notwithstanding joined with the Herodians, when they wanted to ensnare JESUS CHRIST. Josephus speaks of Jews, that were friends and favourers of Herod<sup>c</sup>.

The Pharisees were so called from a Hebrew word<sup>d</sup> that signifies *separated* or *set apart*, because <sup>Of the Pharisees.</sup> they pretended to a greater degree of holiness and piety than the rest of the Jews, but accompanied with a great deal of affectation, and abundance of vain observances. St. Paul, who had been of this sect, seems to allude to their affected holiness, when he said he was *separated unto the gospel of Christ*<sup>e</sup>, because *separated* signifies the same thing as *sanctified*, or *set apart*. It is no easy matter to trace out the first beginning and origin of this sect. As the Pharisees are great lovers of *traditions*, it is very probable that they began to appear when *traditions* came to have the preference above the law of God, that is, about a hundred

<sup>1</sup> Acts v. 17.

Mark iii. 6.

<sup>a</sup> Mark viii. 15.<sup>d</sup> *Pharas*, to separate.<sup>2</sup> Jos. Antiq. l. xx. c. 8.<sup>3</sup> 2 Tim. ii. 17, 18.<sup>b</sup> Matth. xvi. 6.<sup>e</sup> Rom. i. 1.<sup>4</sup> Matth. xxii. 15.<sup>5</sup> 1 Cor. xv.<sup>6</sup> Mark xii. 13.<sup>c</sup> Jos. Antiq. l. xiv. c. 28.

years before the birth of CHRIST. Though Josephus often speaks of them in his *history*, yet he no where mentions them before that time<sup>f</sup>. The *holy scripture* testifies, that they believed the *resurrection*, as also the existence of *angels and spirits*<sup>g</sup>. From the account Josephus gives of them<sup>h</sup>, it seems probable that they had fetched their opinions concerning those matters not so much out of the *sacred* writings, as out of the *philosophy* of *Pythagoras* or *Plato*, since they believed a *transmigration* of the souls of good men in other bodies, which is a kind of *resurrection*<sup>i</sup>. They ascribed most events to *fate*, whereby they meant the will and pleasure of God; but they supposed withal, that every man was at liberty to do good or evil. As they thought *works* to be meritorious, they had invented a great number of *supererogatory* ones, to which they affixed a greater merit, than to the observance of the law itself. St. Paul had undoubtedly an eye to them in some parts of his Epistle to the Romans, as we have observed in our *preface*. Josephus gives only a general account of their traditions and tenets. But according to the representation given of them by JESUS CHRIST<sup>k</sup>, they may be reduced to these several heads. 1. Their frequent washings and scrupulous ablutions. It is certainly very common and decent to wash one's hands before meals; but the Pharisees made a religious duty of this, and looked upon the omission of it as a capital crime. 2. They made long prayers in public places<sup>l</sup>, thereby to attract the esteem and veneration of the people. 3. They thought themselves defiled, if they touched or conversed with those whom they called sinners<sup>m</sup>, that is, the *publicans*, and persons of loose and irregular lives. Every pious man ought indeed to detest and abhor vice and wickedness, and every *christian* in particular should avoid as much as possible all communication with sinners. But what JESUS CHRIST reproved the Pharisees for, was their haughty and arrogant behaviour towards the common sort of people<sup>n</sup>, whom they looked upon with a kind of horror; and the too high opinion they entertained of their own wisdom and holiness. The prophet Isaiah, had before-hand given the true character of these men<sup>o</sup>. 4. They were wont to fast often. It cannot be denied but that *fasting* is very helpful and subservient to the ends of religion, and acceptable to God, when it proceeds from a truly penitent

<sup>f</sup> Antiq. l. xiii. c. 9.      <sup>g</sup> Acts xxiii. 8.

<sup>h</sup> Jos. de Bell. Jud. l. ii. c. 7.

<sup>i</sup> Id. ibid. & Antiq. l. xiii. c. 9.

<sup>k</sup> Matth. xv. 2. Mark vii. 3, 4, 5.

<sup>l</sup> Luke vi. 38.

<sup>m</sup> Matth. vi. 5, &c.

<sup>n</sup> Luke vii. 39, & xv. 1, &c.

<sup>o</sup> John vii. 49. See our note on this place.

<sup>p</sup> Is. lxx. 5.

heart. But the Pharisees lost the whole benefit of it by their vanity and ostentation, and altered the very nature of fasting, by taking for religion what is only a help towards the performance of it. Just as if a child should value himself upon his being forced to be carried about; or, an old man, that he cannot walk without a staff. 5. They were scrupulously exact in paying tithe of the least things, and beyond what the law required. JESUS CHRIST does not blame them<sup>p</sup> for paying tithes in general, for the law required it; but for imagining that they could thereby atone for the omission and transgression of the most essential duties. 6. They were so strict observers of the Sabbath, as to think it unlawful for any one to rub ears of corn<sup>q</sup>, or to heal a sick person. 7. They wore broader *phylacteries*, and larger fringes to their garments, than the rest of the Jews<sup>r</sup>. These *phylacteries*<sup>\*</sup> were long and narrow pieces of parchment, whereon were written thirty passages out of Exodus and Deuteronomy, which they tied to their *foreheads* and *left-arms* in memory of the law. Some authors infer from Exod. xiii. 9, and Deut. vi. 8, that they were of divine institution. But these passages may be taken in a *figurative* sense, as they are by the *Caraites*, who wear no *phylacteries* at all. However, in JESUS CHRIST's time, they were worn by the generality of the Jews, as well by the Sadducees, who received only the law, as by the Pharisees; with this difference, that the latter had them larger than the rest, thereby to give the people a greater idea of their holiness and piety. Such a specious shew of religion had gained them, to that degree, the esteem and veneration of the people, that they could do with them whatever they pleased, though they held them in the utmost contempt, as hath been already observed.

This vast respect which the common people entertained for the Pharisees, made the nobility keep fair with them<sup>s</sup>. Thus beloved by the people, and dreaded by the grandees, they had great power and authority; but it was generally attended

<sup>p</sup> Matth. xxiii.

<sup>q</sup> Matth. xii. 2. Luke vi. 7.

<sup>r</sup> Matth. xxiii. 5.

<sup>\*</sup> *Phylactery* is a Greek word, that signifies a *memorial* or *preservative*. It was a kind of amulet, or charm. The Hebrew name for *phylacteries* is *tephillin*, which signifies *prayers*, because the Jews wear them chiefly when they are at prayers. The *phylacteries* are parchment cases, formed with great nicety into their proper shapes; they are covered with leather, and stand erect upon square bottoms. That for the head has four cavities, into each of which is put one of the four following sections of the law, viz. Exod. xiii. 1—10. Exod. xiii. 11—16. Deut. vi. 4—9. Deut. xi. 12, 13. The other hath but one cavity, and into that four sections are also put. See Lamy's *Introduct.* to the Script. p. 238.

<sup>s</sup> Jos. Ant. l. xiii. 23.

with pernicious consequences, because their heart was very corrupted and vicious. We may judge of their character by the frequent *anathemas* which JESUS CHRIST denounced against them, and the descriptions he hath given of their morals. He represents them as monsters of *pride*; as *hypocrites*, who under a fair outside of religion, had minds tainted with the blackest vices; as *impious* wretches, who rendered the word of God of none effect by their traditions. It is however probable, that such heavy censures reached only the greatest part of them, and that *all* the Pharisees were not of so odious a character. Bating the timorousness of Nicodemus<sup>t</sup>, we observe in his whole behaviour and conduct a great deal of goodness and honesty. We may pass the same judgment upon Gamaliel. If Saul persecuted the *church of Christ*, he did it out of a blind zeal; but without insisting upon the testimony he bears of himself, it is manifest from the extraordinary favour of God towards him, that he was not tainted with the other vices common to that *sect*. What he says of it, that it was the *strictest of all*, cannot admit of any other than a favourable construction.

The third *sect* among the Jews, was that of the *Essenes*.

Of the *Essenes*. These are nowhere mentioned in *scripture*, because they lived in deserts, and seldom resided in cities\*.

It is notwithstanding worth while to give some account of them, because of the great conformity of some of their maxims with those of the *Christian religion*. They have been confounded with the Rechabites; but very wrongly, since *these* were of a much longer standing. Besides, they were not originally Jews: but the posterity of Rechab, one of the descendants of Jethro, the father-in-law of Moses, and a Midianite. It was the name of a *family*, and not of a *sect*. It is true that the Rechabites led a very uncommon kind of life, prescribed them by Jonadab their father, the son of Rechab, as we read in the prophet Jeremiah<sup>u</sup>. They drunk no wine, they built no houses, but lived in tents; they neither sowed seed nor planted vineyards; but still they were no *sectarists*. They may properly enough be compared with the Nazarites, (of whom we intend to give an account hereafter) but with this difference, that the vow of the Nazarites was of *divine* institution, whereas that of the Rechabites was a *human* appointment, but approved of by God. As for the *Essenes*, they all along made a *sect* among the Jews, as we

<sup>t</sup> John iii.      \* Philo nevertheless says that there were about four thousand in Judea. Phil. p. 678.      <sup>u</sup> Jer. xxxv. 5, 6, 7, 8, 9. See also 1 Chron. ii. 55.

are assured by two credible authors, viz. Philo<sup>x</sup> and Josephus<sup>y</sup>, who have given an exact and pretty uniform description of them. It is supposed, with a good deal of probability, that this sect began during the persecution of Antiochus Epiphanes, when great numbers of Jews were driven into the wilderness, where they enured themselves to a hard and laborious way of living. There were two sorts of them; some lived in society, and married, though with a great deal of wariness and circumspection. They dwelt in cities, and applied themselves to husbandry, and other innocent trades and occupations. These were called *practical*. The others, which were a kind of *hermits* or *monks*, according to the primary and original signification of that word<sup>z</sup>, gave themselves up wholly to meditation. These were the *contemplative Essenes*, otherwise salled *Therapeutæ*, that is *physicians*, not so much upon the account of their studying *physic*, as of applying themselves chiefly to the cure and health of the soul. It was to preserve it from the contagion of vice, that they avoided living in great towns, because the noise and hurry that reign in such places were inconsistent with that sedateness which they were so fond of, and that besides they were hereby less exposed to temptations. It doth not appear that they had any *traditions*, like the Pharisees, but as they were *allegorists*, they had several *mystical books*, which served them for a rule in explaining the sacred writings, all which they acknowledged and received. Both these sorts of *Essenes* followed the same maxims. They drank no wine; and were eminent for their frugality and continence. All kinds of pleasure they were perfect strangers to. They used a plain simplicity in their discourse, and left to *philosophers* the glory of disputing and talking eloquently. Commerce they did not meddle with, imagining that it is apt to make people covetous. There was no such thing as *property* among them, but they had all things in common; and whenever any one was admitted into their society, he was forced to give up his goods, for the use of the community. As they were charitable one towards another, and hospitable to strangers, want and indigence were things they knew nothing of. All such arts as were destructive of mankind, or hurtful to the public, were banished from among them. They reckoned war unlawful, accordingly they had no workmen that made any sorts of arms. However, when they travelled, they carried about them a sword to secure

<sup>x</sup> Philo ubi supra.<sup>y</sup> Joseph. de Bell. Jud. l. ii. c. 7.<sup>z</sup> Monk, or

μοναχός, originally signifies a person that lives a solitary and retired life.

themselves against the thieves and robbers, that were then very numerous in Judea. They never took any thing with them, because they were sure of finding all necessities wherever they came. There was among them neither masters nor slaves. All were free, and served one another. There was notwithstanding a great deal of order and subordination between them. The *elders* especially were very much respected, and the *disciples* had a great veneration for their *masters*. They never swore, at least without mature deliberation, because they had an extreme aversion for a lye; and their *word* was more sacred than the oath of any other. However, when they admitted any person into their number, they made him “bind himself by solemn execrations and professions, to love  
“and worship God<sup>a</sup>, to do justice toward men, to wrong no  
“one, though commanded to do it; to declare himself an  
“enemy to all wicked men, to join with all the lovers of right  
“and equity; to keep faith with all men, but with princes  
“especially, as they are of God’s appointment, and his ministers. He is likewise to declare, that if ever he comes to be  
“advanced above his companions, he will never abuse that  
“power to the injury of his inferiors, nor distinguish himself  
“from those below him, by any ornament of dress or apparel:  
“but that he will love and embrace the truth, and severely  
“reprove all lyars. He binds himself likewise to keep his  
“hands clear from theft and fraudulent dealing, and his soul  
“untainted with the desire of unjust gain: that he will not  
“conceal from his fellow-professors any of the mysteries of  
“religion; nor communicate any of them to the prophane,  
“though it should be to save his life. And then for the matter of his doctrine, that he shall deliver nothing but what he  
“hath received: that he will endeavour to preserve the doctrine itself that he professes; the books that are written  
“of it; and the names of those from whom he had it. These protestations are used as a test for new comers, and a security to keep them fast to their duty. Upon the taking of  
“any man in a notorious wickedness, he is excluded the congregation: and whoever incurs this sentence, comes probably to a miserable end. For he that is tied up by these rites  
“is not allowed so much as to receive a bit of bread from the hand of a stranger, though his life itself were in hazard: so that men are driven to graze like beasts, until they are  
“consumed with hunger. In this distress, the society hath sometimes had the charity and compassion to receive some  
“of them again.” I have set down this passage all at length,

<sup>a</sup> Jos. de Bell. Jud. l. ii. c. 7.

1. Because the oath which the Essenes exacted of those whom they admitted into their order, was nearly the same as that, which, according to Pliny\*, the *primitive Christians* were used to bind themselves with. 2. It appears from thence, that the Essenes were not so eager to gain *proselytes* as the Pharisees. This Philo testifies. Their *morality* was both pure and sound; and they reduced it to these three particulars. 1. To love God. 2. Virtue; and 3. Mankind. Religion they made to consist, not in offering up sacrifices, but according to St. Paul's advice<sup>b</sup>, in presenting their bodies as a holy sacrifice to God, by a due performance of all religious duties. It is notwithstanding somewhat surprizing, that Jews who professed to follow the law of Moses, which punished with death all those that presumed to speak ill of the *legislator*, and who besides were stricter observers of the *sabbath* than the rest, should omit so essential a part of worship, as *sacrificing* was. And therefore Josephus says, "that they sent their gifts to the *temple*, without going thither themselves; for they offered their sacrifices apart, in a *peculiar way of worship*, and with more *religious ceremonies*." Those two authors<sup>d</sup> have very much cried up the extreme firmness of mind, which the Essenes have shewed upon several occasions, as under distresses and persecutions, suffering death, and the most grievous torments, even with joy and cheerfulness, rather than say or do any thing contrary to the law of God. Such being the dispositions of the Essenes, they could not be inclined to embrace *Christianity*; but they must not be confounded with the Christians, as they *have* been by Eusebius<sup>e</sup>, since it may easily be made appear, that when Philo gave an account of them, there were hardly any Christians in the world. This sect was not unknown to the heathens. Pliny<sup>f</sup>, and Solinus<sup>g</sup>, speak of it, but in so very fabulous and obscure a manner, as plainly shews that they had no true notion of them. Thus much is certain, that there was a great conformity between the Essenes and Pythagoreans; as there was between the Sadducees and Epicureans; and the Pharisees and Stoicks<sup>h</sup>.

There is frequent mention of *Proselytes* in the New Testament, and therefore it will be proper to

Of the Proselytes.

\* Plin. Epist. l. x. Ep. 97.—Seque sacramento non in scelus aliquod obstringere, sed ne furta, ne latrocinia, ne adulteria committerent, ne fidem fallerent, ne depositum appellati abnegarent.

<sup>b</sup> Rom. xii. 1. <sup>c</sup> Joseph. Antiq.

l. xviii. c. 2. <sup>d</sup> Viz. Philo and Josephus.

<sup>e</sup> Euseb. Hist. Eccl. l. ii. c. 17.

<sup>f</sup> Plin. l. v. c. 17.

<sup>g</sup> Solinus, p. 65.

<sup>h</sup> For a full and particular

account of each of these sects, see Dr. Prideaux Conn. part. ii. b. v. under the year 107.

add here a word or two about them. They were heathens that embraced the Jewish religion, either in whole, or in part, for there were two sorts of them. Some were called the *proselytes of habitation*, or of *the gate*, because they were allowed an *habitation* among the children of Israel, and were permitted to live within their *gates*. These were not obliged to receive or observe the *ceremonial law*, but only to forsake *idolatry*, and to observe the *seven precepts*, which, as the Thalmudists pretend, God gave to Adam, and afterwards to Noah, who transmitted them to posterity. The first of those *precepts* forbids *idolatry*, and the worshipping of the *stars* in particular. The second recommends the *fear of God*. The third forbids *murder*. The fourth *adultery*. The fifth *theft*. The sixth enjoins respect and veneration for *magistrates*; and the seventh condemns eating of *flesh with the blood*. This last, the Rabbins tell us, was added after God had permitted Noah to eat the flesh of *animals*. Of this kind of *proselytes* are supposed to have been Naaman the Syrian, the *eunuch* belonging to Candace queen of Ethiopia, Cornelius, Nicholas of Antioch, and several others mentioned in the Acts. These *proselytes* were not looked upon as Jews, and therefore it doth not appear that there was any ceremony performed at their admission. Maimonides expressly says, that they were not baptized.

The other *proselytes* were called *proselytes of the covenant*, because they were received into the covenant of God by *circumcision*, which was named the *blood of the covenant*, because, according to St. Paul<sup>b</sup>, men by it were bound to observe the *ceremonial law*. They were otherwise called *proselytes of righteousness*, on account of their acknowledging and observing the whole *ceremonial law*, to which the Jews and the Pharisees in particular, attributed the cause of our being accounted *righteous* before God, as we have observed in our *preface* and *notes* on St. Paul's epistle to the Romans. The *proselytes* were also stiled *the drawn*, to which JESUS CHRIST undoubtedly alluded when he said<sup>i</sup>, *No man can come to me, except the Father which hath sent me draw him*; meaning thereby that his disciples were drawn by quite other bands or motives than were those of the Pharisees. There were three ceremonies performed at their admission: the first was *circumcision*; the second was *baptism*, which was done by dipping the whole body of the *proselyte* in water<sup>k</sup>.

<sup>b</sup> Gal. v. 3.

<sup>i</sup> John vi. 44.

<sup>k</sup> Maim. de Proselyt.



The origin of the ceremony of *baptism*, is entirely unknown, because it is not spoken of in *scripture*, when mention is made of those *strangers*, which embraced the Jewish religion<sup>1</sup>; nor in Josephus<sup>m</sup>, when he relates how Hyrcanus obliged the Idumæans to turn Jews. The Rabbins will have it to be of a very ancient date. Some of them carry it up as high as the time of Moses. And St. Paul seems to have been of the same opinion, when he saith that the *Israelites were baptized unto Moses*<sup>n</sup>. But after all, as the children of Israel were not *proselytes*, though they had been guilty of idolatry in Egypt, the words of St. Paul cannot admit of any other than a *figurative sense*. The baptism of *proselytes* may then very properly be said to have owed its rise to the Pharisees, who had very much augmented the number of *purifications* and *washings*. It is manifest from the *gospel*, that it was usual among the Jews, to admit men to the profession of a doctrine by *baptism*. For the Pharisees do not find fault with *John's baptism*, but only blame him for baptizing when he was neither the *Messiah*, nor *Elias*, nor *that prophet*. When therefore this fore-runner of the *Messiah* baptized such persons as he disposed and prepared to receive him, he did no more than practise a thing that was common among the Jews, but his baptism was consecrated and authorized by a voice from heaven<sup>o</sup>.

The *proselytes* were baptized in the presence of *three* persons of distinction, who stood as *witnesses*. To this JESUS CHRIST seems to allude, when he ordered his disciples to *baptize in the name of the Father, of the Son, and of the Holy Ghost*; and St. John, when he speaks of the three witnesses of the *Christian religion*<sup>p</sup>. The *proselyte* was asked, whether he did not embrace that religion upon some worldly view; whether he was fully resolved to keep and observe the commandments of God; and whether he repented of his past life and actions? John the Baptist did exactly the same to the Pharisees and Sadducees that came to his *baptism*<sup>q</sup>. Maimonides relates, that the miseries and persecutions which the Jewish nation was then exposed to, were also represented to the *proselyte*, that he might not rashly embrace their religion. JESUS CHRIST dealt almost in the same manner with the *scribe*, who was willing to become his disciple<sup>r</sup>. When the *proselyte* had answered all the questions that were put to him, he was instructed in the principal

<sup>1</sup> Exod. xii. 48.<sup>m</sup> Jos. Antiq. l. xiii. c. 17.<sup>n</sup> 1 Cor. x. 1.<sup>o</sup> John i. 33.<sup>p</sup> 1 John v. 8.<sup>q</sup> Matth. iii. 7—10.<sup>r</sup> Matth. viii. 20.

*articles and duties of religion, and the rewards and punishments* annexed to the breach or observance of them in the world to come, that is, *eternal life and death*. It is evident from the question which the young man in the gospel put to JESUS CHRIST<sup>s</sup>, *Lord what shall I do that I may inherit eternal life?* that this truth was already acknowledged and received among the Jews. It is upon the account of these instructions that were given to proselytes before their being baptized, that the word *baptism* is sometimes taken in *scripture* for the instructions themselves, and that to *baptize* in some places signifies to teach, or make disciples. For this very reason undoubtedly it was, that *baptism* is by some ancient writers stiled *enlightening*.

The third ceremony performed at the admission of a *proselyte*, was a *sacrifice*, which generally consisted of two *turtle-doves*, and two young *pigeons*. When the *proselyte* had gone through all these *ceremonies*, he was looked upon as a *new-born infant*; he received a *new name*, and no longer owned any relations in the world. To this there are frequent allusions in the New Testament. Such a *proselyte* was thenceforward reckoned a Jew, from whence it appears, that when we find in the Acts, the Jews distinguished from the *proselytes*<sup>u</sup>, it is to be understood of the *proselytes of the gate*, and not of those of *righteousness*. But though they were looked upon as Jews, yet it is manifest from the *Talmudical writings*, that they were admitted to no office, and were treated with great contempt. Which was a most inexcusable piece of injustice, especially from the Pharisees, who being extremely zealous in making *proselytes*<sup>x</sup>, ought in all reason to have dealt gently and kindly with them, for fear of creating in them an aversion to their religion.

## OF THE HOLY THINGS.

THE *oblations and sacrifices* of the Jews, deserve to be set at the head of their *holy things*. It is evident from the *offerings* of Cain and Abel, that *sacrificing* is as ancient as the world. It is not well known whether they offered those sacrifices by

<sup>s</sup> Luke xviii. 18.  
1 Pet. ii. 2.

<sup>u</sup> John iii. 3.  
<sup>u</sup> Acts ii. 10. xiii. 43.

Luke xiv. 26. 2 Cor. v. 16, 17.  
<sup>x</sup> Matth. xxiii. 15.

the positive command of God, or of their own accord; reason and religion teaching them that nothing could be more just, than for them to profess some gratitude to their munificent Benefactor for the manifold advantages they received from his bountiful hand.

This last opinion is the most probable for the following reasons. 1. Had God given any such command, the sacred historian would undoubtedly have mentioned it. 2. Though God had appointed sacrifices under the law, yet it appears from several passages of the Old Testament, that he had instituted them, not because this kind of worship was in itself acceptable to him, but for some other wise reasons; either because it was a shadow of things to come, or else adapted to the circumstances of the people of Israel. He even saith expressly by his prophet Jeremiah<sup>a</sup>, that in the day when he brought the children of Israel out of Egypt, he gave them no commandment concerning burnt-offerings and sacrifices. Now it is not at all probable that God would have spoken in that manner concerning *sacrifices*, if he had enjoined them to the first inhabitants of the world immediately after the creation. 3. If sacrificing had been ordained from the beginning, as a worship acceptable to God in itself, it would not have been annulled by the gospel. This annulling of it manifestly shews, that the end and design of the sacrifices under the *law* ceasing upon the coming of JESUS CHRIST, whose death and sacrifice was typified by those sacrifices, as St. Paul teaches us, the gospel brought men back to a spiritual service, and to the religion of the mind. The author of the epistle to the Hebrews says indeed<sup>b</sup> that *by faith Abel offered to God a more excellent sacrifice than Cain*; but this very passage may serve to prove that God did not enjoin sacrifices to the first men. For if by faith, we were to understand obedience to the revealed will of God, the sacred writer might have said it of Cain as well as of Abel, since they had both of them the same revelation. It is then plain, that by *faith* here we are to understand that good disposition of a grateful mind, which being fully persuaded that God rewards piety, freely offers to him the first fruits of the benefits which it hath received from him as we have observed in our note on that place. This was a natural and a reasonable *service*, especially in the infancy of the world, when mankind had not perhaps a true notion of the nature of the Supreme Being. This hath been the opinion of

<sup>a</sup> Jer. vii. 22.

<sup>b</sup> Heb. xi. 4.

the greatest part of the Jewish doctors, and of the ancient fathers of the church. But how true it is, we shall not go about to determine.

However it be, it is certain that the sacrifices of the law were of divine institution. Besides their being *figures* of things to come, as we are assured in the gospel they were; God's design in appointing them, was moreover to tie up the *people of Israel* to his service, by a particular kind of worship, but which should not be very different from what they had been used to; and also to turn them from *idolatry*, and to keep them employed, that they might have no leisure of inventing a new kind of worship. And indeed if we reflect upon the great quantity, and prodigious variety of the *sacrifices* of the *law*, as well as upon the vast number of *ceremonies* that were enjoined, we shall have no reason of wondering at what St. Peter says, Acts xv. 10.

The Jewish doctors have distinguished the *sacrifices* into so many different sorts, that the following their method could not but be tedious and ungrateful to the reader. We shall therefore just touch upon their general divisions. They have divided them into sacrifices *properly*, and sacrifices *improperly* so called; the last were so named, because though they were consecrated to God, yet they were not offered upon the altar, nor even in the temple. Such were, 1. The sparrows, or two clean birds that were offered by the priest in the houses of the lepers for their cleansing, by sacrificing one, and letting the other go<sup>c</sup>. 2. We may rank among these the *heifer*, whose head was struck off to expiate a *murder*, the author of which was unknown<sup>d</sup>. 3. As also the *red heifer* that was burned by the priest without the camp; whose ashes were saved to put in the water, wherewith those that had been defiled, by touching a dead body, were wont to purify themselves<sup>e</sup>. 4. And lastly, the *Azazel*<sup>\*</sup>, or *scape-goat*, which was sent into the wilderness loaded with the sins of the people<sup>f</sup>.

As for the *sacrifices properly so called*, and known by the general name of *corban*, that is, a *holy gift*, they may be divided into two general parts; into *bloody* or *animate*, and into *unbloody* or *inanimate* sacrifices. The first were of

<sup>c</sup> Levit. xiv. 49, 50, &c. Concerning these ceremonies, see Spencer of the Jewish Ceremonies, dis. 1. ii. 15. and iii. 10. <sup>d</sup> Dent. xxi.

<sup>e</sup> Numb. xix. 2.

<sup>\*</sup> The learned are not agreed about the meaning of the word *azazel*. According to some, it was the name of a mountain. According to others, it signifies *going* or *sent away*. Others will have it to mean a devil. Concerning this *goat*, see Dr. Prideaux Conn. p. 2. b. i. near the beginning. <sup>f</sup> Lev. xvi. 8.

three sorts, viz. *whole burnt-offerings, sin-offerings, and peace-offerings*. Some were public, and others private; there were some appointed for the *sabbaths*, the *solem feasts*, and for extraordinary cases or emergencies. Before we give a particular account of each of them, it will be proper to sit down what was common to them all. 1. *Sacrifices* in general were holy offerings, but the public ones were holiest. 2. It was unlawful to sacrifice any where but in the temple. 3. All sacrifices were to be offered in the day time, never in the night. 4. There were only *five* sorts of animals which could be offered up, namely, *oxen, sheep, goats*; and among birds, *pigeons* and *turtle-doves*. All these animals were to be *perfect*, that is, without spot or blemish. 5. Certain ceremonies were observed in every sacrifice, some of which were performed by those that offered it, as the laying their hands on the head of the victim, killing, flaying, and cutting it in pieces, and washing the entrails of it; others were to be done by the priests, as receiving the blood in a vessel appointed for that use, sprinkling it upon the altar, which was the most essential part of the sacrifice, lighting the fire, setting the wood in order upon the altar, and laying the parts of the victim upon it. 6. All sacrifices were salted.

A *holocaust*\*, or *whole burnt-offering*, was the <sup>Whole burnt-offerings.</sup> most excellent of all the sacrifices, since it was all consecrated to God, the victim being wholly consumed upon the altar; whereas some parts of the others belonged to the priests then upon duty, and those that had offered the victim. Accordingly it is one of the most ancient, since we find it offered by Noah and Abraham, but with what ceremonies is unknown, and also by Job, and Jethro the father-in-law of Moses<sup>†</sup>. It is commonly supposed that Cain and Abel also offered this kind of sacrifice which was chiefly intended as an acknowledgment to Almighty God, considered as the Creator, Governor, and Preserver of all things; and this undoubtedly was the reason why no part of it was reserved. This sacrifice was notwithstanding offered upon other public and private occasions, as to return God thanks for his benefits, to beg a favour from him, or atone for some offence or pollution. *Whole burnt-offerings*, like the other sacrifices, were either public or private. The same animals were offered in these, as in the rest of the sacrifices, and the same ceremonies

\* The Greek word *Holocaust* (ὁλοκαυστος) signifies what is entirely consumed by fire. Phil. de Vict. p. 648.

† Gen. viii. 20. xxii. 13. Job. i. 5.

almost were observed. Only with this difference, that a *holocaust* could be offered by a *stranger*, that is, a *proselyte of the gate*. When St. Paul exhorts the Romans<sup>b</sup> to present their *bodies* unto God as a *sacrifice*, he undoubtedly alludes to the *whole burnt-offerings*, because the *Christian religion* requires a *perfect* sacrifice; we must deny ourselves, and not set our affections upon this world.

*Propitiatory sacrifices* were of two sorts, some being for *sin*, and others for *trespasses*. What the difference between these two was, is not agreed among the Jewish writers. All that can be made out from what they have said upon this point, is, that the *sacrifice for sin* is that which was offered for sins or offences committed through inadvertency, and undesignedly against a negative precept\*, or a prohibition of the *law*<sup>i</sup>. And indeed it appears from *scripture*<sup>k</sup>, that there was no sacrifice or expiation for sins committed wilfully, presumptuously, and out of defiance to the Divine Majesty, and that such an offender was punished with death. As for *trespass-offerings*, it is not well known neither what they were. It is however generally supposed that they were offered for sins of ignorance. So that the Hebrew word, which has been rendered *sin*, signifies such an offence as we are conscious of, but have committed undesignedly; and that which has been translated by *trespass*, denotes an action, concerning which we have reason to doubt whether it be sinful or not. But this, after all, is very uncertain, since both those words are promiscuously used. We shall therefore conclude this article, by observing, that it is the opinion of the most learned among the Jews, those sacrifices could not really atone or make satisfaction for the sins of men. They were only designed for a confession or remembrance of men's iniquities, and as a kind of intercession to God for the remission of them, who actually forgave them upon condition of repentance, without which there could be no remission. This is Philo's notion of the matter<sup>l</sup>. But St. Paul is very express upon this point, when to shew that the sacrifice of JESUS CHRIST was the substance and original of what was only prefigured by the sacrifices of the law, he says, the expiation and atonement of these last was only typical and figurative. Upon this head you may consult our *preface* on the epistle to the Hebrews.

*Peace-offerings*, or *sacrifices of gratitude*, are so named because they were offered to God in hopes of

Peace offerings.

<sup>b</sup> Rom. xii. 1.  
248 affirmative ones.  
Heb. x. 26, &c.

\* The Jews reckoned 365 negative precepts, and  
<sup>i</sup> Levit. iv. 2. Numb. xv. 27. <sup>k</sup> Ibid. ver. 30—32.  
<sup>l</sup> Philo de Vit. Mos. l. 3. p. 51.

obtaining some favour from him, or as a thanksgiving for having received some signal mercy from his bountiful hand. In the first sense, they were termed *salutary*, that is, for *safety*; and in the second, they were called *eucharistical*, i. e. of thanksgiving, or *sacrifices of praise*. Besides those that were appointed for *festivals*, and which were public, there were also some private ones. These were consecrated to God by a *vow*, to crave some blessing from him, or else they were *voluntary*, to return him thanks for favours received. The first were of an indispensable obligation, upon account of the *vow*; in the others, men were left more at liberty. There are in scripture numberless instances of these two sorts of sacrifices<sup>m</sup>. In them the *blood* and *entrails* were burned upon the altar, the *breast* or *right shoulder* belonged to the priest, and the rest of the flesh with the skin, was for the person that made the offering. For this reason this kind of sacrifice is by some Jewish authors called a sacrifice of *retribution*, because every one had his share of it.

We may rank among the *peace-offerings* that of the *paschal lamb*, of which we design to give an account hereafter; that of the *first-born*, whether man or beast<sup>n</sup>, and also the *tenths* of cattle. All these belonged to God, according to the law. The first-born of the children of Israel were offered to God as a memorial of his having spared the first-born of their forefathers in the land of Egypt; but they were redeemed, and the price of their redemption given to the high-priest<sup>o</sup>. As for *clean* beasts, they were offered to God in sacrifice, and the flesh belonged to the priests<sup>p</sup>. If the animal was *unclean*, a lamb was offered in his place, or else they struck off his head, but never sacrificed him<sup>q</sup>. The *tithes* of *herds* and of *flocks* were also by the Jews consecrated to God, as a thanksgiving for his having blessed their cattle<sup>r</sup>.

It remains now that we should say a word or two concerning *unbloody sacrifices*; which were, 1. The *offerings* and *libations*; 2. *first fruits*; 3. *tenths*, and 4. *per-fumes*. Some offerings were accompanied with *libations*, as the *whole burnt-offerings* of four-footed beasts, and *peace-offerings*, but it was not so with *propitiatory sacrifices*. This offering consisted of a cake of fine flour of  *wheat*, and in some cases of *barley*, kneaded with oil without leaven, with a certain quantity of wine and salt, and sometimes of frankincense. Besides these offerings that were joined with the

Of oblations,  
or inanimate  
sacrifices.

<sup>m</sup> Judg. xi. 30, 31. 2 Sam. xv. 7, 8. 2 Chron. xxix. 30, 31. Psal. lxi. 13, 15. Jonah ii. 9. <sup>n</sup> Exod. xiii. 15. Numb. iii. 13. <sup>o</sup> Numb. xviii. 15.

<sup>p</sup> Exod. xiii. 13.

<sup>q</sup> Ibid.

<sup>r</sup> Levit. xxvii. 32.

bloody sacrifices, some were offered singly and apart; either for all the people on feast-days, or for particular persons on different occasions. They were nearly the same with those that accompanied the sacrifices of living creatures. Some oblations were made without any libation at all, as the *omer* or handful of corn that was offered at the feast of the *passover*, the *two loaves* at the feast of *Pentecost*, and the *shew-bread*, of which an account hath been given before. We have but two or three things more to observe concerning the *offerings*. The first of which is, that the children of Israel were expressly forbidden to *mix honey* with them<sup>s</sup>: the learned have accounted for this injunction several ways, but the most probable is that which makes it to have been given with a design to distinguish the oblations of the Hebrews from those of the Egyptians, who were used to put honey with them<sup>t</sup>. The second is, that in every oblation it was absolutely necessary there should be *salt*<sup>u</sup>. To which law there are some allusions in the *gospel*<sup>x</sup>. Thirdly, *offerings* were to be of *unleavened bread*<sup>y</sup>, except the two loaves at the feast of *Pentecost*, which were leavened<sup>z</sup>; but it is to be observed that these were not offered upon the altar.

Besides the *first-born* of living creatures, which by the law Of first-fruits, were consecrated to God, the *first-fruits* of all kinds of corn and fruit, were also appropriated to him<sup>\*</sup>, as of *grapes*, *figs*, *pomegranates*, and *dates*<sup>a</sup>. The first-fruits of sheep's wool were also offered for the use of the Levites<sup>b</sup>. The law doth not fix the quantity of these first-fruits. But the Thalmudists tell us, that liberal persons were wont to give the *fortieth*, and even the *thirtieth*; and such as were niggardly, the *sixtieth* part. The first of these they called an *oblation with a good eye*, and the second an *oblation with an evil eye*. Which may serve to illustrate JESUS CHRIST's expression<sup>c</sup>. These *first-fruits* were offered from the feast of *Pentecost* till that of *dedication*, because after that time the fruits were neither so good, nor so beautiful as before<sup>d</sup>. The Jews were forbidden to begin their harvest, till they had offered up to God *the omer*, that is, the new sheaf, which was done after the day of unleavened bread, or the<sup>e</sup> Passover. Neither were they allowed to bake any bread made of new

<sup>s</sup> Levit. ii. 11.      <sup>t</sup> To which may be added, that the *bee* was ranked among the unclean animals.

<sup>u</sup> Levit. ii. 13.

<sup>x</sup> Mark ix. 49, 50.

Colos. iv. 6.

<sup>y</sup> Levit. ii. 11.

<sup>z</sup> Levit. xxiii. 17.

<sup>\*</sup> But were not

burnt upon the altar. See Levit. ii. 12.

<sup>a</sup> Numb. xv. 7. xviii. 12, 13.

Deut. xxvi. 2. Nehem. x. 35.

<sup>b</sup> Deut. xviii. 4.

<sup>c</sup> Matth. xx. 15.

<sup>d</sup> The feast of dedication was in December.

<sup>e</sup> Levit. xxiii. 10, 14.



corn, till they had presented the new *loaves* upon the altar on the day of Pentecost, without which all the corn was looked upon as profane and unclean<sup>f</sup>. To this St. Paul alludes when he says, *If the first-fruit be holy, the lump is also holy*\*. The first-fruits belonged to the priests and their families, which brought them a large income, as hath been observed by Philo<sup>g</sup>. We have in Deuteronomy and Josephus an account of the ceremonies that were observed at the offering of the first-fruits.

After the first-fruits had been offered to God, Tenthis, every one paid the *tenths* of what he possessed to the Levites for the support of themselves and their families<sup>h</sup>. The antiquity of this custom of paying tithes to those that are appointed to wait at the altar, is manifest from the instance of Abraham, who gave Melchisedek tithes of all the spoil he had taken from the kings of Canaan<sup>i</sup>, and from that of Jacob, who promised to give God the *tenth* of all he should procure by his blessing<sup>k</sup>. As it is supposed that in those early times the priesthood belonged to the first-born of every family<sup>l</sup>, some have asserted, with a great deal of probability, that Melchisedek was the first-born of the children of Noah; that as such he blessed Abraham; and with regard to this it was, that Abraham gave him tithes of all: for what is said by the author of the epistle to the Hebrews<sup>m</sup>, that Melchisedek was *without father, without mother, without descent, &c.* must be understood in a mystical sense, as we have observed in our comment on that place. But it is not meant that Melchisedek had no father nor mother, but only that there is no account in *scripture* of the parents and genealogy of any person under the name of Melchisedek. The Levites gave to the priests the tenths of their own tithes<sup>n</sup>.

When these tithes were paid, the owner of the fruits gave besides another tenth part of them, which was carried up to Jerusalem, and eaten in the temple, as a sign of rejoicing and gratitude towards God<sup>o</sup>. These were a kind of *agapæ*, or love feasts; and these are what we find named the second tithes<sup>p</sup>. Lastly, there were tithes allotted to the poor, which the Levites, like the rest, were obliged to pay, because they were in possession of some cities. Besides which there was appointed for the sustenance of the poor, a corner in every

<sup>i</sup> Jos. Antiq. iii. 10.

\* Rom. xi. 16.

<sup>g</sup> Philo de præmiis sacerdotum.<sup>h</sup> Numb. xviii. 21.<sup>i</sup> Gen. xiv. 20.<sup>k</sup> Gen. xxviii. 22.<sup>l</sup> Origen in Job. Hieronym. ad Evagr.<sup>m</sup> Heb. vii. 3.<sup>n</sup> Numb. xviii. 28.

Nehem. x. 38. Dent. xiv. 23, 27.

<sup>o</sup> Jos. Antiq. iv. 7.<sup>p</sup> Deut. xii. 17.

field, which it was not lawful to reap with the rest<sup>9</sup>, and they were also allowed such ears of corn, or grapes, as dropt or were scattered about, and the sheaves that might happen to be forgotten in the field. Tithes were paid of all the products of the earth in general<sup>1</sup>, but chiefly of corn, wine, and oil. We learn from the gospel, that the Pharisees affected to be scrupulously exact in paying tithe of every the least herb<sup>s</sup>.

The *perfumes* which were offered to God in the temple *Perfumes.* being a kind of oblations, it will be proper to give an account of them here. These perfumes are stiled in the Revelation, *the prayers of the saints*<sup>t</sup>, because they were an emblem and representation of them, for all the people were *praying* while the priest burned the perfumes. These consisted of several sweet-smelling spices, which are specified in the law. They offered them once a year in the *Holy of Holies*, on the great day of *expiation*<sup>u</sup>; and twice every day, viz. morning and evening, in the sanctuary.

*Vows* partake of the nature either of sacrifices or oblations, *Of vows.* because people could devote to God both living creatures and inanimate things. They may be divided into *two* general parts; that is, 1. Into vows whereby men bound themselves to abstain from things otherwise lawful, as of such and such a kind of food, clothes, or actions; and 2. Into those vows whereby either persons or things were devoted to God. Of the first sort was the vow of the Rechabites, of which we have taken an occasion to speak before. That of the Nazarites<sup>x</sup> did partake of both; for they were persons consecrated to God, and their vow consisted of several kinds of abstinence. There were two sorts of them<sup>y</sup>, some being consecrated to God for their whole life, as Samson, Samuel, John the Baptist, &c. and others only for a time, *i. e.* for thirty days at least. Some authors infer from two passages in the Acts<sup>z</sup>, that St. Paul was a Nazarite of the second kind. In one of these places it is said, that St. Paul had his head shorn at Cenchrea, because he made a vow; but that could not well be the vow of a Nazarite: since, after it, he would not have had his head shorn at Cenchrea, which was a sea-port near Corinth, but at Jerusalem, according to the law, and even in the *temple*, or at least in the *holy land*. It is then more likely that this was some other vow, which the apostle had bound himself by. In the other passage it is not said that

<sup>9</sup> Lev. xix. 9. Dent. xxiv. 19. <sup>r</sup> Nehem. xiii. 5, 10. <sup>s</sup> Matth. xxiii. 23.

<sup>t</sup> Rev. v. 8. Luke i. 10.

<sup>u</sup> Exod. xxx. 7, 8. Levit. xvi. 12, 13.

<sup>x</sup> The word Nazarite signifies in Hebrew a person *set apart* or *consecrated*.

<sup>y</sup> Numb. vi. 2.

<sup>z</sup> Acts xviii. 18. xxi. 23, 24, 26.

St. Paul had made any vow, but only he is therein advised to bear the expense of the sacrifices, which four of his companions, who had engaged themselves by a vow, were to offer. This is the sense we have followed in our note on that place, in which we have rather chosen to leave the matter undecided, than advance any thing uncertain. By what the scripture says of the vow of the Nazarites, one would think that it is more ancient than the *ceremonial law*; for the legislator does not enjoin or command it, but only prescribes what ceremonies are to be used by those that shall make it. The Nazarites were chiefly bound to observe these four particulars, which have by the Rabbins been subdivided into several others. 1. To abstain from wine, strong drink, and vinegar, and from all intoxicating liquor in general, or any thing of the like nature; 2. To wear long hair, and let no razor come on their heads<sup>a</sup>; 3. To take care not to pollute themselves by touching, or going near a dead body, even though it were their own *further* or *mother*<sup>b</sup>, and to purify themselves, when they happened to do it unawares; 4. To offer some certain sacrifices, to shave their heads, and fling their hair into the fire, when the time appointed by their vow was expired. There was in the temple a room set apart for that use.

Of all the *vows* recorded in holy scripture, there is none more remarkable, or that hath more puzzled *commentators*, than that whereby Jephthah bound himself to offer unto the Lord for a burnt-offering, whatsoever should come forth of the doors of his house to meet him, when he returned in peace from fighting against the children of Ammon<sup>c</sup>. Jephthah's design was undoubtedly to present unto God an acceptable, and consequently a lawful offering. Otherwise it would have been not only an impious, but a rash action; since his aim was hereby to induce God to prosper his expedition against the Ammonites. Besides Jephthah is no where represented as a profane or irreligious person. The scripture testifies, on the contrary, that the Spirit of God was upon him<sup>d</sup>; and the author of the Epistle to the Hebrews<sup>e</sup> ranks him among those sacred *heroes*, whose faith he celebrates. It is then somewhat strange, that his *daughter* having been the first thing he met at his return, he should think himself obliged to offer so barbarous and so inhuman a sacrifice, merely for the sake of a vow expressed in a general, and con-

<sup>a</sup> The Egyptian priests were wont to keep their heads constantly shaved.

<sup>b</sup> From whence it follows that the Nazarites were holier than the common priests. Lev. xxi. 2.

<sup>c</sup> Judg. xi. 31.

<sup>d</sup> Ibid. ver. 29.

<sup>e</sup> Hebr. xi. 32.

sequently a rash manner. He could not but know that such a sacrifice must have been an abomination to the Lord, who hath not made men to destroy them. God himself, by the mouth of his prophet Isaiah<sup>f</sup>, sets human sacrifices upon the same foot with that of a dog, the offering of swine's blood, and idolatry. And that he takes no pleasure in them, is evident from his bringing a *ram* to be sacrificed in the stead of Isaac, whom he commanded to be offered up, with no other intent, but only to try Abraham's faith and obedience. If, according to the law<sup>g</sup>, there were persons, and *virgins* in particular, consecrated to God, upon several occasions; it was not that they should be offered up to him in sacrifice, but only employed about holy things; and then they might be redeemed, as hath been observed before, which Jephthah, as being a Hebrew could not be ignorant of. These reasons have determined some of the most learned writers<sup>h</sup> to assert, that Jephthah did not vow to sacrifice his daughter, but only to consecrate her to God, as a virgin for her whole life, which they suppose he did. The words of the vow may indeed be translated thus, *whatsoever cometh forth of the doors of my house to meet me—shall surely be the Lord's, or I will offer it for a burnt-offering*; the Hebrew particle, which is commonly rendered by *and*, often signifying *or*, according to the observation of a late learned author<sup>i</sup>. According to this supposition, Jephthah's vow was conditional. As he might happen at his return to meet either a *human creature*, or a *beast*, the *first* he designed to consecrate unto God, and offer the *latter* for a burnt-offering, provided it was *clean*, or else exchange it, if it was *unclean*. What confirms this opinion, is, that in the account of the fulfilling of this vow, there is not the least mention of a *burnt-offering*<sup>k</sup>. Which is such an omission as cannot well be accounted for, had the daughter of Jephthah been offered up in sacrifice. On the contrary, there is nothing but her *virginity* mentioned. She went upon the mountains, and bewailed it, because she was condemned to a perpetual one; and the daughters of Israel were wont yearly to celebrate this remarkable event four days in a year<sup>l</sup>. The only objection advanced against this, is taken from the consternation Jephthah was in, upon meeting his daughter. He rent his clothes, and made great lamentation. But if we reflect upon the temper of that peo-

<sup>f</sup> Isai. lxxi. 3.

<sup>g</sup> Numb. xxxi. 28, 30, 35. Levit. xxvii. 2, 6.

<sup>h</sup> Mr. Le Clerc, &c. See the margin of our English translation. <sup>i</sup> Reland. For instances of this, see Exod. xvi. 15, 17, and i. 10. vii. 5. Isai. vii. 6, &c.

<sup>k</sup> Judg. xi. 34—40.

<sup>l</sup> Ibid. ver. 40.

ple, and the notions that prevailed in those times, we shall find, that Jephthah having but this one child, it was a great affliction for him to see himself by this vow deprived of all hopes of a posterity; and the not redeeming of her, as he might have done, was a very remarkable instance of his piety and gratitude. We shall not however determine which of the two opinions is the truest, but leave it to the learned to decide the matter. To return then from this digression.

In giving an account of the holy things of the Jews, we must not pass over *circumcision*, since it <sup>Concerning circumcision.</sup> was a sacrament of Jewish religion, and a seal of the covenant which God made with Abraham and his posterity<sup>m</sup>. It is notwithstanding certain, that it was practised among other nations, as the Egyptians and Ethiopians<sup>n</sup>, but for quite other reasons, and with different circumstances. This however hath occasioned some disputes concerning the origin of this ceremony. But we shall not examine the arguments that are brought on either side of the question. Let the Egyptians have borrowed it from the Patriarchs, or the Patriarchs from the Egyptians, seeing God adopted, and even enjoined it upon pain of death<sup>o</sup>, this is sufficient to make it be looked upon as of divine institution. It is certain that JESUS CHRIST doth not carry the origin of it higher than the time of the Patriarchs<sup>p</sup>. However it be, *circumcision* was a sign and mark whereby God was willing to distinguish a people, with whom he had made a covenant, and out of which the Messiah was to be born, from all the other nations of the world. It was also a kind of a memorial for the posterity of Abraham, which should continually set before their eyes the covenant God had made with that Patriarch, as well as his faith and obedience. It was, in short, the seal of Abraham's justification. For it is to be observed, that, according to St. Paul<sup>q</sup>, this father of the faithful having been justified, whilst he was yet uncircumcised, he was not so by virtue of his circumcision, which was only a sign of his justification. This is what the Jews did not duly attend to. Instead of imitating the faith and piety of their father Abraham, they fancied that they could be justified through *circumcision*<sup>r</sup>, and even boasted of this pretended privilege<sup>s</sup>, instead of being thereby excited to follow his example, as JESUS CHRIST tells them they ought to have done<sup>t</sup>.

<sup>m</sup> Gen. xvii. 10, 11, 12.    <sup>n</sup> Herodot. l. ii. c. 104. Philo de Circumc. p. 674

<sup>o</sup> Gen. xvii. 14.

<sup>p</sup> John vii. 22.

<sup>q</sup> Rom. iv. 11.

<sup>r</sup> Act. xv. 1

<sup>s</sup> Rom. ii. 25.

<sup>t</sup> John viii. 39.

When God delivered his law to the children of Israel, he renewed the ordinance of circumcision, and it became a sacrament of the Jewish religion. For which reason St. Stephen calls it *the covenant of circumcision*<sup>u</sup>; and upon this account JESUS CHRIST says, that Moses instituted circumcision, though it came from the Patriarchs<sup>x</sup>. Besides the design which God proposed to himself in establishing this ceremony, he appointed it for some other ends, suited to the circumstances of the people of Israel. 1. It included in it so solemn and indispensable an obligation to observe the whole law, that circumcision did not profit those who transgressed it. Hence the *Jewish religion* is often stiled in scripture *the circumcision*<sup>z</sup>, and the *Jews* *those of the circumcision*<sup>a</sup>. For which reason St. Paul says, that whoever is circumcised, is bound to keep the whole law<sup>b</sup>; and upon this account, *to be circumcised*, and *to keep the law*, are parallel expressions<sup>c</sup>. 2. This was a ceremony whereby not only the Jews, but also all *strangers*, were to be initiated into the Jewish religion, and without which none could be admitted into the body of the nation<sup>d</sup>. No uncircumcised person was allowed to celebrate any of the *festivals*, and the *passover* in particular. We read in the book of Esther<sup>e</sup>, that great numbers of Gentiles became Jews. This the *seventy* have rendered thus, *they were circumcised and Judaïsed*, or turned Jews<sup>f</sup>, which shews that it was by *circumcision* men were admitted into the Jewish religion<sup>g</sup>. Such of the children of Israel as were born in the wilderness having remained uncircumcised, Joshua ordered that this ceremony should be performed upon them before they were brought into the *land of promise*<sup>g</sup>; whereupon God told them he had removed, or *rolled away the reproach of Egypt* from off them; that is, they should thenceforward be looked upon as the people of God, and no longer as the slaves of Egypt. To this St. Paul undoubtedly alluded, when he said to those Ephesian gentiles that had embraced Christianity, that while they were in uncircumcision, they were excluded out of the commonwealth of Israel. 3. Circumcision was an open profession of the worship of the true God, and also at the same time a kind of abjuring of idolatry. For which reason, during the perse-

<sup>u</sup> Acts vii. 8.      <sup>x</sup> John vii. 22.      <sup>y</sup> Rom. ii. 25.      <sup>z</sup> Rom. iii. 1, 30. Gal. ii. 7.

<sup>a</sup> And thus we find Jesus Christ called the minister of circumcision. Acts x. 45.      <sup>b</sup> Gal. v. 3.      <sup>c</sup> Acts xv. 5.      <sup>d</sup> Gen. xvii. 10—14.

<sup>e</sup> Esther iii. 17.      <sup>f</sup> Περιτέμνοντο καὶ ἰσδαΐζον.      <sup>g</sup> For which reason the newly circumcised child was called the bridegroom, because he then was, as it were, married to God and his church.      <sup>h</sup> Josh. v. 1, 5, 6, 9.

cution of Antiochus, the heathens put those women to death that caused their children to be circumcised<sup>h</sup>; and such Jews as turned pagans took away, as much as possible, all marks of circumcision. As circumcision was an open profession of the Jewish religion, some of those Jews that embraced Christianity, thought that this superstition ought to be retained, especially among those that were of Jewish extraction. But St. Paul expressly forbids it<sup>i</sup>. Lastly, circumcision was appointed for mystical and moral reasons. It was, as well as baptism<sup>k</sup>, a token of purity and holiness of life. Hence these expressions, *to circumcise the fore-skin of the heart, the circumcision of the heart, the circumcision made without hands*<sup>l</sup>. It is plain from an excellent passage of Philo, that the Jews were not ignorant of this mystery<sup>m</sup>. The chief particulars to be observed with relation to circumcision, are as follows: 1. The law had ordered that every male-child should be circumcised the *eighth \* day*<sup>n</sup>. The reason why it was fixed to that time, undoubtedly was, because it could not legally be done sooner<sup>o</sup>, for the mother of every man child being unclean for the seven first days after her delivery, the child was consequently so too. They were not, on the other hand, to do it later, because the new-born infant could not be too soon consecrated to God. The Jews took such particular care to do it exactly on that day, that they never neglected it, even though it happened on a *sabbath-day*, as JESUS CHRIST observed to them when they found fault with him for having healed a man on that day<sup>p</sup>. This they termed *driving away the sabbath*. When they were any way compelled to perform circumcision either sooner or later, they looked upon it as a misfortune, and did not reckon such a circumcision so good as that which was done the eighth day. And when this ceremony was put off, it never was used to *drive away the sabbath*. This is the reason why we find St. Paul accounting it no small privilege to have been circumcised the eighth day<sup>q</sup>, as we have observed on that place. Accordingly JESUS CHRIST and John the Baptist were circumcised exactly upon it. 2. It is evident from the *gospel* that it was usual to name the child the day he was circumcised, since John the Baptist and JESUS CHRIST, were named upon the performance of this ceremony. We learn from the same history, that it was com-

<sup>h</sup> 1 Mac. i. 63. Jos. Antiq. xii. 7. <sup>i</sup> 1 Cor. vii. 18. <sup>k</sup> 1 Pet. iii. 21.  
<sup>l</sup> Deut. x. 16. xxx. 6. Jer. iv. 4. Rom. ii. 29. Coloss. ii. 11. Acts vii. 51.  
<sup>m</sup> Philo de Circumc. <sup>n</sup> \* Including the day in which he was born, and  
that in which he was circumcised. <sup>o</sup> Gen. xvii. 12. <sup>p</sup> Levit. xii. 3.  
<sup>q</sup> John vii. 22, 23. <sup>r</sup> Philip. iii. 5.

mously the father, or some near relation, that gave the name. 3. Circumcision was reckoned so absolutely necessary, that it could be done in any place, in private houses, as well as in the synagogues; and by all sorts of persons, provided they were Jews, and qualified for it. There was notwithstanding a man appointed for this employment, who did it in the presence of several witnesses, that the initiation might be more solemn and authentic. 4. It is not well known, whether it was the custom, in the time of JESUS CHRIST, that the child should have a *God-mother* that brought him to the door of the synagogue, and no farther, because she was not allowed to go in, and a *God-father* that held him during the ceremony. Which was accompanied with prayers and vows, and before and after it there were great rejoicings.

As necessary as circumcision was while the ceremonial law remained in force, it became as indifferent and unnecessary upon the abrogating of that law by the destruction of the temple. Till that time the apostles allowed the Jews converted to Christianity, the use of it, but they expressly ordered that this yoke should not be put upon the necks of the *Gentile* converts. And therefore St. Paul, who hath fully proved how unprofitable and unnecessary it is<sup>r</sup>, and who makes it consist only in regeneration, of which it was a figure<sup>s</sup>, thought it however proper to have Timothy circumcised<sup>t</sup>, because his mother was of Jewish extraction; and would not, on the other hand, suffer this ceremony to be performed on Titus, because he was a Greek<sup>u</sup>. Wherein this apostle hath given the church in all ages a most excellent pattern, either of condescension, or resolution, in insisting upon, or omitting, things indifferent, according to the variety of times and circumstances.

It is generally supposed that baptism succeeded circumcision, though there is nothing said about it in the gospel. There is indeed a great conformity between these two ceremonies. 1. *Baptism* is the first and initiating *sacrament* of the *Christian religion*, as *circumcision* was of the *Jewish*. 2. It is by baptism men are consecrated to JESUS CHRIST, admitted into the *Christian religion*, and publicly received as members of his *church*. 3. Baptism is a token of our regeneration, of our dying to sin, and rising again unto righteousness in JESUS CHRIST<sup>x</sup>. But these ceremonies disagree also in some particulars. 1. Baptism is administered to both sexes<sup>\*</sup>. 2. There

<sup>r</sup> 1 Cor. vii. 19.    <sup>s</sup> Gal. v. 6, and vi. 15.

<sup>t</sup> Acts xvi. 3.    <sup>u</sup> Gal. ii. 3.

<sup>x</sup> Rom. vi. 3.    Gal. iii. 27.    1 Pet. iii. 21.

<sup>\*</sup> We learn from history, that among some nations the women were circumcised. But in instituting this cere-



is no particular day or season appointed for baptism; grown persons were at first instructed in the principles of religion before they were baptized, and to some this sacrament was not administered till they were at the point of death. But this custom is of a later date than the apostolical age. 3. Water was never used in circumcision. It is true that the child was carefully washed, and the persons that made the offerings purified themselves, but then it was in order to fit and prepare themselves for the ceremony, and not upon account of the ceremony itself, wherein wine and not water was used. We may then safely affirm, that baptism hath some conformity, both with *circumcision* and the baptism of the *proselytes*, which hath been spoken of before.

## OF THE HOLY SEASONS.

BEFORE we give an account of the *Jewish festivals*,<sup>of the Jew-  
ish years.</sup> it will be proper to say something of their *years, months, weeks, days, and hours*. The Hebrews were wont at first to reckon time from some remarkable *epochas*. As 1. The lives of the *Patriarchs* or other illustrious persons<sup>a</sup>. 2. The coming out of *Egypt*<sup>b</sup>. 3. The building of the *temple*<sup>c</sup>. 4. The years of their kings. 5. The beginning of the *Babylonish* captivity<sup>d</sup>. 6. The rebuilding of the temple after their return from captivity. In process of time they had other epochas, as the times of Alexander the Great, and of the monarchies that sprung up out of the ruins of his empire. Ever since the compiling of the *thalmud*, the Jews have reckoned their years from the creation of the world.

The year was by them divided into a *holy* or *ecclesiastical*, and a *civil* year. The *first* began in the month of *Nisan*<sup>e</sup> or *Abib*, which answers to part of our March or April, because this was the time of the year when the children of Israel came out of Egypt. From this also they reckoned their *feasts*. The *second* began in the month of *Tisri*, about the

mony the law had chiefly the men in view, whose condition was of course the same as that of the wives. The gospel acknowledges no such distinctions as these, they being merely political.

<sup>a</sup> Gen. vii. 11. <sup>b</sup> Exod. xix. 1. <sup>c</sup> 2 Chron. viii. 1. <sup>d</sup> Ezek. xxxiii. 21. <sup>e</sup> Exod. xii. 1, 2.

middle of our September, because there was an ancient tradition among them that the world was created about that time. All contracts were dated and the Jubilees counted according to this year. It would be little to our purpose to give an account of the\* *solar* and *lunar* years of the Jews, or of their ways of *intercalating*†. This is a very obscure and intricate point, about which neither the Jews themselves, nor the most learned Christian writers are agreed.

The Jewish year consisted of *twelve* months, unless it happened to be *intercalary*, for then it had *thirteen*.  
Of their months. The ancient Hebrews were wont to regulate their months by the course of the sun, and each of them had thirty days. But after their deliverance out of Egypt, they made use of *lunar* months, which were sometimes of *thirty*, and at other times of *twenty-nine* days. The time of the *new-moon* was formerly discovered by its *phasis* or first appearance, as it is still at this day by the *Curuïtes*; but the Rabbinists or *traditionary Jews* have recourse to an *astronomical* calculation to find it out. The *names* and order of the Jewish months, according to the *ecclesiastical* computation, are as follows.

The 1st. called ( <i>Nisan</i> or <i>Abib.</i> )	} Answers to part of	<i>March</i> and <i>April.</i>
The 2d. ( <i>Jyar</i> or <i>Ziph.</i> )		<i>April</i> and <i>May.</i>
The 3d. ( <i>Sivan</i> )		<i>May</i> and <i>June.</i>
The 4th. ( <i>Tamus.</i> )		<i>June</i> and <i>July.</i>
The 5th. ( <i>Ab</i> or <i>Av.</i> )		<i>July</i> and <i>August.</i>
The 6th. ( <i>Abul.</i> )		<i>August</i> and <i>September.</i>
The 7th. ( <i>Tisri.</i> )		<i>September</i> and <i>October.</i>
The 8th. ( <i>Marchesvan</i> or <i>Bul.</i> )		<i>October</i> and <i>November.</i>
The 9th. ( <i>Cisleu.</i> )		<i>November</i> and <i>December.</i>
The 10th. ( <i>Tebbeth.</i> )		<i>December</i> and <i>January.</i>
The 11th. ( <i>Schebbat.</i> )		<i>January</i> and <i>February.</i>
The 12th. ( <i>Adar.</i> )		<i>February</i> and <i>March.</i>

The origin of *weeks* is of the same standing as the world  
Of weeks. itself. The Jews had two sorts of them, some consisting of seven days, and others of seven years. These are called in scripture *weeks of years*. At first the Hebrews had no particular name for the days of the week. They were

\* The *solar* year consisted of 365 days, 5 hours, and some minutes. The *lunar* year was of 354 days, 8 hours, and some odd minutes, according to the Jewish computation.

† To *intercalate* was the adding of a month to the year, between February and March; which was done, when the corn could not be ripe at the *passover*, nor the fruits at the *pentecost*.  
 † Gen. ii. 2, 3 viii. 10. xxix. 27, 28. Levit. xxiii. 8.

wont to say, *the first*, the *second* day of the week, &c. as is evident from several places of the New Testament<sup>g</sup>. We learn from the *revelations of St. John*<sup>h</sup>, that the first day of the week was as early as that time called the *Lord's-day*, because it was on that day, our blessed Lord rose again from the dead.

There are two sorts of *days*; the *natural*, which Of days. is the space of *four and twenty hours*, from one sun-set to another; the other called *artificial* or *civil*, consists of *twelve hours*<sup>i</sup>, from the rising to the setting of the sun. The *civil day*, that is the sun's stay above the horizon, was by the Jews divided into *four parts*<sup>k</sup>, each of which consisted of *three hours*, that were longer or shorter according to the different seasons of the year. The *first* was from *six o'clock* in the morning till *nine*. And therefore they called the *third hour*<sup>l</sup>, what we call *nine o'clock*, because *three hours* were past from sun-rising to that time. The *second* part of the day lasted from *nine of the clock* till *noon*. The *third* from *noon* till *three*. This they called the *ninth hour* of the day<sup>m</sup>, because it actually was the *ninth* from the morning. The *fourth* was from *three o'clock* till *six* in the evening. They gave the name of *hour* to each of these four parts, as well as to the hours properly so called. Some authors are of opinion, that the four parts of the day were otherwise divided by the Jews. Whether they were, or not, it is of little moment. But it will be very proper here to reconcile St. Mark, who affirms<sup>n</sup>, that it was the *third hour*, when they crucified JESUS CHRIST, with St. John<sup>o</sup>, who says that it was about the *sixth hour*. This may be done several ways. Besides the method which we have followed in our notes on those two *evangelists*, it may be said that by *crucifying*, St. Mark did not mean the nailing of CHRIST to the cross, for according to St. Luke<sup>p</sup>, it was not till the *sixth hour*, that is, noon, but only all the preparations towards it, after sentence had passed upon him. We must here observe, that in several *Greek manuscripts* of the gospel according to St. John, the *third* is read instead of the *sixth hour*, as we have observed in our note on that place.

The Jews divided also their nights into four parts, which they called *watches*<sup>\*</sup>. The 1st. was named the *evening*; the 2d. the *middle-watch*, or midnight; the 3d. the *cock-crowing*, from midnight till three in the morning; the 4th, the *morn-*

<sup>g</sup> Matth. xxviii. 1. Mark xvi. 2. Acts xx. 7. 1 Cor. xvi. 2.

<sup>h</sup> Rev. i. 10.

<sup>i</sup> John. xi. 9.

<sup>k</sup> Nehem. ix. 3.

<sup>l</sup> Matth. xx. 3.

<sup>m</sup> Ibid. ver. 5.

<sup>n</sup> Mark xv. 25.

<sup>o</sup> John xix. 14.

<sup>p</sup> Luke xxiii. 44.

<sup>\*</sup> Matth. xiv. 25.

Mark xiii. 35. Luke xii. 38.

*ing*, or break of day. As the *evangelists*, in the account which they have given of St. Peter denying our Saviour<sup>q</sup>, often mention the *cock-crowing*, and with some seeming contradiction, it will be proper to give a full explanation of this point, which could not conveniently be done within the compass of a few short notes. The difficulty lies in this, that JESUS CHRIST is said in St. Mark<sup>r</sup>, to have told Peter that before the cock crowed *twice*, he would deny him *thrice*. And indeed the same *evangelist* relates, that the cock crowed after Peter's first denial; and again after he had denied his master the third time. Whereas according to the rest of the *evangelists*<sup>s</sup>, the cock did not crow till Peter had denied CHRIST three times. To solve this difficulty, we have observed in our note on that place, that as the cock crows at several times, the meaning of St. Matthew, St. Luke, and St. John is, that before the cock had *done* crowing, St. Peter denied his divine master three times. But to be a little more particular upon this point; it is to be observed further, 1. That the cock commonly crows *twice* every night, viz. at *midnight*, and between *that* and break of day. This *second* crowing is properly called the *cock-crowing*. It may therefore be supposed that St. Peter having denied JESUS CHRIST the first time, about midnight, the cock crowed; and that after he had denied him the third time, the cock crowed again. This explains St. Mark's meaning. As for what is said by the other *evangelists*, that the cock *crowed* after Peter had denied him three times, it must be understood of the *second* crowing, which is properly the *cock-crowing*. Or else, 2d. That word of St Mark which hath been translated *twice*, may be rendered the *second time*<sup>t</sup>, by which means the whole difficulty will vanish; and after all, it is of no great consequence. We have but one observation more to make concerning the *years* and *months*, &c. of the Hebrews. And that is, that in their language *any part* of a year, a month, a week, a day, or an hour, is often taken for a *whole* year, month, week, day, and hour. Which serves to explain what was said by JESUS CHRIST, that he would rise again *the third day*, as we have observed on Matth. xii. 40.

Festivals are solemn days set apart for the honour and  
Of festivals, service of God, either in remembrance of some special mercies which have been received from his bountiful

<sup>q</sup> Matth. xxvi. 69—75. Mark xiv. 68, 71, 72. Luke xxii. 56—60.  
 John xviii. 27. <sup>r</sup> Mark xiv. 30, 68, 69, 70, 71. <sup>s</sup> Matth. xxvi. 74.  
 Luke xxii. 60. John xiii. 38. <sup>t</sup> Mark xiv. 30.  $\delta\varsigma$ .

hand, or in memory of some punishments which he hath inflicted on mankind, or else to turn away those which hang over their heads. Those of the first kind were attended with rejoicings, feasting, hymns, concerts of music, eucharistical sacrifices, and a joyful and innocent exemption from labour\*. Upon which account they were termed *sabbaths*. Those of the second and third sort; were days of fasting and atonement. We learn from profane history, that the institution of festivals is of a very ancient date<sup>u</sup>. But the sacred writers make no mention of the *festivals* of the Hebrews, before their coming out of Egypt. It was undoubtedly there the Israelites learned to have a liking and inclination for festivals, as is evident from their rejoicings when they worshipped the *golden calf*<sup>w</sup>. And it was with a design to turn them from the idolatrous practices that reigned in the *heathen* festivals, that God, out of a condescension suitable to his wisdom and goodness, appointed some in his own honour, with such ceremonies and circumstances, as distinguished them from the festivals of idolatrous nations<sup>x</sup>.

The Jews had several sorts of *Feasts*, whereof some were more solemn than others. They were either of divine or human institution. To begin with the first: the most solemn of those that had been established by God, were the *passover*, the *pentecost*, and the *feast of tabernacles*. These three *festivals* were to be celebrated every year at Jerusalem, and all the Israelites were obliged to go thither, unless they had very good reasons for absenting themselves. Some lasted but one day, others continued a whole week. The latter had some days less solemn than the rest; as those, for instance, that were between the first and the last, when the feast lasted seven days. And therefore it is said in St. John<sup>y</sup>, that about the middle of the *feast of tabernacles* JESUS went up into the temple and taught, because he could not do it sooner for the crowd. The holiest days were called the *great* or the *good days*. Accordingly St. John calls the last day of the *feast of tabernacles*, the *great day*<sup>z</sup>, that is, the most solemn as we have rendered it. During these *festivals*, that part of the sacrifices which was to be eat, and the shew-bread, was divided among the four and twenty courses of priests. Criminals were also kept till these solemn occasions, that their punish-

\* This distinguishes the feasts that were instituted by God, from those of the heathens, which were accompanied with very criminal occupations.

<sup>u</sup> Herodot. l. iii. c. 58. Euseb. præpar. Evang. l. i. c. 9, 70. <sup>w</sup> Exod. xxxii. 5, 6. <sup>x</sup> Chrysostom. t. vi. de Chr. Past. p. 297. Theod. in Deut. Erot. l. & Qu. in Exod. 54. <sup>y</sup> John vii. 14. <sup>z</sup> Ibid. ver. 37.

ment might be a terror to others. The Jews however were not willing to put JESUS CHRIST to death during the feast, because they were afraid this would cause some disturbance among the people, who took him for the Messiah, or at least for a great prophet. Which course soever they took, they must needs have acted against their consciences; for if he were not an impostor, as undoubtedly they did not look upon him as one, they ought not to have put him to death, either before or after the feast. And if he were an impostor, they should have put him to death during the feast, according to the law. Providence ordered it so, that he should suffer death at the time he did, because, since as he was the true *paschal lamb*, or *our passover*, to use St. Paul's expression<sup>a</sup>, it was necessary that he should die at that very juncture of time. As there came up to Jerusalem vast numbers of people at these festivals, the Roman governors were wont to give the Jews a garrison of Roman soldiers, to prevent any seditions, or disturbances among the people<sup>b</sup>.

It is well known that the *passover* was so named from the angel's *passing over* the houses of the Israelites, and sparing their first-born, when those of the Egyptians were put to death\*. The name of *passover* was also given to the lamb, that was killed on the first day of this feast<sup>c</sup>. Hence these expressions, *to eat the passover*<sup>d</sup>, *to sacrifice the passover*<sup>e</sup>: and hence also it is that St. Paul calls JESUS CHRIST *our PASSOVER*<sup>f</sup>, that is, our *paschal lamb*. The *passover* was otherwise named the *feast of unleavened bread*<sup>g</sup>, because it was unlawful to eat any other sort of bread, during the seven days the feast lasted<sup>h</sup>. This name however more particularly belongs to the second day of the feast, *i. e.* the fifteenth of the month<sup>i</sup>. We have an account of all the *ceremonies* belonging to the *passover* in several places of the *pentateuch*. They may be reduced to these *three* heads. 1. The killing and eating of the *paschal lamb*. 2. The eating the unleavened bread. And, 3. Offering up to God the *omer*, or handful of barley.

The chief things to be observed with relation to the *paschal lamb* or *kid*, are as follows. 1. It is to be noted, that on all

<sup>a</sup> 1 Cor. v. 7.

<sup>b</sup> Matth. xxvii. 65.

\* Exod. xii. 12, 13. The

Hebrew verb, from whence the word *passover* is derived, doth not only signify to pass from one place to another, but also to *pass over*, to *spare*, to *pass without doing any harm*; and therefore the *seventy* have rendered it by a word that signifies to protect. <sup>c</sup> Ezra vi. 20. Matth. xxvi. 17. <sup>d</sup> Mark xiv. 12, 14.

<sup>e</sup> 1 Cor. v. 7.

<sup>f</sup> Ibid.

<sup>g</sup> Luke xxii. 1. <sup>h</sup> Mark xiv. 12.

<sup>i</sup> Exod. xii. 18. Numb. xxviii. 17. Deut. xvi. 8.

<sup>j</sup> Lev. xxiii. 6.

Mark xiv. 1. Jos. Antiq. l. iii. cap. 10.

the feasts <sup>k</sup>, and particularly at the passover, there were great numbers of victims slain from among the cattle, as *bulls*, and the like <sup>\*</sup>. The paschal feast begun by serving up of the flesh of these sacrifices, after which the *lamb* was eaten. The first was what the guests were to sup upon, for the *lamb* was symbolical, and it was sufficient for any one to eat of it about the bigness of an olive, if they were satisfied before, or in case the lamb was not enough for every one. 2. This lamb was a representation of that which the Israelites had eaten in Egypt, and was called *the body of the passover*, to distinguish *that* part of the paschal lamb which was eaten, from what was offered upon the altar; that is, the *blood* which was sprinkled, and the *entrails* that were burnt. JESUS CHRIST manifestly alluded to this expression, when he said of the *bread*, *this is my body*; as if he had said, this is not the body of the *paschal lamb*, which we have just now eaten, but the body of the true lamb, whereof the other was only a figure. 3. The lamb was killed the *fourteenth* day of the month *Nisan* <sup>m</sup>, in the *evening*, or as the *scripture* expresses it, *between the two evenings* <sup>†</sup>. Such as could not celebrate the passover on the day appointed, upon the account of some legal uncleanness, or any other indisposition, were obliged to do it the fourteenth day of the next month. We will leave it to the learned to determine exactly the hour when it was done. Josephus, who may justly be looked upon as a competent judge in such matters, says, that the paschal lamb was killed between the *ninth hour*, that is, *three* in the afternoon, and the *eleventh*, i. e. about the setting of the sun. And within this space of time also it was, that JESUS CHRIST our true paschal lamb was crucified <sup>n</sup>. 4. The lamb was to be a *male* of the *first* year, and *without blemish* <sup>o</sup>. The apostles often make allusion to this last quality, when speaking of JESUS CHRIST, of the *Christians*, and of the *church* of *Christ* <sup>‡</sup>. It was with a design to know whether the lambs or kids had all the conditions required by the law, that they were enjoined carefully to chuse them, and set them aside some days before the feast. 5. This sacrifice was to be offered up in the *tabernacle*, as long as it stood,

<sup>k</sup> Deut. xvii. 2 Chron. xxxv.      <sup>\*</sup> These the Jews termed *chagiga*, i. e. rejoicing.      <sup>m</sup> Exod. xii. 6. Numb. ix. 5. Deut. xvi. 6. Josh. v. 10.

<sup>†</sup> That is, from 12 or 1 o'clock till sun-setting.      <sup>n</sup> Matth. xxvii. 46.

<sup>o</sup> Exod. xii. 5.      <sup>‡</sup> Heb. ix. 14. 1 Pet. i. 19. Ephes. i. 4. v. 27.

Coloss. i. 22. Revel. xiv. 5. In most of the Greek copies of the seventy, there are two epithets, *without blemish, and perfect*. There is an allusion to this last word, Rom. xii. 1. *the perfect will of God*, i. e. the sacrifice God requires of us, ought to be *perfect*.

and afterwards in the *courts of the temple*<sup>p</sup>. 6. Every particular person slew his own victim<sup>q</sup>, and one of the priests received the blood into a vessel, which was handed by the priests or Levites to the high priest, by whom it was poured at the bottom of the altar. When any person happened to be unqualified for offering this sacrifice, by reason of some uncleanness he had contracted, it was then performed by the Levites<sup>r</sup>.

7. After the *lamb* was slain, the *blood* sprinkled, and the *jai* consumed upon the altar, the lamb was returned to the person by whom it had been offered, who carried it to the place where it was to be eat. It was necessary that it should be thoroughly *roasted*, and not broiled, or half done<sup>s</sup>. The occasion of this last institution is not well known; the reasons that are alledged for it, would undoubtedly seem too far fetched to the generality of our readers, we therefore judge it more proper to own our ignorance in this particular, than to advance any thing uncertain about it. St. John assures us, that the prohibition of not breaking a bone of the paschal lamb, was typical of what happened to our Saviour<sup>t</sup>.

8. After the lamb was thus dressed, it was eaten in every family<sup>u</sup>, by all sorts of persons, freemen and slaves, men as well as women. It was necessary there should be as many persons as could eat the whole lamb<sup>† u</sup>. And therefore when the family was not large enough, the master of the house invited his friends. The assemblies that were invited to this feast, were named *brotherhoods*, and the guests, *companions* or *friends*. The reproof which JESUS CHRIST gave Judas, by calling him *friend* or *companion*<sup>x</sup>, was both just and cutting, because he betrayed him after having eat the passover with him.

9. It was a very ancient custom among the *eastern* nations to wash their feet before meals, especially when they returned from a journey<sup>y</sup>. There were good reasons for this custom, because they commonly travelled on foot, without stockings

<sup>p</sup> The area of the three courts of the temple (besides the rooms and other places in it, where the paschal lamb might be offered up) contained above 435,600 square cubits, so that there was room enough for above 500,000 men to be in the temple at the same time. Lamy de Tabernaculo, l. vii. c. 9. Sect. 4, 5.

<sup>q</sup> Deut. xvi. 2, 5.

<sup>r</sup> Philo de Vit. Mos. l. iii.

<sup>s</sup> Exod. xii. 9. 2 Chron. xxxv. 13.

<sup>t</sup> John xix. 36.

<sup>u</sup> The strangers that came up to Jerusalem from all parts of the land to celebrate the passover, were furnished with lodgings, *gratis*.

<sup>†</sup> The Thalmudists tell us, that they were not to be under *ten*, and might be *twenty*.

<sup>y</sup> See Joseph. de Bell. Jud. l. vii. c. 17.

<sup>x</sup> Matth. xxvi. 50.

<sup>z</sup> Gen. xviii. 4.

xix. 2. xxiv. 32. Judg. xix. 21.



and their shoes were open at the top. Some imagine, with a good deal of probability, that they were also wont to wash their feet before the *paschal* feast, nothing being a fitter representation of the state and condition of a traveller. Slaves and mean persons were commonly put to that employment, but JESUS CHRIST was pleased to perform it to his disciples, to give them an example of humility and charity<sup>2</sup>. It is however to be observed, that this was not done during the *paschal* feast, but the night before.

10. The guests leaned on their left arms upon beds round a table, on which was set the lamb; with bitter herbs, unleavened bread, and a dish full of a kind of sauce or thick mixture, wherein they dipped the bread and herbs\*. This perhaps was the dish in which Judas dipped with JESUS CHRIST, of which we read in the gospel<sup>a</sup>. It was very common among the *eastern nations* to lie on beds when they took their meals, as is evident from *sacred* as well as *profane history*; but as the Thalmudists pretend<sup>b</sup>, this posture was then absolutely necessary at the eating of the *paschal lamb*, as being a fit emblem of *that* rest and freedom, which God had granted the children of Israel, by bringing them out of Egypt, because a slave doth not commonly take his meals with so much ease and comfort, and that besides they were obliged to eat it standing in Egypt. This custom of leaning at table over one another's bosom, was a sign of equality and strict union between the guests. Which serves to explain several passages of scripture, as what is said of *Abraham's bosom*<sup>c</sup>, and of the *son's being in the bosom of the father*<sup>d</sup>. When the guests were thus placed round the table, the master of the family, or some other person of note, took a *cup* full of wine mixed with water, and after he had given God thanks, drank it up, after which he gave *one* round to every one there present; who were all obliged to drink thereof. Hence the words of JESUS CHRIST, *drink ye all of it*<sup>e</sup>. Afterwards they eat of the bitter herbs and unleavened bread, which they dipped in the mixture before-mentioned. Then the master of the family drank another cup, that was accompanied with several thanksgivings, after which, they began eating again as before. Lastly, they eat the *paschal lamb*, and drank the third cup, which was

<sup>2</sup> John xiii. 4, 5.      \* This the Jews called *charosset*, in remembrance of the mortar which they had used when making bricks in the land of Egypt. They made it at first with dates and dried figs; but the modern Jews make it with chesnuts, apples, &c. See Basnage Hist. des Juifs, tom. 3. p. 622.

<sup>a</sup> Matth. xxvi. 23.

<sup>b</sup> Maimon. de Azymis, l. vii.

<sup>c</sup> Luke xvi. 22.

<sup>d</sup> John i. 18 compared with Philip. ii. 6. See John xiii. 23.      <sup>e</sup> Matth. xxvi. 27.

called the *cup of blessing*, or *thanksgiving*<sup>f</sup>. The whole ceremony ended with the fourth cup, and the singing of some psalms<sup>g</sup>. This is what by St. Mark is termed an *hymn*<sup>h</sup>. It cannot exactly be determined, whether JESUS CHRIST observed all these particulars. It is very probable that he did, and we meet with some tracks of it in the gospel<sup>i</sup>. St. Luke speaks only of *two cups* in the account he gives of the institution of the Lord's supper<sup>j</sup>.

God enjoined the Israelites, under pain of death, not to touch any leavened bread, as long as the passover lasted. Several reasons may be assigned for this institution, but there is only one set down in scripture, viz. that it was to put them in mind of their forefathers coming out of Egypt, in such haste, that they had no time so much as to get their dough leavened<sup>k</sup>. But one may suppose, by the *metaphorical* sense that is commonly put upon the word *leaven*, and which is used by JESUS CHRIST and St. Paul<sup>l</sup>, that this prohibition had a moral view, and that the Divine Legislator's design in giving it, was to cleanse their minds from malice, envy, animosity, and hypocrisy: in a word, from the leaven of Egypt<sup>†</sup>. However it be, the Hebrews took a very particular care to search for all the leaven that might be in their houses, and to fling it either into the fire or water. Their descendants have carried this point to a superstitious nicety. Though the passover was to be celebrated at Jerusalem, yet they that were not able to go thither, might eat the unleavened bread in their own houses. As there was no other sort of bread in that city, when JESUS CHRIST instituted his *last supper*, it cannot be questioned but that he made use of it. And yet the *Greek church*, which hath retained leavened bread in the *eucharist*, imagined that JESUS CHRIST used it; and the better to support their opinion, they have asserted, that he celebrated the *passover* one day before the Jews. We shall hereafter examine this matter. The Latins have, on the other hand, supposed, that the better to conform themselves with JESUS CHRIST's institution, they ought to celebrate the Lord's supper with unleavened bread. This was one of the occasions of the *schism* between the eastern and western churches;

<sup>f</sup> 1 Cor. x. 16.

\* During the ceremony, they sung at several times the following psalms: 1. Psalm cxiii. cxiv. 2. Psalm cxvi. cxvii. cxviii. or cxxxvi. This last singing was termed the *hallel*, or praise. The master of the family, or the reader, explained and gave an account of every ceremony. <sup>g</sup> Mark xiv. 26. <sup>h</sup> See Matth. xxvi. &c. <sup>i</sup> Luke xxii. 17. 20.

<sup>k</sup> Exod. xii. 34, 39. Deut. xvi. 3.

<sup>l</sup> Matth. xvi. 6. 1 Cor. v. 7.

<sup>†</sup> Leavened bread was likewise forbidden the Romans, upon some particular occasions. Aulus Gel. l. x. 15.

which, after all, was a very slight one, and consequently very scandalous, since after the abrogating of the ceremonial law, it ought to be reckoned an indifferent matter, whether we communicate with leavened or unleavened bread, and since JESUS CHRIST, by giving no directions about it, hath left the church entirely at liberty in this respect.

The next day after the feast of unleavened bread, that is, the sixteenth day of Nisan, they offered up to God, on the altar, the *first-fruits* of the corn that was ripe at that time, that is, oats and barley<sup>m</sup>. These first-fruits were a sheaf of corn, called in Hebrew *homer*, or *gomer*, which is the name that was afterwards given to the measure that held the corn, which was threshed out of the sheaf. This oblation was performed with a great deal of ceremony\*. Towards the close of the fifteenth day, the Sanhedrim appointed some grave and sober persons, who, with a great number of people, went with scythes and baskets into the fields that lay nearest Jerusalem, and cut down the sheaf of barley. When they were come thither, the reapers, having got first the owner's leave, put the sickle into the harvest; and after they had cut down the sheaf, they carried it in a basket to the high-priest, who was to offer it up. The high-priest having beat out the grain, caused it to be dried upon the fire, and had it ground; then putting some oil and frankincense to it, he presented it to God. After that a lamb was offered up for a whole burnt sacrifice, with several other oblations, that were accompanied with libations. It was unlawful to begin the harvest, till this offering had been first made. There seems to be an allusion to this in the Revelations<sup>n</sup>, where the angel orders the sickle to be put into the harvest.

Thus have we explained the several particulars observed in the celebration of the *passover*. It remains now that we should examine a question, which hath exercised the wits of several critics: i. e. whether our Saviour celebrated the pass-over the year he was put to death, on the same day as the Jews kept theirs? We have observed before, that the *Greek* church maintains JESUS CHRIST celebrated it one day sooner than ordinary; and have shewed at the same time, what reasons they allege to support their opinion. Some authors have inferred from a few passages out of St. John's gospel,

<sup>m</sup> Lev. xxiii. 9—14. Jos. Antiq. l. iii. c. 10. \* It appears from Exodus xvi. 16. that the *homer* held as much as a man that has a good stomach can eat in a day. According to the Jewish way of reckoning, this measure contained about 43 hen eggs, (i. e. 3 of our pints.) It was the *tenth* part of an *ephah*, which held 432.

<sup>n</sup> Revel. xiv. 15.

that for several reasons which they bring, the Jews did not keep the passover that year on the *fourteenth* day of the month, as usual, but the day after. The first of these passages is in the thirteenth chapter<sup>o</sup>, wherein it is said, that *before the feast of the passover, when supper was ended*, whereby they understand the holy communion, JESUS CHRIST washed his disciples' feet. The second occurs in the eighteenth chapter<sup>p</sup>; JESUS was apprehended by the Jews, had celebrated the passover, and instituted the eucharist the night before; and yet the Evangelist says, that the Jews would not go into the *prætorium*, or judgment-hall, for fear they should defile themselves, and thereby become unfit to eat the passover. The third is in the nineteenth chapter<sup>q</sup>, where the day on which Christ was crucified is stiled *the preparation of the passover*.

Notwithstanding which, other writers have asserted and maintained, that JESUS CHRIST celebrated the *passover* on the same day as the Jews. And indeed there are very good reasons to believe that he did. 1. Supposing the Jews had put it off for any time that year, JESUS CHRIST would, in all probability, have complied with it, else the Jews would never have failed to lay this to his charge, since after public notice was given of the *new moon*, people were obliged to keep to it, even though there was a visible mistake in the matter<sup>r</sup>. 2. Those that have thoroughly examined the reasons alleged for this delay, find no manner of weight in them, since they are grounded upon customs that are of a much later date than the times of JESUS CHRIST. There were not *then*, for instance, two different ways of finding out the new moon. As it was known only by its appearance, and not its conjunction with the sun, there could be no room for celebrating the passover on two different days. Besides, the Caraitè Thal-mudists made but one body with the rest of the Jewish nation, and therefore did celebrate the feast on the same day with them. Moreover, the custom of transferring the passover, when it fell on the day before the sabbath, is not of so ancient a date. 3. It is unquestionably certain, that the lamb was to be sacrificed *publicly* in the *temple*, and that it was necessary that the priests should pour the blood of it at the bottom of the altars. As all these particulars are plainly enjoined by the law, JESUS CHRIST would not have omitted

<sup>o</sup> Ver. 1, 2, 4.  
Chad. Hæc. cap. v. sect. 2.  
xxxv. 11.

<sup>p</sup> Ver. 28.

<sup>q</sup> Ver. 14.  
<sup>r</sup> Deut. xvi. 5, 6, 7.

<sup>r</sup> Maimon.  
2 Chron. xxx. 16.

any one of them. Besides, is it probable that the priests would have ministered to him in so manifest an innovation as this must have been? 4. The three other Evangelists expressly say<sup>t</sup>, that JESUS CHRIST celebrated the *passover* on the same day the Jews were used to do it, which seems entirely to decide the question. It is therefore more proper to put another sense upon St. John's expressions, than to embrace an opinion which manifestly contradicts the rest of the Evangelists. For it may reasonably be supposed, that in the *first* of the forementioned passages, St. John doth not speak of the *Lord's supper*, or of the *paschal feast*, but only of a private supper at Bethany, the day before the passover<sup>u</sup>. In the *second*, there is no necessity of understanding by the *passover* the paschal lamb, since the other sacrifices that were offered up during the feast, had also that name given them<sup>x</sup>. By the *preparation of the passover*, in the last place, may be meant the preparation before the sabbath of the passover, which is elsewhere called the *preparation of the Jews*.

It was after having celebrated the passover that JESUS CHRIST instituted the *eucharist* to be a lasting monument of our redemption by his death, as the passover was of the deliverance of the Hebrews out of Egypt.

The second solemn festival of the Jews was the *Pentecost*. It was so called by the Greeks<sup>z</sup>, because <sup>Of the Pen-</sup><sup>tecost.</sup> it was kept on the *fiftieth* day after the *feast of unleavened bread*, i. e. after the fifteenth of March<sup>a</sup>. It was otherwise named the *feast of weeks*<sup>b</sup>, because they celebrated it *seven weeks* after the passover; and also the *feast of harvest*, because on it the first-fruits of the harvest were offered up to God. The law having been given from mount Sinai upon that day, as the Jews pretend, this festival was appointed for a memorial of this great favour. They *then* offered two cakes made of new wheat, which were not carried up to the altar, because they were leavened<sup>c</sup>. One of them belonged to the priests then upon duty, and the other to those priests and Levites that kept the watch. They were obliged to eat them that very day in the temple, and to leave nothing of them remaining. This oblation was accompanied with great numbers of sacrifices, and several other offerings and libations. The feast of

<sup>t</sup> Matth. xxvi. 17. Mark xiv. 12. Luke xxii. 7.

xxii. 1, 3. with John xiii. 1, 2.

<sup>u</sup> Compare Luke xii. 1, 3. with John xiii. 1, 2.

<sup>x</sup> Deut. xvi. 2, 3. 2 Chron. xxxv. 8.

<sup>y</sup> Compare Matth. xxvii. 57. Mark xv. 42. Luke xxiii. 54. John xix. 14, 31, 42.

<sup>z</sup> Πεντηκόστη.

<sup>a</sup> Levit. xxiii. 10, 15, 16.

<sup>b</sup> Jos. Antiq. l. iii. c. 13.

<sup>c</sup> Exod. xxxiv. 25.

*Pentecost* lasted but one day, and was kept with abundance of mirth and rejoicing. We have nothing further to observe about it with relation to the New Testament, except this, That the new law, or the gospel, was fully confirmed on this day of *Pentecost* by the *Holy Ghost* descending upon the Apostles.

As the day of expiation happened between the *Pentecost* and the *feast of tabernacles*, it will be proper to speak of it in this place, though it was of a quite different nature from other festivals, and cannot be properly stiled one. It was celebrated the tenth day of the month *Tisri*<sup>d</sup>; and was named the *great feast*, or the *fast* only, because they fasted all the day long, and began even the day before, but especially because this was the only fast enjoined by the law. This probably is the *fast* mentioned in the Acts<sup>e</sup>, where it is said, that they were afraid of a storm, *because the fast was already past*; that is, it was about the beginning of October, when sailing becomes dangerous. It may however be understood of a fast of the heathens, which was celebrated about this time, as we have observed on that place.

The institution of this day, and the ceremonies performed upon it, may be seen in the sixteenth chapter of *Leviticus*. Of those ceremonies some were to be observed both by the priest and people, as the abstaining from all kind of food, and all manner of work; others related only to the high-priest<sup>f</sup>. Seven days before the feast he left his house, and went into the temple, to purify and get himself ready against the approaching solemnity. On the third, and seventh, some of the ashes of the *red heifer* were put upon his head, which was a kind of expiation. The night before the feast, he washed several times his hands, his feet, and his whole body, and changed his garments every time. When the day was come, after the usual sacrifice, he offered several others both for the priests in general, and for himself and his family in particular\*. For his family he offered a young bullock, on which he laid his hands, and confessed his own sins, and those of his house. He afterwards cast lots upon two goats, that were offered for the people, one whereof was to be sacrificed, and the other sent into the desert<sup>g</sup>. From thence he came back and slew the calf and the ram that were appointed for the

<sup>d</sup> Which was the first month of the *civil year*.    <sup>e</sup> Acts xxvii. 9.    <sup>f</sup> Lev. xvi. 29. and xxiii. 27, 28.    \* They offered on that day 15 sacrifices, viz. 12 whole burnt-offerings and other expiatory sacrifices both for the people and priests.

<sup>g</sup> Lev. xvi. 8.

expiation of his own sins, and those of his brethren the priests.

When all these preparations were over, he went into the *Holy of Holies*, in the dress of a common priest\*, and burned before the mercy seat the perfumes, which he had brought from the altar. This perfume raised a kind of a cloud, that hindered people from looking into the ark<sup>b</sup>, which was reckoned a heinous offence. Then he came out to receive from one of the priests the blood of the young bullock, and carried it into the *Holy of Holies*, where standing between the staves of the ark, he sprinkled some of it with his finger upon the mercy-seat<sup>c</sup>. And by this ceremony he made himself fit to atone for the sins of the people. Afterwards he came out of the Holy of Holies, to take the blood of the goat he had slain<sup>k</sup>, which he sprinkled upon the mercy-seat, as he had done that of the bullock before. He came once more out of the Holy of Holies, and took some of the blood of the goat and bullock, which he poured into the horns of the *inner altar*†; near the vail that divided the *holy place* from the *most holy*, and also on the basis of the outer altar. Each of these sprinklings was done *seven times*. Lastly, the high-priest laid both his hands upon the head of the other goat, and had him conveyed in the wilderness by a fit person, after he had confessed over him the sins of the people, and laid them upon his head<sup>l</sup>.

This was a very expressive ceremony. The sins of the people were done away by the sacrifice of the first goat, and to shew that they would be had no more in remembrance, the second was laden with them‡, and carried them with him into the wilderness, which was thought to be the abode of devils§, the authors of all vice and iniquity. And therefore the people were wont to insult over and curse him, to spit upon him, to pluck off his hair, and in short to use him as an *accursed thing*. There appear no foot-steps of this usage in the *law*, but it is certain that it was very ancient, since St. Barnabas<sup>m</sup>, who was cotemporary with the Apostles, makes

\* Because this was a day of affliction. <sup>b</sup> Lev. xvi. 12, 13. 1 Sam. vi. 19. <sup>c</sup> Levit. xvi. 14. <sup>k</sup> Levit. v. 18. † Which were hollow for that purpose. See before page 49. <sup>l</sup> Lev. xvi. 21, 22, 23. ‡ This goat was called *Azazel*, that is, according to some a *devil*, because it was sent away with the sins of the people, as hath been said elsewhere. The LXX have rendered it by a word that signifies to *remove or turn away evil*. The word *azazel* may also signify an *emissary or scape-goat*, from the word [*Az*] which signifies a *goat* and *azal* to *separate*. See Prid. Conn. p. ii. b. i. under the year 291.

§ It was a common opinion among the ancient Hebrews, that deserts and uninhabited places were the abode of *devils*. Matth. xii. 43. Rev. xviii. 2. <sup>m</sup> Ep. p. m. 22. This epistle must have been written not long after the destruction of Jerusalem.

express mention of it. The ill treatment JESUS CHRIST met with from the Jews, had some conformity with this custom, and it is evident that his enemies dealt with him in the same manner as they were used to do with the goat *azazel*, as Tertullian hath observed<sup>n</sup>. It is very probable that the ancient Jews took occasion from some passages out of the *prophets*<sup>o</sup>, to bring in the custom of insulting thus the goat *azazel*, and crowning him with a red ribbon\*.

If it be asked, For what reason God was pleased to chuse the vilest and most despicable of those animals that were clean, to be offered on the day of *expiation*, we shall answer with some learned *authors*<sup>p</sup>: that the Egyptians entertaining a very great veneration for goats, and the Israelites themselves having worshipped them in Egypt<sup>q</sup>, God's design was to turn them from this kind of Idolatry, by appointing the one to be offered for a sacrifice, and the other to be laden with the iniquities of the people.

When the high-priest had performed all these functions, he went into the court of the women, and read some part of the law. Lastly, he came the fourth time into the *Holy of Holies* to fetch back the censer, and the pan wherein the fire was. When therefore it is said in the scripture<sup>r</sup>, that the high-priest entered only once a year into the Holy of Holies, it must be understood of *one* day in the year, and not of *once* on that day. Every thing was done in order, and when one function was over, he was obliged to come out and perform other ceremonies; which, according to the law, could not be done in the most *holy place*, as washing himself, changing his clothes, slaying the sacrifices, &c.

We have dwelt the longer upon this feast, because it hath a greater conformity with the Christian religion than any other, since through all its parts it was typical of the most important mysteries of Christianity. The feast in general was a most lively representation of the atonement which was made for the sins of mankind by the blood of JESUS CHRIST. It is observable that Philo-Judæus had some notion of this truth, for he says<sup>s</sup>, that the *Word of God*, whereby he means the *Son*, is the head and glory of the propitiation, i. e. of what renders men acceptable to God. These passages of scripture,

<sup>n</sup> Tertull. adv. Jud. l. iii. 3.    <sup>o</sup> I-s. i. 6. l. 6. liii. 3. Zechar. xii. 10.

\* Or, a piece of red stuff which was in the shape of a tongue, saith Lamy, p. 134. It was also a custom among the heathens to load with curses and imprecations those human sacrifices that were offered for the public welfare, and to crown them with red ribbons. See Virg. Æn. l. 2. v. 133.

<sup>p</sup> Bochart. de Animal. Sac. Ser. l. i. c. 53.

<sup>q</sup> Levit. xvii. 7.

Exod. xxx. 10. Lev. xvi. 31. Heb. ix. 7

<sup>r</sup> Phil. de Somn. p. m. 447.



that JESUS CHRIST gave himself a ransom for many<sup>t</sup>, that he was made the propitiation for our sins<sup>u</sup>, that he was the propitiation not only for our sins, but also for those of the whole world<sup>x</sup>, and such like expressions that occur almost in every page of the gospel, can mean nothing more, but that JESUS CHRIST hath, by the sacrifice of himself, performed that which was only prefigured by those of the law, and particularly by the general and solemn expiation we are now speaking of. The same Jewish author quoted just before, had also some notion of this matter. It will be proper to set down his very words, not as if we thought they were any confirmation of the Christian revelation, but only to shew that these were truths which the wisest part of the nation acknowledged, and had found out by close and serious meditation. He saith, then that *whereas the priests of other nations offered sacrifices for their own countrymen only, the high-priest of the Jews offered for all mankind, and for the whole creation*<sup>y</sup>.

And not only these sacrifices that were offered on the day of expiation were a more exact representation of the sacrifice of JESUS CHRIST than any other, but also the person, by whom the atonement was made, was in every respect qualified to represent the high-priest of the Christian church. And that,

1. Upon the account of his *dignity*, which according to the Jews, was at its utmost height, when he entered into the Holy of Holies. For which reason he was called *Great among his brethren*<sup>z</sup>: this dignity was so very considerable, that Philo does not scruple to say, according to his lofty and rhetorical way of speaking, that the high-priest was to be something more than human, that he more nearly resembled God than all the rest, that he partook both of the divine and human nature\*. It seems to have been with a design of expressing both the holiness and dignity of the high-priest, that the law had enjoined none should remain in the tabernacle, whilst the high-priest went into the Holy of Holies<sup>a</sup>.

2. He further represented our high-priest by his holiness. We have shewed before what extraordinary care the law had taken to distinguish him from his brethren in this respect. It was to denote this holiness, that in the anointing of the high-priest a greater quantity of oil was used, than in that of his brethren, from whence he was called *the priest anointed*<sup>b</sup>.

<sup>t</sup> Matth. xx. 28.  
Monarch. p. 637.  
Sonn. 872.

<sup>u</sup> 1 John iv. 10.  
<sup>z</sup> Lev. xxi. 10.  
<sup>a</sup> Levit. xvi. 17.

<sup>x</sup> 1 John ii. 2.      <sup>y</sup> Philo de  
\* Philo de Monarch. p. 63. de  
<sup>b</sup> Levit. iv. 3, 5.

Nothing can better represent the great holiness of JESUS CHRIST than this great plenty of oil used in the consecration of Aaron, and it was undoubtedly with allusion to this anointing, that JESUS CHRIST is stiled in Scripture the *holy one*, by way of eminence<sup>c</sup>.

3. He represented JESUS CHRIST by his being on that day a *mediator* between God and the people. For though Moses be called a *mediator* in the New Testament, yet it is certain that the high-priest was invested with this office on the day of expiation. Moses must indeed be acknowledged as a *mediator*, God having by his means made a covenant with the children of Israel. But as they were very apt to transgress the law, it was necessary there should be a mediator, who by his intercession and sacrifices might reconcile them to God. Now this was the high-priest's function. So that Moses and Aaron were exact types of the two-fold mediation of JESUS CHRIST. By him was the *new covenant* made, and by his own blood hath he for ever reconciled God to mankind.

4. The entrance of JESUS CHRIST into heaven once for all, there to present his own blood to God as an atonement for our sins, was very clearly typified by the *high priest's* going once a year into the Holy of Holies with the blood of the victims<sup>d</sup>.

As for the two *goats*, we learn from the epistle of St. Barnabas, as quoted above, that they were even then looked upon as *typical*. They both represented the same thing, but under different ideas. The offering of the one was a manifest token of the people's iniquities being remitted and forgiven; and the sending of the other into the wilderness shewed, that they were carried away, or blotted out of God's remembrance. To which there seems to be an allusion in the prophet Isaiah<sup>e</sup>, when it is said, that God *casts sins behind his back*, and *in the bottom of the sea*. The sacrifice of JESUS CHRIST may be considered under these two different views, he hath done away our sins, hath taken them upon himself, and nailed them to his cross<sup>f</sup>.

It hath been already observed that the only fast appointed  
Of Fasts. by the law, was the day of expiation. The institution of the other Jewish fasts is however of a very ancient date. We find mention in the prophet Zechariah of a fast of the fourth, fifth, seventh, and tenth months<sup>g</sup>. From whence the Jews undoubtedly took an occasion of celebrating

<sup>c</sup> Acts. iii. 14. Rev. iii. 7.

<sup>d</sup> Heb. ix. 12, 21.

<sup>e</sup> Isaiah xxxviii. 17.

<sup>f</sup> 1 Pet. ii. 24.

<sup>g</sup> Zech. viii. 1, 9.

*four* solemn fasts in remembrance of some particular calamities or misfortunes. That which was kept on the 17th of *June*, for instance, was, to put them in mind of Moses's breaking the two tables of the law, and of other mischances that happened on the same day<sup>h</sup>. The fast that fell on the 9th of *July*, was appointed upon account of the temple's having first been burnt on that day by Nebuchadnezzar, and afterwards by Titus. This fast was the most solemn of the four, and which every person was obliged to observe. The next sabbath after it, the fortieth chapter of Isaiah was read, which begins with these words, *Comfort ye my people*, &c. From whence the *consolation of Israel*<sup>i</sup> came to be used to denote the coming of the Messiah. On the fast which was kept the third day of *September*, they mourned for the death of Gedaliah, who had been appointed ruler over the Jews that remained in the land of Israel, when the rest were carried away captive to Babylon, and who was murdered by Ishmael at Mizpah<sup>k</sup>. That on the tenth of *December* was in commemoration of the siege of Jerusalem, which was by Nebuchadnezzar begun upon that day<sup>l</sup>.

Besides these *fasts* that were fixed to particular days, there were others, and those either *public*, enjoined in the time of any general calamity, or *private*, appointed for particular occasions, such as were those of David, Daniel, Nehemiah, &c.<sup>m</sup>. Notice was given of the first by the sound of the trumpet, that all the people might gather themselves together. And then the chest or ark, wherein the law was kept, was brought out of the synagogue, in the presence of the whole assembly, and strewed with ashes, in token of sorrow and affliction. All persons were obliged to appear in *sack-cloth*. And one of the presidents of the synagogue made a speech suitable to the day and occasion, which was accompanied with several ejaculations and prayers.

When particular persons fasted, they were wont likewise to cover themselves with sack-cloth and ashes, and to shew all other signs of grief, as to forbear washing, and anointing their bodies with oil, &c. The Pharisees having made an ill use of these outward expressions of sorrow, JESUS CHRIST ordered his disciples to take quite a different method when they should fast, that their fasting might be concealed from men<sup>n</sup>. Particular persons fasted not only in the times of affliction; but the more devout sort were used to do it

<sup>h</sup> Exod. xxxii. 19.<sup>i</sup> Luke ii. 25.<sup>k</sup> Jer. xl. xli.<sup>l</sup> 2 Kings xxv.<sup>m</sup> 2 Sam. xii. 16. Psalm xxxv. 13. Dan. x. 2. Neh. i. 4.<sup>n</sup> Matth. vi. 16.

twice a week, on *Mondays* and *Thursdays*, as we find the Pharisee boasting in the gospel<sup>o</sup>.

*Fasting* was unlawful at some certain times, as on *festivals* and *sabbath-days*, unless the day of expiation fell upon either of them. This custom seems to be of a very ancient date, since we find it related in the book of Judith, that she *fasted all the days of her widow-hood, except the sabbaths, and new-moons, with their eves, and the feasts and solemn days of the house of Israel*<sup>p</sup>. It is a maxim among the Rabbins, that fasting was to cease upon the coming of the Messiah. If it be of any great antiquity, as most of the Jewish sayings are, the disciples of John the Baptist, as well as the Pharisees, ought from thence to have learned that JESUS was the Messiah, instead of finding fault with him because his disciples did not fast<sup>q</sup>. The answer he made to this objection of theirs, seems to allude to the notion above-mentioned. But here it is to be observed by the way, that the reproach cast on JESUS CHRIST about his disciples not fasting, ought undoubtedly to be understood of frequent and affected fastings, it not being at all probable that the disciples of CHRIST, who, after the example of their divine master, were strict observers of the law, would have neglected to keep the same fasts as the rest of their nation did.

JESUS CHRIST himself fasted forty days, but that was a very extraordinary kind of fasting<sup>r</sup>. He allowed his disciples to observe this ceremony<sup>s</sup>. The Apostles sometimes practised it, and exhorted their followers to do the same. But it is certain that JESUS CHRIST hath left no positive command about fasting, and that this custom hath crept accidentally into the Christian institution. Did Christians but faithfully observe the precepts of the gospel, their state would be a continual feast, and they would have no manner of occasion to *afflict their souls*<sup>\*</sup> by these marks of humiliation and repentance. Or, had God ordered it so, that the Christian church should be delivered from those calamitous times in which if I may so speak, the bridegroom is taken from her, by the violence of her enemies, there would have been no need for her to humble herself under his hand with fasting. For, in a word, nothing can recommend us to God's favour, but true holiness, and fasting is no farther acceptable to him, than as it leads us thereto.

<sup>o</sup> Luke xviii. 12.

<sup>p</sup> Judith viii. 6.

<sup>q</sup> Matth. ix. 14, 15.

Luke v. 33.

<sup>r</sup> Matth. iv. 2.

<sup>s</sup> Matth. vi. 16.

<sup>\*</sup> This is the phrase used in scripture to denote a fast.

The *feast of tabernacles*\* lasted *seven* days, or *eight*, as some authors infer from two or three passages of scripture†, and began on the fifteenth of the month Tisri‡. It was instituted by God for a memorial of the Israelites having dwelt in *tents* or *tabernacles* while they were in the desert<sup>u</sup>, or else, according to others, in remembrance of the building of the tabernacle. The design of this feast was moreover to return God thanks for the fruits of the vine, as well as of other trees, that were gathered about this time; and to beg his blessing on those of the ensuing year. No feast was attended with greater rejoicings than this§, which was owing to the expectation they were in of the Messiah's coming, and for which they then prayed with a greater earnestness‡. The principal ceremonies observed in the celebration of this feast, were as follows.

1. They were obliged to dwell, during the whole solemnity, in tents, which they at first used to pitch on the tops of their houses<sup>x</sup>. 2. They offered every day abundance of sacrifices, besides the usual ones, of which there is a particular account in the book of Numbers<sup>y</sup>. 3. During the whole feast, they carried in their hands branches, or posies of palm-trees, olives, citrons, myrtles, and willows<sup>z</sup>, singing *Hosanna*, that is, *Save, I beseech thee*. By which words taken out of the hundred and eighteenth psalm, they prayed for the coming of the Messiah. These branches bore also the name of *Hosanna*, as well as all the days of the feast. In the same manner was JESUS CHRIST conducted into Jerusalem by the believing Jews, who looking upon him as the promised Messiah, expressed an uncommon joy upon finding in him the accomplishment of those petitions which they had so often put up to heaven, at the *feast of the tabernacles*<sup>a</sup>. They walked every day, as long as the feast lasted, round the altar with the forementioned branches in their hands\*, singing

\* Or of booths. For the tents used in this feast were made of branches of trees. † Lev. xxiii. 36. Nehem. viii. 18. ‡ Which answered to part of our September and October. § Lev. xxiii. 43.

¶ For which reason it was named *chag*, i. e. a day of rejoicing. It was besides called the *feast of in-gathering*. Exod. xxiii. 16. Dent. xvi. 13. ‡ The days of the Messiah were styled by the Jews, the *feast of tabernacles*. <sup>x</sup> Nehem. viii. 16. Which in that country were flat, and like terraces. <sup>y</sup> Numb. xxix.

<sup>z</sup> Lev. xxiii. 40. Nehem. viii. 15. 2 Macc. x. 7. These they tied with gold and silver lines, or with ribbons: and did not leave them all the day, but carried them with them even into the synagogues, and kept them by them all the time they were at prayer. Lamy's Introd. p. 135. <sup>a</sup> Matth. xxi. 8, 9.

\* During which ceremony the trumpets sounded on all sides. On the seventh day of the feast, they went *seven* times round the altar, and this was called *The great Hosanna*. Lamy. p. 135.

Hosanna. To this last ceremony there seems to be an allusion in the Revelations<sup>b</sup>, wherein St. John describes the saints, as walking round the throne of the Lamb, with palms in their hands, and singing the following hymn, *Salvation cometh from God and the Lamb*.

4. One of the most remarkable ceremonies performed on this feast, was the *libations*, or pouring out of the water, which was done every day. A priest went and drew some water<sup>†</sup> at the pool of Siloam, and carried it into the temple, where he poured it on the altar<sup>\*</sup>, at the time of the morning sacrifice, the people singing in the mean time these words out of the prophet Isaiah<sup>c</sup>, *With joy shall ye draw water out of the wells of salvation*. As according to the Jews themselves, this water was an emblem of the *Holy Ghost*, JESUS CHRIST manifestly alluded to it, when on the last day of the *feast of tabernacles*, he cried out to the people, *If any man thirst, &c.*<sup>d</sup>

We must not forget to observe, that during the whole solemnity, the Jews used all imaginable expressions of an universal joy, (still keeping within the bounds of innocence) such as feasting, dancing, continual music, and such vast illuminations, that the whole city of Jerusalem was enlightened with them<sup>§</sup>. The greatness of these rejoicings, and their happening in the time of vintage, hath made some authors believe, that the Jews were wont to sacrifice to Bacchus<sup>e</sup>.

## OF THE SABBATH.

THERE were *three* sorts of *sabbaths*, or times of rest<sup>f</sup>, among the Jews; the *sabbath* properly so called, that is, the seventh day in each week; the *sabbatical year*, or every seventh year; and the *jubilee*, which was celebrated at the end of seven times seven years. We shall give an account in the first place of the *sabbath* properly so called.

The *sabbath* is a festival instituted by God, in commemora-

<sup>b</sup> Rev. vii. 9.      <sup>†</sup> In a golden vessel, *ibid*.      <sup>\*</sup> Whilst the members of the sacrifice were upon it. But first he mixed some wine with the water. *Id. ibid*.      <sup>c</sup> Isaiah xii. 3. and lv. 1. The ancient Latin translator hath properly enough rendered the last words of the first passage here quoted, by, *The wells of the Saviour*.      <sup>d</sup> John vii. 37.      <sup>§</sup> It is supposed that these rejoicings were performed in the court of the women, that they might partake of the public mirth.      <sup>e</sup> Plutarch, *Symp.* l. iv. 5. Tacit. *Hist.* l. v.      <sup>f</sup> The Hebrew word *sabbath* signifies rest. Vide Bp. Watson's *Coll. of Tracts*, vol. 1. p. 28, &c.

tion of the creation of the world, which was finished on the sixth day, as appears from the book of Genesis<sup>g</sup>, and also from the law<sup>h</sup>, wherein it is said, that *in six days God made the heaven and the earth, and rested on the seventh day*. This institution was appointed chiefly for the *two* following reasons; first, To keep in men's minds the remembrance of the *creation* of the world, and thereby to prevent *idolatry*, and the worshipping of *creatures*, by setting that day apart for the service of the Creator of all things: and secondly, to give man and beast one day of respite and rest every week. Besides these two general views, the sabbath was established for a more particular end, with regard to the children of Israel, namely, to celebrate the memory of their deliverance out of Egypt, as we find it expressly recorded in the book of Deuteronomy<sup>i</sup>. Hence the *sabbath* is called in *scripture*, a *sign between God and the Israelites*<sup>k</sup>.

This hath given rise to a question, that hath very much exercised the learned world, whether the sabbath was appointed from the beginning of the world, and only renewed after the coming of the Hebrews out of Egypt; or whether it be a ceremony instituted with respect to the children of Israel, to turn them from idolatry, by putting them in mind of their Creator and Deliverer; in a word, whether the sabbath is a mere ceremonial institution, or an universal law, which binds all mankind? We shall not determine this question either way, but only set down the chief arguments that render the first opinion most probable, and give an answer to the objections that have been advanced against it\*. 1. That scripture does not make the least mention of the sabbath's being observed before the coming of the children of Israel out of Egypt, though there are frequent accounts of the worship which the patriarchs rendered to God. Now, is it probable that the sacred historian would have omitted so holy and solemn a law as that of the *sabbath*, (a law, the violation whereof was punished with death; a law, which having been delivered from the beginning of the world, ought to have been universally received) and not have spoken of it, till two thousand years after its institution? Moses, indeed, when giving an account of the times that went before him, speaks of the number *seven*, as if it had been accounted holy, but says not the least word about keeping the *sabbath*. Would the same sacred historian, that hath so carefully and

<sup>g</sup> Gen. ii. 1, 2, 3.

<sup>h</sup> Exod. xx. 10, 11.

<sup>i</sup> Deut. v. 15

<sup>k</sup> Exod. xxxi. 13, 16, 17.

\* Vide Warburton, b. 4. sec. 6. vol. 1.

exactly transmitted to posterity the travels of the patriarchs, not have sometimes taken notice of their stopping to celebrate the *sabbath*? or, can it be supposed, that the patriarchs would have neglected to observe so strict a command? 2. The sacred writings never represent the sabbath otherwise than as a sign between God and the children of Israel, as a privilege peculiar to that nation, as a rest which God had granted them, and a festival whereby they were distinguished from the rest of the inhabitants of the world. Consider, saith Moses to the Israelites<sup>1</sup>, *that God hath given you the sabbath, or rest*; and in another place<sup>m</sup>, *My sabbath shall you keep, for it is a sign between me and you, throughout your generations, that you may know that I am the Lord who hath sanctified you*, that is, separated you from the rest of mankind. Nehemiah speaks of the sabbath, as of a particular favour which God had granted the Israelites, and places the ordinance relating to it among those other laws, which he had given unto them *by the hand of Moses*<sup>n</sup>. In the prophet Ezekiel<sup>o</sup> the sabbath is ranked among the special mercies which God had vouchsafed his people, and the marks of distinction he had been pleased to honour them with. Accordingly the most ancient writers that have spoken of it, have considered it under no other view. Philo doth expressly rank the sabbath among the laws of Moses<sup>p</sup>, and when in another place<sup>q</sup> he calls it the feast, not of one people or country alone, but of the whole universe, it is plain that he there speaks figuratively. Josephus also mentions it always as a ceremony peculiar to the Jews, and styles it *the law of their country*<sup>r</sup>. The ancient fathers of the church had the same notion of this matter; Justin Martyr, in his dialogue with Trypho the Jew, tells him<sup>s</sup>, that the *sabbath* was given to the Jews upon the account of their transgressions, and for the hardness of their heart; and Theodoret<sup>t</sup> also says, that the observation of the sabbath was enjoined them, with a design to distinguish them from all the other nations of the world. The Jewish doctors are of the same opinion, telling us, that their countrymen were so strict observers of the sabbath, that they would not even allow the *proselytes of the gate*, to celebrate it with the same ceremonies as themselves, because they were not circumcised<sup>1</sup>.

<sup>1</sup> Exod. xvi. 29.<sup>m</sup> Exod. xxxi. 13, 16, 17.<sup>n</sup> Nehem. ix. 11.<sup>o</sup> Ezek. xx. 11, 12.<sup>p</sup> Phil. de Decal. p. 185. de Vita Mosis, p. 529.<sup>q</sup> De Opif. Mundi. p. 15.<sup>r</sup> Joseph. Antiq. l.<sup>s</sup> Just. Mart. Dialog.

contra Tryph.

<sup>t</sup> Theodor. in Ezek. xx. To which may be added Cyril of Alexandria, Hom. 6. de Fest. Pasch. and several others, both Greek and Latin, fathers.<sup>1</sup> Seld. de Jur. Nat. et Gent. l. iii. c. 5, 10.



3. The keeping of the sabbath was attended with such circumstances, as plainly shew, that it was a ceremonial institution peculiar to one people, and not an universal law given from the beginning of the world; as appears from their superstitious exactness in not doing any manner of work for the space of four and twenty hours, and that under pain of death. Reason itself will teach us, that one day is not more holy in the sight of God than another, and that idleness in itself cannot be acceptable to him. This law therefore must have had for its object, a people considered under some particular ideas. The Israelites were just come out of Egypt, where not only the *stars*, but also *men, animals, plants*, and all *creatures* in general were looked upon as deities, and where they had also paid divine worship to them. Now it was necessary there should be a day set apart, to keep them in perpetual remembrance of the creation; and none could be fitter for that purpose than the *seventh*, for the reason before alleged. Besides, they were come out of a country where they had been kept to continual toil and drudgery; and therefore it was but just and reasonable, that their rest on that day should be an everlasting memorial of the rest God had procured them, and that it should be wholly consecrated to his service. It was a capital crime to gather wood on the sabbath-day. The law did not inflict so severe a punishment upon other faults, that were much more grievous than this, because they might happen to be committed through inadvertence and infirmity. But it would have been an inexcusable ingratitude, a profanation, and even a very criminal impiety in the children of Israel, to break so easy a command, and to rob God of one single moment of a day, which he had entirely reserved to himself.

4. Were all men, and all the nations in the world, bound to observe the sabbath, then it would never have been abrogated, as it actually was; and the Christians ought to have kept it throughout all ages, as they at first did, out of condescension to the Jews. Besides JESUS CHRIST would never have said of a like injunction as the sabbath, that he was at liberty to observe it, or not; that the sabbath was made for man, and not man for the sabbath<sup>u</sup>. From his answer to the Pharisees, when they found fault with his disciples for plucking some ears of corn on the sabbath-day, these *three* particulars are to be observed. First, That he sets the sabbath upon the same foot with the command, whereby all sorts of

<sup>u</sup> Matth. xii. 8. Mark ii. 27.

persons, besides the priests, were forbidden to eat the shew-bread. Secondly, That the service of JESUS CHRIST, who is the true temple of God, dispenses men from the observation of the sabbath, and *drives it away*, to use the Jewish expression. Thirdly, That by JESUS CHRIST's saying the sabbath is made for man, and not man for the sabbath, it is plain he looked upon it only as a ceremony appointed for the use of man; whereas mankind was made for the noble duties of justice and holiness, because they do not depend upon institution, but are enjoined by reason as well as scripture. These reflections of JESUS CHRIST set the sabbath in the same rank with the Jewish ceremonies. St. Paul also places the *sabbath-days* among those ceremonies, wherewith he would not have Christians think themselves bound, because they were a *shadow of things to come*<sup>x</sup>.

It may perhaps be imagined, that Sunday having succeeded to the sabbath, the law concerning the sabbath is consequently still in force. It must indeed be owned that there is some conformity between the *Jewish sabbath* and our *Sunday*; and that the design of the *primitive church* was to make the latter insensibly succeed the former, as to what was of moral obligation in the sabbath; but we ought to take care upon several accounts, not to confound the one with the other. For, 1. The keeping of Sunday is not a ceremony, but a duty which we are bound to perform for these two reasons; that we may set apart one day in the week for the service of God, and secondly, that we may enjoy ourselves, and give our dependants, some rest from their labours. 2. Sunday is not of divine, but of human institution. It is true that there is mention of this day in the New Testament under the name of *the first day of the week*<sup>y</sup>, and the *Lord's day*<sup>z</sup>, and it is moreover manifest from those places, that it was a day reckoned more considerable than the rest, and set apart for the exercises of religious duties; but still there is no express command to keep it holy. 3. We do not find, either in holy scripture, or ecclesiastical history, that there is an obligation of abstaining from all work on Sundays, which was one of the chief articles relating to the sabbath. If people do no work on Sundays, it is because they may not be taken off from religious duties, but may have leisure to meditate on holy things, which is the end for which this day was appointed. 4. Sunday is the *first* day of the week, and not the *seventh*, which was essential to the sabbath.

<sup>x</sup> Coloss. ii, 16, 17.

<sup>y</sup> Acts xx. 7. 1 Cor. xvi. 2.

<sup>z</sup> Revel. i. 10.

5. Sunday is instituted upon quite a different view than the sabbath was. This latter was appointed in remembrance of the creation of the world, and the deliverance of the Jews out of Egypt; on the Sunday, we celebrate the resurrection of JESUS CHRIST, and meditate at the same time on our Christian hopes, and the truth of our holy religion, which was fully proved and confirmed by Jesus' rising again.

There are notwithstanding some reasons which would incline one to believe that the institution of the sabbath is of a longer standing than the law of Moses, that it is an appointment calculated not only for the Israelites, but for all men in general, and that it is almost of the same nature as the moral law. It seems indeed, that the design of the sabbath being to keep in men's minds, and celebrate the memory of the creation of the world, it ought to be universally received, and for ever observed. But on the other hand, the scripture making no mention of the keeping of the sabbath, for the space of two thousand years, serves very much to clear this difficulty, as hath been already observed. Besides, a legislator is seldom known to enact any laws, except in case of necessity. Now this provision against idolatry\* was the less needful in those early times, when the remembrance of the creation was still fresh in men's minds, and upon the account of the long lives of the patriarchs, might be preserved for several ages, since they had been, in a manner witnesses thereof. The case was altered, when the remembrance of the creation came to be worn out of men's minds, and they began to worship creatures. And if God thought it proper to leave other nations *in the hand of their counsel*, nothing could be more worthy of his wisdom and goodness, than to guard his own people against the worshipping of creatures, by instituting the sabbath, and also thereby to call to their remembrance how on that day they were saved out of the hands of the Egyptians.

The words in Genesis, wherein it is said that *God blessed the seventh day, and sanctified it*; because on that day he rested from his work; and those in Exodus, where *God's resting* is alleged as the reason of his instituting the sabbath, seem also to prove, that all men in general are equally bound by this institution as well as the Jews. There may be some probability in this, but it is also attended with difficulties. It is indeed said in Genesis that God *blessed*, that is, pronounced happy the sabbath-day, and that he *sanctified*, or

\* Viz. the institution of the sabbath.

separated it from other days; but there is no command about celebrating, or keeping it *holy*. It would be somewhat strange if the sacred historian had recorded an injunction given to Adam in particular, and not have mentioned a command wherein all mankind was concerned. When God sent the deluge into the world as a punishment for men's iniquities, among the crimes laid to their charge, we do not find that they are ever accused of having broken the sabbath, which would nevertheless have been a crime committed against the majesty of heaven. It is then very probable that in Genesis the sacred historian hath spoken of *sanctifying the sabbath-day* by way of *anticipation*, as all the other historians are often used to do\*. The account of the creation was not given, till after the coming of the children of Israel out of Egypt, with a design to turn them from idolatry, and the worshipping of creatures. Moses takes from thence an occasion of giving them to understand, that this is the reason why God hath sanctified the seventh day, and appointed this festival, to be by them celebrated every week. Upon this supposition, the sanctifying of the sabbath does not relate to the creation of the world, where we find it mentioned, but to after-ages.

Another argument, whereby it hath been attempted to prove that the sabbath is not a mere ceremony, is, That the law whereby it is enjoined being part of the decalogue, which contains the laws of morality, that are of an eternal obligation, this consequently seems to be of the same nature. We have already shewed that the law concerning the sabbath hath all the marks of a ceremony, and not of a moral duty. The most ancient fathers of the church have been of the same opinion, as we have also observed†. The heathens‡ have expressed some regard for all the other articles of the Jewish law, and ridiculed only the *sabbath*, which they looked upon as a vain and trifling ceremony, not knowing for what wise reasons it had been appointed. It was notwithstanding necessary that the law concerning the *sabbath*, though merely ceremonial, should be ranked among the *ten commandments*, and that for these *two* reasons.

1. The observation of the sabbath being then a part of the divine worship, and a fence against idolatry, as God was therein acknowledged the Creator of the world, it was very

\* There are several *anticipations* of the like nature in the Pentateuch.

† Justin Mart. Dial. cont. Tryph. Tertull. Theodoret in Ezech. xx. Chrysost. Augustin Lib. ad Marcei. de sp. & lit. c. 14. ‡ Senec. ap. Aug. de Civit. c. vi. 11. Juvenal. Sat. 14. Rutil. Itin. l. i.

expedient that this law should be placed in the first table, which contained the duty of the Israelites towards God. It is moreover to be observed, that this commandment is the last in that table, because by observing it the children of Israel could therein discover the grounds of the three first. The second reason why the law concerning the sabbath is placed in the decalogue, is plainly this, because it is an abridgment not only of the *moral*, but also of the *ceremonial* law. According to Philo<sup>a</sup>, the sabbath was a summary of the latter. *The fourth commandment, saith he, is only an abridgment of whatever is prescribed concerning the festivals, vows, sacrifices, and all religious worship.* Thus have we set down the chief reasons relating to the nature and origin of the sabbath. We shall leave the reader to determine either way, or else to suspend his judgment.

We come now therefore to consider the *sabbath* as a Jewish ceremony. This word most commonly denotes the *seventh* day of the week, but it hath sometimes a more extensive signification in scripture. It is sometimes taken for all the festivals, because they were so many days of rest. The feast of *expiation* in particular is frequently stiled the *sabbath*, as well as the *first* and *eighth* days of the feast of *tabernacles*, and the *sabbatical year*<sup>b</sup>. Sometimes it signifies the *whole week*<sup>c</sup>, because the sabbath was the most remarkable day in it. As for the sabbath properly so called, it is often termed in the sacred writings, and in Josephus, the *sabbaths* in the plural<sup>d</sup>. Which it was proper to observe by the way, to prevent any one from being embarrassed at it.

The sabbath began the *Friday* in the evening, which was the *preparation*\*, about *sun-set*, and ended the next day at the same time. What chiefly deserves our notice in this day, is, that both man and beast were obliged to rest and abstain from all servile occupations<sup>e</sup>. This rest was the most essential part of the solemnity and worship of that day, for the reasons before mentioned. It appears from several places of the New Testament, that religious exercises, as reading the law, praying and blessing, were reckoned necessary on the sabbath, but they are not prescribed by the law;

<sup>a</sup> Philo de Decal.

<sup>b</sup> Levit. xvi. xxiii. 24. xxv. 4. Ezek. xx. 21.

<sup>c</sup> Luke xviii. 12. Matth. xxviii. 1.

<sup>d</sup> Matth. xii. 1. Mark i. 21.

Joseph. Antiq. i. 2.

<sup>e</sup> Mark xv. 42.

The law of the sabbath obliged the Jews to so strict a rest, that they were not suffered to dress their victuals, nor even to light their fires; which obliged them to *prepare* things the day before, i. e. the *Friday*. And for this reason it is named *the preparation of the sabbath*. Lamy, p. 106.

<sup>e</sup> Exod. xvi. 29, 30. xxiii. 12. Jerem.

xvii. 22, 27.

whereas *rest* was enjoined with the utmost strictness imaginable. Hence in the scripture-language\* *to profane the sabbath* is the same as to work upon it, as to *sanctify* it signifies to rest. Even the most necessary works were forbidden on pain of death<sup>f</sup>, as gathering manna, or wood, baking bread, lighting a fire<sup>g</sup>; not only sowing and reaping were then reckoned unlawful, but also plucking any ears of corn, carrying any thing from one place to another, or going above two thousand paces or cubits; which in scripture is called a *sabbath-day's journey*<sup>h</sup>. The Jews had carried their scruples in this point to such a height, that they imagined they were not so much as allowed to fight in defence of their lives on the sabbath-day. They paid sometimes very dear for their superstitious notions, especially during the persecution of Antiochus Epiphanes, when they suffered themselves rather to be burnt and smothered in the flames, than defend or stop the mouths of their caves; this prince having pitched upon the *sabbath-day* to attack them<sup>i</sup>. Matthias soon convinced them indeed of their error, by teaching them that self-murder was a greater crime, than breaking the sabbath. Notwithstanding they fell again a sacrifice to this superstition under Pompey, who taking an advantage of it, fixed his machines against Jerusalem, without any manner of opposition. There were however several things, which it was lawful to do on the sabbath-day; but they could not well be looked upon as servile employments. Of which kind were circumcision, and works of mercy, that were to be performed to beasts, and therefore much more to men, as JESUS CHRIST told the Pharisees, when they found fault with him for having healed a man on the sabbath<sup>k</sup>. All occupation in general relating to the divine service was allowed of on that day<sup>l</sup>, as getting ready whatever was necessary for the sacrifices, slaying the victims, &c.

\* Exod. xxxi. 14. xxxv. 2. xx. 8.    <sup>f</sup> Numb. xv. 32, &c. Exod. xxxi. 14.

<sup>g</sup> Exod. xxxv. 3. xvi. 23. Philo de Vit. Mos. p. 508. And therefore as soon as the sun was gone down, the *Friday* in the evening, so far that it shone only on the tops of the mountains, they lighted their lamps.

<sup>h</sup> Josh. iii. 4. John v. 10. Acts i. 12. Matth. xii. 1, 2. If they took a journey, they took care to be at the end of it before sun-set. Some of their reasonings on this point were as follow, viz. It is forbidden to *reap*, and it is forbidden to *gather the ears of corn*, because that is a sort of reaping. It is not lawful to *sow*, and therefore neither is it to walk in ground *newly sown*, because the seed may stick to the feet, and so be carried from place to place, which is in some sort sowing. Lamy's Introduction, p. 105 and 188.

<sup>i</sup> Joseph. Antiq. xii. 18. and xiv. 8. Plutarch. de Superst. p. 168.

<sup>k</sup> Matth. xii. 5. John vii. 22. Luke xiii. 15. xiv. 5.    <sup>l</sup> It was a maxim among the Jews, that there was no sabbath in the sanctuary.

It is evident from the New Testament, that the celebration of the sabbath chiefly consisted in the religious exercises, which were then performed. But there is no injunction relating to them in the Old Testament, except a burnt-offering of two lambs, which was on that day added to the *morning* and *evening* sacrifices. But reason alone taught them that God having reserved this one day to his service, it ought to be spent in devout meditations, and a sacred rest, as Philo hath expressly observed<sup>m</sup>. We have before had occasion of mentioning the religious exercises performed on the sabbath.

Feastings and *rejoicings* were also thought essential to the sabbath, according to Philo, Josephus, and the Thalmudists<sup>n</sup>. These however do not seem to have been of divine institution. It is only said in the law, that the *sabbath* was appointed as a day of respite, as a *breathing-time* according to the septuagint, or as a day of *refreshment* according to the ancient Latin version. This custom is certainly of a very long standing, since it is taken notice of by an heathen author<sup>o</sup>, by way of reflection upon the Jews. There could be no manner of harm in it, if, satisfied with some few innocent diversions, and moderate mirth, they had not exceeded the bounds of temperance and sobriety, as they are charged by that author, as well as by St. Augustine<sup>p</sup>, of having done. JESUS CHRIST made no scruple of being at a feast on the sabbath-day<sup>q</sup>. But such was the sensuality of that people, that they could not but soon make an ill use of this custom. Accordingly we find some foot-steps of it in the prophet *Isaiah*<sup>r</sup>, where rewards are proposed to such as would not take an occasion from the sabbath, to indulge themselves in all manner of rioting and excess. It is certain that the sabbath was a day of rejoicing, and that, as a token of it, they sounded the trumpet at several different hours\*, made great illuminations, and every one put on his best garments, and dressed over night a greater quantity of victuals than usual.

Before we conclude this article concerning the *sabbath* properly so called, it will be proper to explain what<sup>s</sup> St. Luke means by the *second-first sabbath*, the which is the more necessary to do here, because the note on that passage happens

<sup>m</sup> Philo de Decal. p. 585.

<sup>n</sup> Philo de Vita Mosis. Jos. cont. App. l. 1.

<sup>o</sup> Plutarch Symposiac. l. iv.

<sup>p</sup> Aug. Tract. 3, in Joan.

<sup>q</sup> Luke xiv. 1.

<sup>r</sup> Isaiah lviii. 13, 14.

\* The first time was at the *ninth* hour, or our *three* in the afternoon, and then they left off working in the country; the second was sometime after, and this moment all the workmen in the city left off working, and shut up their shops; and the last was, when the sun was ready to set, and then they lighted up the lamps. Lamy, p. 129.

<sup>s</sup> Luke vi. 1.

to be omitted in our version of the New Testament. As this expression is to be found no where but in this place, the learned are very much divided about the signification of it, and Gregory Nazianzen excused himself in a very pleasant manner from delivering his opinion about it, when desired by St. Jerome<sup>1</sup>. The Jewish year having two beginnings, as hath been shown before, some authors pretend that there were consequently two *first* sabbaths, namely, the first sabbath of the month *Tisri* or *September*, which was the beginning of the *civil* year. This, according to them, was the *first sabbath of all*. The other was the first sabbath in the month *Nisan* or *March*, and this was named the *second-first*. Clemens of Alexandria speaks indeed of a sabbath<sup>2</sup>, that was stiled the *first*. And this conjecture would appear plausible enough, was it not liable to this difficulty, viz. That if the *second-first* sabbath mentioned by St. Luke had been the *first* sabbath of the month *Nisan*, it would thence follow that the disciples had transgressed the law by eating ears of corn<sup>3</sup>, since the *omer* of barley, which was not presented to God till the next day after the feast of unleavened bread, that is, the sixteenth, had not been at that time offered up. Yet we do not find that the Pharisees upbraided the disciples for having transgressed the law in this respect, but only for having plucked ears of corn on the sabbath. Others have imagined that the Jews called *first sabbaths* those *three*, that immediately followed their three solemn festivals; insomuch that the *first of all* was that which came after the *passover*, the *second-first* after the *pentecost*, and the *third-first* after the *feast of tabernacles*; but this conjecture is built upon too weak grounds to be depended on. The most probable opinion therefore is that which is commonly received among the learned, namely, That by the *second-first* sabbath is to be understood the first sabbath after the second day of the feast of unleavened bread, when the handful of barley was offered<sup>4</sup>, and from which the seven weeks between the *passover* and *pentecost* were reckoned. Every circumstance tends to confirm this supposition. The disciples might then lawfully eat ears of corn. Josephus says<sup>5</sup>, that on the second day of the feast of unleavened bread, which is the sixteenth of the month, they are allowed to reap, but not before. Besides, the Greek word used by St. Luke<sup>a</sup>, properly signi-

<sup>1</sup> Hier. Epist. xxiv. ad Nepotian.

<sup>2</sup> Clem. Alexand. Str. vi. p. 636.

<sup>x</sup> Lev. xxiii. 14.

<sup>y</sup> Lev. xxiii. 15.

<sup>z</sup> Joseph. Antiq. l. iii. 10.

<sup>a</sup> Δευτεροπρώτος, i. e. πρῶτος ἀπὸ τῆς δευτέρας.



ties *the first after the second*. This moreover agrees with the Jewish way of computing the fifty days between the *passover* and *pentecost*<sup>b</sup>. The next day after the offering of the *omer*, they were used to say, this is the first day of the *omer*, and so on, till the fiftieth. The Hellenist Jews instead of saying *the first after the omer*<sup>c</sup>, said *the first after the second*, that is, after the second day of the *feast of unleavened bread*.

The *sabbatical year* happened every seventh year, and therefore it was also named the *sabbath*<sup>d</sup>, Of the sabbatical year. according to the Jewish calculation. The first sabbatical year celebrated by the children of Israel was the fourteenth after their coming into the land of Canaan, because they were to be seven years in making themselves masters thereof, and seven more in dividing it among themselves. This year was reckoned, not from *Abib* or *March*, but from *Tisri* or *September*. It was called the year of *release*, for several reasons. 1. Because the ground remained untilld. They were not permitted to sow, to plant, or prune trees, in a word, to cultivate the ground in any manner whatsoever<sup>e</sup>. So that during the six foregoing years, and especially on the sixth, which was stiled *the eve of the sabbatical year*, they were obliged to lay in provisions against the ensuing time of need. This hath made some believe that when JESUS CHRIST told the Jews, *Pray ye that your flight be not on the sabbath*<sup>f</sup>, he meant the sabbatical year, when there was but little sustenance to be found upon the ground. But another sense may be put on that passage\*. 2. Such debts as had been contracted during the six preceding years were remitted<sup>g</sup>. But it may be questioned whether a creditor was not allowed to demand his debt at the end of the sabbatical year; the *Thalmudists* are not agreed about it, but thus much is certain, that the sabbatical year was a time of acquittance for debtors. 3. Hebrew slaves were then set at liberty. It is however probable, that masters were obliged to make their slaves free at the end of every seventh year, whether it happened to be the sabbatical year or not<sup>h</sup>; unless the slaves were willing to remain in the same state for life, in which case, their masters brought them before the judges, and bored their ears through with an awl against the door-posts. To which David alluded when he said, that *God did not desire sacri-*

<sup>b</sup> Leo of Modena Cer. of the Jews.      <sup>c</sup> Bartolocci. Biblioth. Rabb. apud Bern. Lami, Appar. Chron. p. 202.      <sup>d</sup> Lev. xxv. 4.      <sup>e</sup> Exod. xxiii. 10, &c. Levit. xxv. 2, 3, 4, 5.      <sup>f</sup> Matt. xxiv. 20.      \* Whatever grew of itself was left on the ground for the use of the poor and the stranger. Exod. xxiii. 11.      <sup>g</sup> Deut. xv. 2.      <sup>h</sup> Exod. xxi. 5, 6. Jerem. xxxiv. 14.

*fice* or *oblation* from him, but *had bored his ears*<sup>i</sup>, that he might be his servant for ever, and become always obedient to his voice. These words *to bore the ear*, are rendered in the septuagint by others that signify *to fit*, or *prepare a body*, meaning, that the body or person of the slave was no longer his own, but his master's. The author of the epistle to the Hebrews brings in JESUS CHRIST making use of the same expression, and applies it to his subject<sup>k</sup>. Lastly, When mention is so often made in the New Testament of the remission of sins, it is undoubtedly spoken with allusion to the sabbatical year, which was a year of remission in all these respects.

The *jubilee* † was celebrated at the end of seven times seven, or forty-nine years, that is, every fiftieth year<sup>l</sup>. It <sup>Of the jubilee.</sup> began on the tenth day of the month *Tisri*, and was proclaimed throughout the country by the sound of a *ram's horn*, or a trumpet. There is no mention of the jubilees, but whilst the twelve tribes were in possession of the land of Canaan. The Thalmudists pretend that they ceased when the tribes of Gad, Reuben, and the half of Manasseh were carried away into captivity, and they are not at all mentioned under the second temple, though the sabbatical years continued still to be observed. The *jubilee* had the same privileges as the sabbatical year, the ground was not then cultivated, and slaves were set liberty<sup>m</sup>. And besides, such lands as had been sold or mortgaged, returned to the first owners, if they could not redeem them sooner<sup>n</sup>; excepting houses in walled towns<sup>o</sup>. These were to be redeemed within a year, otherwise they belonged to the purchaser, notwithstanding the *jubilee*.

Some learned men<sup>p</sup> have attempted to prove by a calculation, that appears pretty exact, that if the Jews had still observed the jubilees, the fifteenth year of Tiberius, when John the Baptist first began to preach, would have been a jubilee, and consequently the last, since fifty years after the Jewish commonwealth was no longer in being. This particular is of some consequence in our disputes with the Jews, who pretend<sup>q</sup>, that the son of David will come during the last jubilee. And this also exactly agrees with the design of the gospel, and the end of John the Baptist's coming, which was to proclaim the grand jubilee, the spiritual freedom of the

<sup>i</sup> Psalm xl. 6.<sup>k</sup> Heb. x. 5.† The word *jubilee* is formed froma Hebrew noun that signifies a *ram's horn*, because it was used in proclaiming the *jubilee*, or else from another signifying to *remit* or *bring back again*, because alienated estates returned then to the former owners.<sup>l</sup> Lev. xlv. 8.<sup>m</sup> Ibid. ver. 40.<sup>n</sup> Ibid. ver. 28.<sup>o</sup> Ibid. ver. 30.<sup>p</sup> Father

Lamy, Appar. Chron. p. 142

<sup>q</sup> Gemar. Tract. Sauhed. c. 11, 12, n. 29.

children of God, foretold by Zechariah<sup>r</sup>, and prefigured by the jubilees of the Jews.

This article concerning the *sabbath*, the *sabbatical year*, and the *jubilee*, gives us an occasion of reflecting on the number SEVEN, so famous in the Old and New Testament. It is certain that an extraordinary degree of perfection and holiness hath ever been ascribed to it, even among the heathens, as is evident from Philo<sup>s</sup>, as well as the *seven altars*, which Balaam caused to be erected, to sacrifice thereon *seven bullocks*, and *seven rams*<sup>t</sup>. We learn from Genesis that this number was much respected also by the patriarchs. God ordered Noah to choose *seven pairs* of clean animals, and bring them into the ark<sup>u</sup>. Noah sent every *seven days* a pigeon out of the ark to see if the waters were abated<sup>x</sup>, Abraham set apart *seven lambs* for Abimelech<sup>y</sup>, Jacob served Laban twice *seven years*<sup>z</sup>. Cain was to be revenged *seven-fold*, and Lamech *seventy and seven*, or eleven times *seven*<sup>a</sup>. God commands Job's friends to offer *seven bullocks* and *seven rams* for a burnt-offering<sup>b</sup>. Pharaoh saw in a dream *seven cows*, and *seven ears* of corn, which Joseph interpreted by *seven years*<sup>c</sup>. This number was no less famous under the law, and it became entirely holy by the institution of the seventh day. Most of the extraordinary sacrifices were generally *seven*, and if there were more, they were reckoned by multiplying this number. The aspersions were done *seven times*. Several festivals lasted *seven days*. There were *seven weeks* between the passover and pentecost. More festivals were kept during the *seventh month* than any other; there being no less than six. The number *seven* seems also to have been observed in performing several miraculous operations. When the Shunamite's son was brought again to life by Elisha, he sneezed *seven times*<sup>d</sup>; and the same prophet ordered Naaman to go and wash himself *seven times* in the river Jordan, in order to be cured of his leprosy. Is Jericho to be taken, we presently see *seven priests* sounding the trumpet for *seven days*, and on the *seventh* compassing the city *seven times*. All these instances, and many others that might easily be produced, plainly shew that the number *seven* was reckoned full of mysteries. There are likewise in the New Testament manifest tokens of the mysteries which this number was supposed to contain; particularly in the Revelations, where every thing that can be

<sup>r</sup> Zech. ix. 14.

<sup>s</sup> Phil. de Mundi Opif. 17, 18.

<sup>t</sup> Numb. xxiii. 1.

<sup>u</sup> Gen. vii. 2, 3.

<sup>x</sup> Gen. viii. 10, 11, 12.

<sup>y</sup> Gen. xxi. 28.

<sup>z</sup> Gen. xxix. 18.

<sup>a</sup> Gen. iv. 24.

<sup>b</sup> Job xlii. 8.

<sup>c</sup> Gen. xli.

<sup>d</sup> 2 Kings iv.

35. & v. 10.

numbered, is reckoned by *sevens*. The Jews have ransacked all arts and sciences, to account for the pretended perfection of the number *seven*. They have fetched arguments for it from physics, the human body, and all the parts of nature; from arithmetic, astronomy, and geography. There was no need of so much learning. The number *seven* hath no perfection in itself. But it is plain that God was pleased to make it as it were a sacrament of the truth of the creation, that men seeing that number so often distinguished from the rest, and forming the most remarkable epochs and computations, might always remember, that it was on the *seventh* day God had rested from his works after the creation of the world. Philo having advanced several odd and extravagant things concerning the number *seven*<sup>c</sup>, concludes all his speculations upon that point with these excellent words: *For these reasons, saith he, and several others, is the number seven honoured; but chiefly, because by it is manifested the Father and Author of the universe, and the mind may in it behold, as in a looking-glass, God creating the world, and all things that are therein contained.* But it must be observed that this number is mystical, and wherever it occurs in scripture, is not always to be taken in a literal sense, for frequently it is a certain and definite number put for an uncertain and indefinite one, and sometimes it signifies no more than some certain large number.

We have but little to say concerning the rest of the Jewish festivals that were of divine institution, that is, the *new-moons*. The feast of the new year, which happened on the first new moon, was celebrated with a great deal of solemnity on the first and second days of the month *Tisri*, which was the beginning of the *civil year* of the Hebrews<sup>f</sup>. This festival was called in scripture the *feast of trumpets*, because during all that time the temple resounded with these instruments. It was spent in rest, feasting, and rejoicings<sup>g</sup>. Several extraordinary sacrifices were then offered; especially a goat that was offered up to the Lord, as is expressly said in scripture\*. There could be nothing more natural, than to consecrate to God a day which had by the heathens been dedicated to their false deities, thereby to turn them from idolatry; but among the other reasons which rendered this day holy, the most remarkable is, that it was the first day in

<sup>c</sup> Philo de Decal.

<sup>f</sup> Lev. xxxiii. 24.

<sup>g</sup> Psalm lxxxi. 3.

\* The most famous Jewish doctors observe, that by these words of scripture is meant, that this goat was not offered to the moon, as the Gentiles were used to do, but the true God.

the seventh month of the *ecclesiastical* year. Besides, it is an old tradition among the Jews, and received by several Christians, that the world was created at that season of the year. To which may be added, that *sabbatical years* and *jubilees* were regulated by the month *Tisri*, for which reason perhaps it was called *the memorial of the jubilee*.

Mention is often made in the sacred writings of the solemnity of the *new-moons*, which are by the Hebrews stiled *the beginning of the months*<sup>h</sup>. We meet with some footsteps of these festivals in the remotest periods of heathen antiquity<sup>i</sup>, but they were consecrated to the moon, as hath been already said. We have also observed before, that the ancient Jews were not used to have recourse to an astronomical calculation, to find out the new-moon, but discovered it by its *phasis*, or appearance, when it begins to emerge out of the rays of the sun, which was by them observed with a superstitious exactness. These festivals were celebrated in the same manner as were observed on the first day of the year, bating some few differences, which may be easily discerned by comparing the twenty-eighth and twenty-ninth chapters of the book of Numbers together. We do not find that the feast of *new-moons* had any typical meaning. It seems moreover not to have been so much a law, as a custom already received, which the Supreme Lawgiver did not think fit to oppose, but only to prescribe what ceremonies were to be then observed\*. When therefore St. Paul ranks the new-moons among those observances which were only figures of things to come<sup>k</sup>, he means the whole body of the *ceremonial* law, whereof the new-moons were a part.

We are now come to those Jewish festivals, which were of human institution only. The first is that of *lots*, called in Hebrew *purim*†. The occasion of which name was taken from Haman's enquiring by *lot*, when it would be the fittest time for destroying the Jews. It was instituted by Mordecai, in remembrance of the signal deliverance which Esther had obtained for that nation, when it was just going to fall a victim to the pride and cruelty of Haman. They celebrated it on the fourteenth and fifteenth of the month *Adar*<sup>l</sup>, because on those days the consternation

<sup>h</sup> Exod. xi. 2. Numb. x. 10. xxviii. 11. Isaiah i. 13, 14.

Troad. Chor. 5. Hesiod. Dier. v. 6. Herodot. Vit. Hom. c. 33.

\* A famous Caraité doctor named Elias, imagined that the new-moons were observed even in the time of Noah and Abraham.

<sup>k</sup> Coloss. ii. 16.

† This is a Persian word, but used by the Hebrews.

<sup>l</sup> Which answered to our February and March.

<sup>i</sup> Eurip. 12.

of the Jews was changed into joy, by the unexpected victory, which God granted them over their enemies\*. The whole book of Esther was read in the synagogue upon this occasion†, and some passages concerning Amalek. The rest of the time was spent in feasting and rejoicings.

The *feast of the dedication*, spoken of by St. John<sup>m</sup>, was appointed by Judas Maccabeus, in imitation of those of Solomon and Ezra, for a thankful remembrance of the cleansing of the temple and altar, after they had been profaned by Antiochus‡. It began the twenty-fifth of Cisleu or December, and lasted eight days. They called it otherwise the *feast of lights*, either because during it, they illuminated their houses§, or, according to Josephus§, because of the extreme happiness of those times. The whole feast was spent in singing *hymns*, offering *sacrifices*, and all kinds of *pastimes* and *diversions*.

These are all the Jewish festivals that deserve our notice. They had others of a more modern institution, but we shall pass them over here, as having no relation to our present design.

\* This probably happened under Artaxerxes Longimanus, who is supposed to have been the same as Ahasuerus, about 500 years before Christ. † And as often as the Children heard the name of Haman, they struck the benches of the synagogue with as much joy, as they would have struck Haman's head, if it had been before them. Lamy, p. 137. When the year had 13 months, this feast was twice celebrated, both in the first and second *Adar*. Ib. <sup>m</sup> John x. 22. ‡ Maccab. iv. 59.

§ The Jews celebrated *four* of these feasts. The first was that of the temple built by Solomon in the month Tisri; the second, that of the temple rebuilt by Zorobabel, in the month Adar; the third, that of the altar rebuilt by Judas Maccabeus, on the twenty-fifth day of the month Cisleu; and the fourth was that of the temple of Herod. Lamy, ib. † By setting up caudles at every man's door. See Prid. Connect. p. 2. b. 3. under the year 165. § Joseph. Ant. xii. 11.

AN

## INTRODUCTION

TO

## THE NEW TESTAMENT.



## PART II.

THE first part of this *Introduction* hath but an indirect relation to the New Testament, but this second part will more particularly refer thereto. Concerning the New Testament in general. The four Gospels, the Acts of the Apostles, fourteen Epistles of St. Paul\*, one of St. James, two of St. Peter, three of St. John, one of St. Jude, and the Revelations of St. John, make up that sacred collection which goes under the name of the *New Covenant*, or *New Testament*. This title was not given by the Evangelists or Apostles, since in their time the canon of the books of the New Testament was not yet composed, it being not done till the end of the *first*, or beginning of the *second* century. It is notwithstanding of a very ancient date, and occasioned undoubtedly by a passage of Jeremiah, wherein God promises to make a *new covenant* with his people<sup>a</sup>. In the old Latin version the original Greek word†, is rendered by that of *Testament*, in allusion to that passage of the Epistle to the Hebrews, wherein it is said, that the *New Testament* was ratified by the death of the Testator<sup>b</sup>. It is called *New* in opposition to that collection of the sacred Hebrew writings, which are by St. Paul named the *Old Testament*, or *Ancient Covenant*<sup>c</sup>, because it contains the conditions of the covenant which God had made with the children of Israel by the ministry of Moses; as JESUS CHRIST gave the name of *New Covenant*, to that which God made, through his mediation with mankind<sup>d</sup>. The *New Testament* therefore, or the

\* We have proved in our preface to the Epistle to the Hebrews, that that Epistle was written by St. Paul. † Διαθήκη.

This word signifies both a law, and an agreement, a covenant, and a testament. <sup>a</sup> Jerem. xxxi. 32. <sup>c</sup> 2 Cor. iii. 14. <sup>d</sup> Matth. xxvi. 28. 1 Cor. xi. 25.

<sup>b</sup> Heb. ix. 15, 16.

*New Covenant*, are those books which contain the last will of our heavenly Father revealed by his Son JESUS CHRIST; the benefits which, through him, are conferred upon us here below, those which are promised to us hereafter, our obligations to God; in a word, the conditions of the evangelical covenant or œconomy. The *Old and New Testament* may properly be styled the sacred *deeds* and the originals of the *two covenants* mentioned by St. Paul in his epistle to the Galatians<sup>c</sup>.

But here we must observe, that when those laws which God hath at different times delivered to mankind are named a *Covenant* or *Testament*<sup>f</sup>, these words are not to be taken in a strict and literal, but in a figurative sense<sup>g</sup>; that is, as far as God's dealing with his creatures, and the laws he hath given them, may be said to have a conformity with a testament or covenant. The name of *Testament*, for instance, which is but improperly applicable to the first Covenant, does exactly belong to the *New*, because in this the death of the Testator intervened<sup>h</sup>, which happened in the first only in a figurative manner. There are other respects in which the name of *Testament* cannot be applied to either of the covenants. An heir is at liberty to accept or reject a *will*. But under the law and the gospel the *will* of God cannot be rejected without rebellion and impiety. As for the name of *Covenant*, it may be applied two ways, both to the *Old* and *New*. 1. They contain reciprocal conditions. God makes promises, and requires some certain duties. 2. They were both ratified with blood, as covenants used formerly to be. But there is this difference between the covenants that are made between man and man, and those which God hath been pleased to make with mankind; That in human covenants the contracting parties are at liberty, and have nearly the same right of proposing the conditions upon which they are willing to agree and covenant together. The case is otherwise here. God is the Creator, and men his creatures; he is the supreme Monarch and they his subjects. He is the sovereign Law-giver, must be obeyed absolutely, and without reserve. When therefore God says that he makes a *covenant* with mankind, his meaning is, that out of condescension and mere goodness, he is pleased to descend from his supreme majesty, and not use his power that he may engage them to obedience by a principle of gratitude and love.

We must pass the same judgment upon the words *acco-*

<sup>c</sup> Galat. iv. 21.

<sup>f</sup> Gal. iv. 4.

<sup>g</sup> Heb. i. 1.

<sup>h</sup> Heb. ix. 16, 17, 18.



*nomy* and *dispensation*, that are used to express the different states of mankind under God's direction, and the several methods he hath followed in the government of them. The term *economy* is very ambiguous in our language; we have therefore thought fit to change it into that of *dispensation*, which is more plain. These words are taken from the language and customs of mankind, and are to be figuratively understood, according to the nature of the things in question. The meaning of them is, that God, like a prudent Father, deals differently with his children, according to the difference of times and places, according to their age, strength and capacity. A governor may alter his laws and government, and still remain very constant and unchangeable, because he hath not always the same subjects to govern, or because their condition may alter. Before men entered into society, when there was only Adam and Eve, just come out of the hands of God, and consequently incapable of transgressing any article of that law, which God gave afterwards to his people, it was necessary that their obedience should be tried by a law peculiar to them alone. After the first inhabitants of the world had departed from that law of nature, which God had implanted in them when he made them reasonable creatures, it was necessary they should be brought back by an express revelation. God having brought his people, the children of Israel, out of Egypt, where, through a long slavery, they had been used to the manners and sinful ceremonies of the Egyptians, it was expedient another course should be taken with them, than would have been with persons that were not in the same circumstances, or were not appointed for the same ends. Besides, whoever designs to go about any great undertaking, ought beforehand to get all things ready towards it. When a man intends to build, he must erect scaffolds, which must again be taken down, when his building is once finished. This is the reason which the New Testament designs for the difference there is between the two covenants. And here I shall observe, that it is all one, whether we suppose only two covenants, or three, and even four, provided we understand by them the different methods of God's dealing with men according to their various circumstances; and that, instead of disputing about words, we exactly perform the conditions of the covenant which God hath been pleased to honour us with.

The *prefaces* which we have placed before each of the books of the New Testament, render it unnecessary for us to

enter into a particular examination of them here. We have shewn who were the authors of them; given an abstract of their lives; pointed out their character; spoken of their style; and made a kind of an analysis of their writings.

Having in each of these *prefaces* particularly applied ourselves to shew, that the books of the New Testament were written by those whose names they bear, this must go a great way towards proving the truth of them, and consequently that they were written by divine inspiration. When the persons that relate any matter of fact, or the authors of a new doctrine, are once well known, we may easily judge by their character, whether they are to be believed, or not. When, besides honesty, there appear in witnesses all the wisdom and knowledge requisite in order to attest certain truths and matters of fact; when we may be certain, that they neither could be deceived themselves, nor would have imposed upon others; their testimony must be received, as unquestionably true. Now the most inveterate enemies of the Christian religion cannot deny, but that the Evangelists and Apostles, whose writings we now have, were all such, as we are going to shew.

1. There appear in their writings an uncommon strain of wisdom, and a most extraordinary degree of holiness. And if integrity is necessary to render a testimony valid, theirs cannot be more authentic in this respect, than it is. This same argument is a proof of their sincerity, since that quality is essential to an honest man. 2. But moreover their giving an account of their own weaknesses, is a very strong argument of their sincerity in all other respects. They might justly enough have concealed their own failings, since it was not essential to the Christian faith, nor consequently to their ministry, that they should be transmitted down to posterity. If therefore they have made mention of them, though prejudicial to their reputation, it is one of the strongest proofs in the world of their veracity in whatever else they have advanced. 3. They speak only of such things as they saw and heard, which they were themselves concerned withal, or had learned from those that were the eye-witnesses of them. It is manifest from their discourses and reasonings, that they were not persons liable to be imposed upon. Though they do not reason according to the method observed by the philosophers and orators of their own, and our age; yet there certainly reigns an excellent solidity, and a continued strain of good sense through all their writings. Besides, the things they speak of, are of such a nature, as not to admit of any delusion:

The truth of  
the books of  
the New Tes-  
tament.

they are not done in the dark, but generally in the day-time, and before all the world. To instance in one particular: Was St. Luke's account of the birth of John the Baptist, of his father Zechariah's becoming dumb in the temple, and Elizabeth his wife's bringing forth after she had been barren for a long time; was all this, I say, a mere forgery, nothing could be easier than to display the falsehood of it, and every one would have laughed at the cheat. 4. For this very reason it was impossible they could deceive others, supposing they had had any such design, because the imposture would have been too easily found out. They must have invented less absurd and palpable stories, if they had had a mind to impose upon the world. Most of the Apostles wrote but a few years after the death of JESUS CHRIST. An innumerable multitude of people, who had been witnesses of the things the Apostles related, were still alive; now would the Apostles have ventured to teach and write, that at such a time a man called Jesus of Nazareth was come from God; that he had revealed eternal life: that he had confirmed his doctrine by several remarkable miracles, which were performed in the face of the world; that after having preached throughout all Judea, in the synagogues and other public places, he had been condemned to death by the rulers of the Jews, and crucified under Pontius Pilate; that after three days he rose again; that, according to his promise, the Holy Ghost was come down upon the Apostles, on the day of pentecost, and that they had spoken all kinds of tongues before all the people; that from thence they had dispersed themselves almost all over the world, and converted the best part of it, confirming their doctrine with signs and miracles? Would the Apostles, I say, have dared to advance in their writings things of this nature, and not have thereby exposed themselves to the scorn and contempt of the world? It is certainly very improbable, that the Apostles could be the authors of so extravagant an imposture, and that they should be suffered by the Jews to propagate it without restraint, since it was so much their interest to put a stop thereto. 5. Let us again suppose that the Apostles had contrived such an imposture; with what view could they do it? Men are seldom known to do mischief for mischief's sake, especially when the crime they would commit is attended with a visible danger. They are always drawn in by some interest or passion\*. But no such thing is to be found here. The integrity of the Apostles

\* 1 Cor. iv. 13.

gives us not the least room to suspect them of *ambition*, and had they had any advantage in view, they must have found themselves sadly mistaken, since as they themselves declare, they were as the filth of the world, and the off-scouring of all things. Their aim besides could not be to get *riches*, like mercenary teachers. They were poor, and would take nothing of any one. Their utter aversion for all kinds of *pleasures* was moreover no likely method to gain them the protection and applauses of sensual men, who love to have their passions indulged. In short, they must have been the most imprudent of men, daily to expose themselves to certain death, only to maintain a heinous imposture. 6. The *agreement* between several witnesses dispersed here and there, who did not write in concert, and were by persecutions hindered from carrying on a cheat; this agreement is a proof of no small weight. It often happens that several historians write the same history, but you can never discover in them a perfect uniformity, unless the same memoirs have by them been perused.

We have only given an abstract of this proof drawn from the character of the Apostles. It may be carried on a good deal farther by the same way of reasoning. And it must certainly have a very great influence upon any man that will but make use of his reason. For if a heathen, or a libertine will not admit of it, we may just ask them, whether they have any other rule to satisfy themselves of the truth of any matter of fact, besides the character of the persons by whom it is attested. It is really strange that so much credit should be given to prophane history, and men should be so very nice and over-cautious in embracing the Christian religion, and the historical matters relating thereto, when there is not any heathen author that has, at least in the same degree, any one of those qualifications that are to be found in the Apostles, much less all of them together. Some write of things that happened at a great distance of time from them. Such as were cotemporary, could not be witnesses of every thing; and then, how often are men biassed by interest, passion, or flattery? Besides, as the greatest part of them treat only of such matters as are apt to excite people's curiosity, they might invent as many falsehoods as they pleased, in order to strike their readers with wonder and admiration. As for the Jews, if they refuse to admit, in behalf of the truth of the *New Testament*, this kind of proof drawn from the character of the Apostles, they must needs betray their own cause by such a refusal, their being no other proof of the truth of

what is attested by Moses and the prophets, than the integrity of these holy men.

This gives us an occasion of proceeding to another proof of the truth of the books of the *New Testament*, that is, their agreement with the *Old*, at least, in respect of those that acknowledge the authority of the latter. It is true that the *Old Testament* seems to be contradicted in the *New*, especially in St. Paul's epistles, who strenuously asserts the abrogation of the *ceremonial law*. But since he shews at the same time how this law was fulfilled in the gospel, there is only a *seeming* contradiction between them, and the relation or analogy between the *Old* and *New Testament* gives such an insight into them, as must needs be discovered by every intelligent person. Had not St. Paul learned from *revelation* as well as *tradition*, that the Messiah was the *truth* and *substance* of those things whereof the law was only a shadow, it cannot be conceived how he could have invented such a system. Besides, the fulfilling of the ancient *prophecies* in the Messiah shines so conspicuously in the writings of the *New Testament*, and all these so exactly center in JESUS CHRIST, that it is absolutely impossible a mind free from prejudice, should not be affected with these marks of truth and sincerity. The modern Jews are not indeed willing to own that these prophecies were fulfilled in JESUS CHRIST, or can be applied to him. But in answer to them, it will be sufficient to observe, that all the prophecies which have by the writers of the *New Testament* been applied to JESUS CHRIST, were by their ancient doctors thought to belong to the *Messiah*. This might easily be proved by several authentic testimonies, did the bounds of this Introduction allow it. We shall therefore only observe, that in the Chaldee paraphrases, which were written by Jewish authors, most of the prophecies of the *Old Testament* that are applied to JESUS CHRIST in the *New*, are there also applied to the *Messiah*. Now let the Jews produce, if they can, any other subject to which these prophecies can better agree than to our blessed Saviour. If to this reflection we add what hath before been said concerning the character of the Apostles, it can never come into any man's mind, that doth in the least reflect on things and is free from prejudice and passion, that so natural and so exact an application of the ancient prophecies concerning the *Messiah*, to JESUS CHRIST, can be of human invention. To sum up this argument: a book wherein every thing that seemed obscure and unaccountable in the *ceremonial law*, is so excellently well cleared up and

unfolded, and wherein the prophecies of the *Old Testament* have so exact a completion, must come from God. Now the *New Testament* is such; and therefore the *New Testament* must come from God.

But among all the arguments of the truth of the *New Testament*, there is no one that ought to be more universally received, or is more agreeable to the design of this Introduction, than that which is taken from the consideration of the nature of the things contained in these sacred writings. There are indeed in the *New Testament* mysteries that are above, and some that seem even *contrary* to reason. But this could be no real difficulty, would men, instead of cavilling at them, as libertines are used to do, and instead of darkening mysteries by too subtle interpretations, or diving too far into them, as most of the school-divines are known to have done, put a rational meaning upon the *sacred* writings, such a meaning as is worthy of God, and adore at the same time such things as we cannot comprehend. A very pernicious method hath in this regard prevailed in the world, which is to explain an obscure point by an obscurer. After all, the design of the Christian religion is not so much to reveal to us what God is in himself, as what he is to us; and our duty is rather to attain to a right understanding of the will of God revealed to us in the *New Testament*, that we may duly perform it, than to attempt to penetrate into the secrets of divine wisdom. But, to speak the truth of the matter, that obscurity which God hath been pleased to diffuse over some parts of the holy scripture, is very often no more than a pretence used by some men for rejecting all the rest, because they can no more be reconciled with their corrupt inclinations, than their reason can account for the mysteries therein contained. Were the sacred writings of the *New Testament* read with the same spirit as hath been just now taken notice of, we may venture to affirm that there is no *Jew*, *heathen*, or any other *infidel*, nor even a *libertine*, but what would find them excellently well fitted to discover the perfections of the Supreme Being, and to supply all the wants of mankind, and that those who have written that book could not have done it out of their own invention.

Then would the *Jew* most readily embrace a doctrine, which, like the *Old Testament*, teaches the unity of God, and expressly forbids all kind of idolatry. Then would he joyfully receive a Mediator which frees him from a yoke, that had by the former Mediator been laid upon him. If he will but cast his eye on the ends of the ceremonial law, which

are displayed in the *New Testament*, he could not be surprised to find it abrogated. And as much as their former miserable state had made them earnestly desire the coming of the Messiah, so much ought their calamities, after the taking of Jerusalem, and the temple, which was the only place appointed for the performance of divine worship, have convinced them that the Messiah is already come. The *heathens*, on the other hand, would no longer find any thing strange in the doctrine of *one God*, since the wisest among them have discovered the absurdity of a plurality of deities, and that there is reason to believe Socrates died a martyr to the unity of God. It seems also that it would be no more difficult for pagans to acknowledge JESUS CHRIST to be the Mediator between God and men, than to admit *dæmons* to that office\*. The offence of the cross would soon be removed, by reflecting on the divine justice and mercy, which are so very conspicuous therein. The Jews, by embracing the doctrine of JESUS CHRIST, would reap some advantage from the crime committed by their ancestors. And the *heathen*, who thinks himself bound to offer numberless sacrifices in order to atone for his sins, would adore the wisdom of God in suffering the commission of this crime for the expiation of the sins of mankind.

All men in general, of what rank soever they be, or whatever religion they profess, cannot but look with profound respect, and a pious admiration, on a book which has these two characters. First, That lays before them that *supreme happiness*, of which the author of our nature hath implanted an invincible desire within us; and which, secondly, in order to lead them thereto, brings them only back to a spiritual worship, to the dictates of their own consciences, and requires nothing of them, but what they would have been in duty bound to perform, even though no other law had been given them, if they would but have made a due use of their reason. Where shall we find a book that teaches a worship more worthy both of God, and of a reasonable creature? It is plain and unaffected, free from all rites and ceremonies which are not either holy in themselves, or directly tend to make men holy in their lives and conversation, and is withal great and noble. It teaches us to love above all things the most amiable of beings, and to express this love by a perfect and sincere obedience to his commands. When had there

\* By the *dæmons* they understood their demi-gods, or the souls of their deceased heroes.

been before, a more complete collection of the whole duty of men, both towards God, themselves, and others? Must not every honest mind be overjoyed to see natural right and equity rescued from the oppression, which, through the prevalence of men's passions, they had so long groaned under? The duties of justice, mercy, and brotherly love, those of temperance, contentment, firmness in times of adversity, patience under tribulations, all these are strenuously recommended there, and grounded upon the strongest motives. This blessed religion, not content with regulating our outward actions, reaches as far as the inmost recesses of our minds, teaching us to be pure in heart. Even the hardest prescriptions it contains, and such as are most repugnant to the corruption of human nature, as *self-denial*, &c. have some foundation in the law of nature. For what is denying one's self; but to put off a blind and inordinate self-love, which hurries us into an ignoble slavery to our passions, and proves our ruin, to let ourselves be guided by another principle of self-love, which will promote our salvation both here and hereafter? Martyrdom and sufferings do not indeed essentially belong to a religion which was calculated for the happiness of mankind, but reason itself teaches us, that we ought much rather to lose our lives, and even suffer a thousand deaths, than disown our God, and forfeit our own salvation by criminal actions. If the Christian religion enjoins its professors to bless their enemies, ought we not in this particular to comply with the appointment of Providence, which has thought fit we should be exposed to them? Besides, this command of forgiving injuries, and being in charity with our enemies, prevents private acts of revenge, which would destroy society, and leaves the Supreme Director of all things a right which he is extremely jealous of. In a word, if a lawgiver had a mind to frame a well regulated society, and make a nation happy, he could not have pitched upon fitter maxims, than those of the gospel, to promote the public good, as well as that of private persons, and to procure to himself, at the same time, a firm and lasting obedience, because it would proceed from a principle of love and esteem. So that the Christian religion enjoys this privilege above any other, that by the same maxims, it tends to promote at once the happiness of men, both in this world, and that which is to come.

It must indeed be acknowledged to the honour of several heathen philosophers, that they have delivered excellent rules of morality. But they were always defective in some



respect, and there is no one among them, but what hath authorised some vice or other. Whereas Christianity spares not one, and even condemns the least appearance of evil. Besides, the morality of the best heathen philosophers went upon false principles, it being no more than bare *honesty*, wherein their only aim was to advance their own interest, pleasure, or credit, without having any regard for the glory of the Supreme Director of all things. In a word, their virtues were destitute of holiness. Or if they had any design of rendering themselves acceptable to their gods, the object being false, their virtues must consequently have been so too. They had moreover no sufficient motives to keep men steady in the practice of those duties which they recommended, and gave so lovely a representation of. Seneca says abundance of fine things concerning the contempt of the world, but he is far from persuading, because he doth not discover the true ground of this contempt. Reason indeed teaches us to be temperate in the enjoyment of the things of this world, and not blindly to follow our passions, because every excess is disgraceful, and some way or other infallibly tends to our ruin. But if there be no more valuable enjoyments than those which this world affords, to despise them must be either pride or foolishness. The morality of the Apostles is entirely consistent. They forbid us to set our affections on the things of this world, no farther than this may prove an obstacle to our heavenly happiness, or the practice of virtue, which leads us thither. In a word, it is grounded upon this principle of reason and good sense, that we ought to prefer what is sure and certain to what is not so, things eternal to transitory and perishing enjoyments, and part with a small, for the sake of an inestimable advantage. The morality contained in the sacred writines hath this further excellency above that of the heathens, that the latter are not agreed in the representations they have given of virtue. Their disagreeing is a good proof, either of their having framed different systems of virtue according to their inclinations, or of having had different teachers. But the Apostles do so exactly agree together, without having consulted one another, that it is plain that they must have had but one and the same master. Every intelligent reader may easily draw the inference that arises from the foregoing reflections; which is to this effect, That those men who have written books containing doctrines and precepts so complete in all respects, so perfect, so well proportioned to all the necessities of mankind, must have been inspired by that Almighty

Being, who having made man, exactly knows how he is to be governed. I omit several other reasons, which, together with those that have been already mentioned, are also of great weight; as the wonderful progress of the gospel; such a variety of torments as was undergone for the confirmation of it; the miraculous preservation thereof, notwithstanding the attacks of the enemies of the Christian religion, and such numberless heresies as have arisen in the church, and might probably have caused some alteration in those sacred writings.

From the veracity and faithfulness of the sacred writers, spring up, as from a copious and pure source, several important truths. For, if the authors of the New Testament have advanced nothing but what is true, that book must have come from God, since, as they assure us, they had a divine commission for revealing to the world what they have taught. If these sacred authors have advanced nothing but truth, the Christian religion must be true; and consequently an eternal reward is annexed to faith and piety, as a dismal eternity is to be the consequence of unbelief and impenitence. If whatever the writers of the New Testament have said is true, then all other religions are either false, or abrogated. The last particular deserves to be seriously attended to, because at the same time that the writers of the New Testament confirm the truth of the Old, they withal discover the reason why the ceremonial parts of it are now no longer in force.

The Holy Ghost, by whose direction and assistance the Evangelists and Apostles wrote, did not frame a particular language for them. He only suggested the matter to their minds, and kept them from falling into mistakes, but left each of them at liberty to make use of their own style and expressions. And as we observe different styles in the writings of the *prophets*, according to the temper and education of those holy men, so every one that is versed in the original language of the New Testament, may discover a great diversity between the styles of St. Matthew, St. Luke, St. Paul, and St. John. Which would not have happened, had every expression been dictated to the Apostles by the Holy Ghost. For, in such a case, the style of every book in scripture would, in all probability, have been alike. Beside, there were some particulars wherein there was no need of inspiration; namely, when they wrote of matters of fact, which they themselves had seen, or which had been reported to them by credible witnesses. When St. Luke undertook to write his gospel, he says that he hath given an account of things, as he hath learned them

Concerning  
the style of  
the New  
Testament.

from those, which from the beginning were eye-witnesses of them; and that having had a perfect understanding of all things, he thought fit to transmit them to posterity. An author that had been informed of such matters by divine inspiration, would naturally have said, I have related things as they were dictated to me by the Holy Ghost. St Paul's conversion was an extraordinary and supernatural event; but yet to give an account of it, nothing more was necessary for St. Luke, than the testimony of St. Paul himself, and of those that were with him. And accordingly there is some variety in the relation of it, but still without any manner of contradiction.

The difference of style in the sacred writers of the New Testament, is a good argument of their truth and sincerity. Was their style exactly alike, one would be apt to suspect, that they had all combined together when they wrote, or else, that having agreed what they should teach, one of them had set pen to paper, and made a system of their doctrine. When in a work, which goes under the name of one author, there is observed a difference of style; we have reason to believe that it was written by several hands. For the very same reason, when books, which go under the name of different authors, are written in a different style, we may reasonably suppose that they were not the composure of one person. The books of the New Testament then contain divine matters, written in the language of man, but with the particular direction and assistance of the Spirit of God.

Though each of the writers of the New Testament hath a particular style, yet they all wrote in the same language, that is, the Greek\*. This tongue being then most in vogue, it was very proper that books, which were to serve to convert the whole world, should be written therein. It must notwithstanding be observed, that the Greek of the Evangelists and Apostles is not pure and unmixed; it abounds with Hebraisms†, and Latin words put in Greek characters and terminations. Besides, as the greatest part of the Jews, which were dispersed through Greece‡, had forgot the Hebrew language, and made use of the Greek version of the Old Testament, which goes under the name of the *Septuagint*; the sacred writers of the *New* have frequently adapted their style

\* We have proved in our prefaces that they all wrote in Greek. † This is, a mixture of Chaldee and Syriack, which was then the vulgar tongue in Judea. ‡ These Jews were called *Hellenists* or *Græcising Jews*, (because they used the Greek language in their synagogues) and their tongue may be called the *Hellenistical*, without making of it however a particular language.

thereto, and have almost always followed that translation in their quotations, as we have made appear in our *prefaces* and *notes*. And the *apostolical* style not only bears a great conformity with the *septuagint* version, and the Hebrew tongue, but there are likewise found in it abundance of words, expressions, proverbs, and maxims that were in use among the Rabbins\*. For though the Thalmud was not compiled till after Christ, yet the main of it was in being a long time before, as hath been observed by the learned. These remarks on the style of the New Testament are of great use, either to help us to understand several difficult passages, or else to discover the true sense and occasion of some expressions, which, at first sight, seem a little strange. This the heathens did not consider, when they undervalued the style of the *sacred* writers, as we find they did from Origen<sup>a</sup>, Lactantius<sup>b</sup>, and others of the fathers. There hath been also some ancient doctors of the church, as well as modern authors, who, for want of reflecting on this, have taken too much liberty in finding fault with the style of the New Testament. It is certain, as St. Augustin hath observed<sup>c</sup>, that the Evangelists and Apostles have all the eloquence and elegance suitable to their character and design. Their business was to convert the ignorant as well as the learned, and therefore it was necessary they should use a popular style, and intelligible to all. The gospel was at first to be preached both to the Jews of Judea and of Greece, and therefore it must have been in such a language as was familiar to them. Add to this, that the style of the Apostles is in itself a proof of their being the authors of the books which go under their names. Had they written like Isocrates, or Demosthenes, it would have been objected against them, that it was impossible for Hebrews, who professed to be men of no learning, to have written in so pure and excellent a style, and consequently that the books which were ascribed to them, must have been the invention of some impostor. So that all the objections that are framed against the style of the New Testament, serve, after all, to confirm the truth of it, and to prove that it came from God.

Of the version of the Seventy.

As we have been frequently obliged to mention in our notes the *version of the Seventy*, and the Apostles having often followed it in their quotations, and imitated the style of it, it will be proper to give some short

\* Instances of all these may be seen, in an excellent collection of dissertations concerning the style of the New Testament, Van den Honert de stilo Novi Testamenti Græco. Leovardiae, 1702. <sup>a</sup> Contra Celsum, l. vi. init.

<sup>b</sup> Institut. l. v. c. l.

<sup>c</sup> De Doctrina Christ. l. iv. c. 6.

account of it here. It is the ancient Greek version of the *Old Testament*, which was used by the Jews who were dispersed throughout Egypt and Greece, because the greatest part of them did not understand Hebrew. A certain author named Aristæas<sup>d</sup>, who, as he relates, was cotemporary with Ptolemy Philadelphus, King of Egypt, by whose order this translation was made, gives us a very pompous account of it. He says, "that this prince making a great library, was desirous of procuring the Jewish writings; and that for this purpose he sent ambassadors with rich presents to the then high-priest Eleazar, desiring that he would send six men out of each of the tribes of Israel to make this version. Aristæas tells us that he was one of those ambassadors. The seventy-two Jews were gladly received at Alexandria; and having set about their translation, they finished it in seventy-two days, to the great satisfaction of the king." Thus far Aristæas. But several learned authors<sup>e</sup> have plainly shewed, that this Aristæas, though he pretends to be a *heathen*<sup>f</sup>, was some Jew of Alexandria, who composed this *romance* since the time of Ptolemy Philadelphus, to give the greater authority to the septuagint version. It is notwithstanding certain, that the counterfeited Aristæas is pretty ancient, since we find him quoted by Josephus<sup>g</sup> who takes almost word for word out of him what he hath said of this translation. But it is very probable that he lived after Philo, for though this last gives a full account of the version of the Seventy<sup>h</sup>, he never mentions Aristæas, who, in all likelihood embellished Philo's account.

However this be, it is acknowledged on all hands, that the chief part of this version was made by the Jews of Alexandria<sup>i</sup>, under the reign of Ptolemy Philadelphus, or while he was his father Ptolemy Lagus's associate in the kingdom; but whether they did it by order of this prince, or of their own accord, is not well known. It may be inferred from the relations of Philo, Aristæas, and Josephus, that there were no more than the *five books of Moses* translated at that time. The rest was done afterwards by several hands, as is evident from the difference of style. Though this version is not to be compared with the original Hebrew, it was notwithstanding reckoned of great authority in the *primitive church*. We

<sup>d</sup> Aristæas Hist. lxx. Interp. ab Humf. Hody. See this whole story fully confuted by Dr. Prideaux, Connect. p. 2. b. i. <sup>e</sup> Dr. Hody de lxx. Interp. Oxon. 1705. Vandale de Arist. Amst. 1705. <sup>f</sup> Jos. Antiq. l. xii. c. 2.

<sup>g</sup> Id. ibid. <sup>h</sup> Philo de Vita Mosis, l. ii. p. 509. <sup>i</sup> About 300 years before Christ. Dr. Prideaux, after Archbishop Usher, places it under the year 277, and gives a very accurate account of the occasion on which it was made. See his Connect. p. 2. b. i. under the year 277. No. viii.

have already observed that the Apostles have chiefly adhered to it in their quotations. The Greek fathers always made use of it, and the most ancient Latin version of the bible was translated from it\*.

It is moreover very useful upon several accounts, 1. The consulting of it often serves to clear the Hebrew text, as the learned have shewed in numberless instances. The *vowel-points* of the Hebrew not being of the same standing with that language, the Seventy have frequently read otherwise than the Massorites, the first inventors of these points<sup>k</sup>. There are also found in the septuagint whole verses which are not in the Hebrew, and which, according to the sense, should be there. 2. It is very necessary for the understanding of the New Testament, there being several expressions therein, which could not be well understood, was that sense to be put upon them which they commonly bear in Greek authors, and not that which they have in the septuagint. They therefore that are desirous of understanding the true meaning of the books of the New Testament cannot be too often advised carefully and diligently to peruse the septuagint version.

The sacred writers having set down neither the year, month, nor day of our Saviour's birth, men have been all along divided in their opinions about it. There are notwithstanding in the gospel some marks which may help us to discover, if not the day and month, at least the year in which this happy and glorious event happened. We are told by St. Matthew, that JESUS CHRIST was born in the reign of Herod the Great, and it is certain that it was but a little before the death of that king, since JESUS CHRIST was but a child when he came back from Egypt, upon the information which Joseph received from an angel, of Herod's being dead. The words of St. Matthew shew plainly enough that this information was given immediately after the death of Herod; and it cannot well be supposed that after that, Joseph and Mary made any considerable stay in Egypt, since, when they came back, they knew not that Archelaus reigned in the room of his father; which they must have known, had this happened any time before. Now it is no difficult matter to guess pretty nearly at the time of Herod's death; Josephus<sup>l</sup>

Of the Chronology of the New Testament.

\* This is what is called the *Italic* version, which was before that of St. Jerome.

<sup>k</sup> The vowel-points, according to some, were invented about the 500th year after Christ, and according to others not till the 9th century. See Dupin's Hist. of the Canon of the Old Testament. Book i. ch. 4. § 2. and Dr. Prideaux Conn. Part i. p. 352. of the 8vo. edit. 1718. But especially Capelli Arcanum Puncti.

<sup>l</sup> Joseph. Antiq. l. xiv. c. 26, 27. xvii. 10. and de Bello Jud. l. i. c. 21.

places it in the 34th year after his becoming master of Jerusalem, by the defeat of Antigonius, and the 37th from his being declared king by the Roman senate. If we reckon these 37 years from the 714th of the foundation of Rome, when he was declared king; or 34 from his taking Jerusalem, according to the same historian, we shall find that he died the 750th or 751st from the building of Rome. There is another particular which helps us to discover in what year the death of Herod fell out; that is, an eclipse of the moon, which, according to Josephus<sup>m</sup>, happened during Herod's last illness, and which is by astronomers placed in 750. But this point is attended with one difficulty, namely, that it is not known how long this eclipse was before the death of Herod, whose illness might last till the next year, as it seems we may infer from Josephus it did.

The question then would be to know how long the birth of JESUS CHRIST happened before the death of Herod, but this would be very hard to determine. St. Luke tells us<sup>n</sup> that John began to baptize the fifteenth year of the emperor Tiberius, and he adds that when JESUS CHRIST came to be baptized by him, he was then *about* \* thirty years old. If the beginning of the reign of Tiberius be reckoned from the death of Augustus his predecessor †, who died in the 767th year from the foundation of Rome, the fifteenth year of Tiberius must have fallen upon the 781st of the Roman æra ‡. Now if JESUS CHRIST was then about thirty years old, it follows that he was born about the 750th year of the same epocha, and consequently a little before the death of Herod.

There occurs in St. John's gospel another mark whereby we may pretty nearly guess at the year in which the birth of JESUS CHRIST happened. Our blessed Saviour might be about one and thirty years old, when the Jews told him that the temple had been about 46 years in building. We learn from Josephus<sup>o</sup> that Herod undertook this work the 18th year of his reign §, which answers to the 736th from the building of Rome, that is about 16 or 17 years before his death. Now,

<sup>m</sup> Jos. Antiq. l. xvii. c. 8.

<sup>n</sup> Luke iii. 1.

\* *About* signifies either

more or less. † Some reckon the beginning of Tiberius's reign from his being made partner with Augustus in the empire; but the other way of reckoning is the most common, as well as the most probable.

‡ *Æra* or epocha is a fixed point, or a certain and remarkable date, made use of in chronology to begin to compute years from. Thus the Jews were used to reckon from the flood, from their coming out of Egypt, from the building of the temple, &c. The Greeks reckoned by Olympiads; the Romans from the foundation of Rome; and the Christians from the birth of Jesus Christ.

<sup>o</sup> Jos. Antiq. l. xv. c. 14. § That is, if we reckon from the defeat of Antigonius, when he became master of Jerusalem.

if we reckon from 736 to 780 or 781, when, in all probability, this conference passed between JESUS CHRIST and the Jews, we shall find about 46 years. If therefore JESUS CHRIST was then 31 years old, it follows that he was born 16 or 17 years after Herod had begun to build the temple, that is, about the death of that prince. As for the *day* and *month* on which the birth of Christ happened, nothing can be said of them that may be depended upon. From what we find related in St. Luke, that there were then shepherds in the field watching over their flocks, one would be apt to think that it was not in winter time. Some authors<sup>p</sup> imagine, that the festival of CHRIST's nativity, who was the restorer of mankind when polluted and defiled with vice and idolatry, was by Christians brought in instead of the feast of the *dedication* which the Jews celebrated on the 25th of December.

The Evangelists have recorded but one particular action of JESUS CHRIST's during the 30 years he spent in Galilee with Joseph and Mary; which is, that when he was in the twelfth year of his age, he went up with them at the feast of the passover, and staid behind in the temple to hear the doctors, and ask them questions<sup>q</sup>. This, in all probability, came to pass about a year after the banishment of Archelaus, whose cruelty obliged them to retire to Nazareth. Those many miracles therefore which are ascribed to JESUS CHRIST in the forged and *apocryphal* gospel concerning the *childhood of Jesus*, ought to be looked upon as false and fictitious.

During this interval of time, there happened several things in the Roman empire, which have some relation to the New Testament. Archelaus was banished to Vienne in Dauphine, in the tenth year of his reign. Whereupon Judea being made a province, Augustus ordered *that taxing* to be made there, of which we read in St. Luke<sup>r</sup>. To this taxing did Judas Gaulonita<sup>s</sup>, or the Galilean, oppose himself, as to a tyrannical imposition which the Jews ought not to suffer. He drew into his party great numbers of rebels, which filled Judea with murders and robberies; though he was overthrown, he left behind him a very considerable party, which by their outrages and cruelties occasioned the ruin of Jerusalem, and consequently made way for the establishment of the *Christian religion*. It was rather a faction than a sect, though Josephus gives it that name. It is supposed, with a great deal of probability, that those Galileans, whose blood Pilate mixed with

<sup>p</sup> Olderm. de Fast. Enean. p. 15, 16.

<sup>q</sup> Luke ii.

<sup>r</sup> Luke ii. 2.

<sup>s</sup> Acts v. 37. Jos. Ant. & de Bello Judaic. l. ii. c. 7.



their sacrifices were some of them. To commit this massacre, Pilate took an advantage of the feast of the passover, when the Galileans were come up to Jerusalem, to offer sacrifices, because he could not have done it in Galilee, it being not under his jurisdiction. This might happen about the third year of JESUS CHRIST's entering on his ministerial office.

The emperor Augustus died four years after the banishment of Archelaus, in the seventy-seventh year of his age, after having reigned fifty-seven. He was succeeded by Tiberius, in whose time JESUS CHRIST was crucified. Some ancient fathers<sup>a</sup> have notwithstanding imagined that this emperor favoured the Christians, and that upon the account which he received from Pilate of the miracles and resurrection of JESUS CHRIST, and of his being reckoned as a God, he had proposed to the senate to have him ranked among their deities. He adds moreover, that the senate rejected this motion, either out of envy, because this relation had not been at first communicated to them, or else because they thought that a matter of that consequence had not been fully enough enquired into. Notwithstanding this, Tiberius, as they pretend, remained in the same mind, and went so far as to order that Christians should not be persecuted. But several learned writers<sup>x</sup> have plainly shewed, that this tradition having no better foundation than some certain feigned acts of Pilate, which are manifestly forged, it is not to be relied on. Most of the ancient fathers of the church were, like the generality of honest and well meaning men, very credulous; and received, without much examination, whatever they thought could be of any service to religion or piety. But such pious frauds have certainly done more harm than good to the Christian religion; besides that they are inconsistent with truth and sincerity. For, to instance, in the point now before us, those counterfeit acts of Pilate, which speak so favourably of Christ, gave the heathens an occasion of forging others full of blasphemous reflections upon our blessed Saviour. Eusebius, who hath fully displayed the falschood of the latter<sup>y</sup>, relates, that by the emperor Maximinus's order, these used to be publicly affixed in the provinces of the Roman empire, and were taught children in schools.

In the twelfth or thirteenth year of Tiberius, Pontius Pilate was appointed governor<sup>z</sup> of Judea in the room of Valerius Gracchus. As it was under him JESUS CHRIST was crucified,

<sup>1</sup> Luke xiii. 1.  
Oros. vii. 4.  
l. i. 9. & ix. 5.

<sup>a</sup> Justin Martyr Apol. i. & Euseb. II. E. l. ii. c. 2.  
<sup>x</sup> Alb. Fabric. Codex Apoc. Nov. Test.  
<sup>z</sup> Procurator.

<sup>y</sup> Hist. Eccl.

it will be proper to give some account of his *character*. The Jews underwent several hardships during his administration. He began with a very bold undertaking, that is, with bringing one night into Jerusalem some ensigns of Cæsar's with his image upon them, which he designed to set up there<sup>a</sup>. The Jews, moved with an extreme indignation at the sight of such an attempt upon their laws and liberties, went and fell down at his feet, beseeching him that he would remove those images out of the city. Whereupon this cruel and dissembling tyrant called them together, as if it had been only to receive a favourable answer. But he had posted soldiers in a private place, who upon a signal given, were ordered to put all these poor wretches to the sword. But finding that they were obstinately resolved rather to die, than suffer such a profanation of their laws, he desisted from this undertaking; several Jews however perished on this occasion, some being slain and others dangerously wounded. This is not the only piece of cruelty which he exercised against that unhappy nation. We have already seen how he massacred the Galileans. He made besides a terrible slaughter of the Jews, when they went about to hinder him from rifling their *corban* or holy treasury<sup>b</sup>. He did not behave himself with more equity and moderation towards the Samaritans, so that they carried their complaints against him to the emperor, whereupon he was forced to go to Rome to get himself acquitted\*. Philo<sup>c</sup> gives him a very odious character. He charges him with bribery, he accuses him of having committed all kinds of violence and extortion, of being the author of several massacres, of having caused innocent persons to be put to death; in a word, of having exercised a most horrid barbarity. Eusebius relates<sup>d</sup> that he laid violent hands upon himself, after having led a lingering and unhappy life, till the fortieth year of JESUS CHRIST. The unwillingness a man of his cruel and inexorable temper shewed in condemning JESUS CHRIST, is a very clear proof of our Saviour's innocency.

The *passovers* celebrated by JESUS CHRIST after his baptism, are so many epochas, that may help us to trace out the history of his life. The learned are not agreed about them, some admitting only of *three*, and others maintaining there were *four*. That the latter is the most probable, St. John's gospel gives us no room to doubt. The *first* passover is mentioned

<sup>a</sup> See Joseph. de Bello Jnd. l. ii. c. 8.

<sup>b</sup> Which he spent in building an aqueduct for the bringing in of water at the distance of 300 furlongs. Jos. *ibid*.

\* But instead of being acquitted, was banished to Vienne, a city of Gaul.

<sup>c</sup> Philo Legat. ad Caium.

<sup>d</sup> Euseb. Hist. Eccl. ii. 7.

in the second chapter<sup>e</sup>, when JESUS CHRIST drove out of the temple the merchants and money-changers. From Jerusalem he went with some of his disciples into other parts of Judea, where he stayed till the imprisonment of John the Baptist. After which he travelled into Galilee through Samaria, where he preached the gospel. After some fruitless attempts to establish it at Nazareth, he departed to Capernaum, where he resided more than in any other place. Here he chose some disciples, as Peter, Andrew, John, and James. He went afterwards through the cities and villages of Galilee, preaching the kingdom of God in the synagogues on the sabbath-days. All this was done within the space of one year, or thereabouts.

The second *passover* is mentioned by St. John, in the fifth chapter of his gospel<sup>f</sup>, where he saith, that when the feast of the Jews was at hand, JESUS went up to Jerusalem. It is true that the Evangelist not expressly saying which feast it was, hath made some writers imagine, that it was not the feast of the *passover*. But it seems much more natural to understand it of a feast of the Jews by way of eminence, such as the *passover* was, than of any other. Besides that, this is very conformable to the style of St. John and the other Evangelists<sup>g</sup>, who call the *passover* the *feast* only. When this festival was over, JESUS returned into Galilee, where he chose from among his disciples, *twelve*, whom he named *Apostles*, and whose business it was to be always with him, or else to execute his commands in different places. From that time he began to deliver his instructions in a more plain and extensive manner, and to perform a greater number of miracles, for the confirmation of his doctrine, than he had done before. Having taught the multitudes at Capernaum, and near the sea, or lake of Tiberias, he came to Nazareth. At his departure out of this city, he sent his disciples to preach throughout Galilee, while he himself went to other parts. The Apostles came to him again at Capernaum, or some other place near the lake.

The *third passover* is that of which St. John says<sup>h</sup>, that it was at hand, when JESUS CHRIST fed five thousand men, besides women and children, with five loaves and two fishes. The Evangelist doth not expressly say, whether JESUS CHRIST went up to Jerusalem, to celebrate this feast, as he was wont to do; but it is very probable that he did. From thence he went into that part of Galilee which borders upon Tyre and Sidon, where he was less known. Afterwards coming back towards the lake of Gennesareth, he stayed for a considerable time in

<sup>e</sup> V. 13. See Mr. Le Clerc, of the years of Jesus Christ.

<sup>f</sup> See Mark xv. 6. Luke xxiii. 17.

<sup>h</sup> V. 4.

country of Decapolis. As he avoided all concourse of people, for fear of being charged with sedition, he often removed from one place to another, being sometimes on the lake, and, at other times, in the neighbouring cities and villages. For this same reason he enjoined people not to make his miracles known, nor even to tell that he was the Christ. From hence he departed into Paneas, near the source of the river Jordan, and afterwards returned into Galilee, where he was transfigured upon a mountain in that province, to several places whereof he went at that time. He came up to Jerusalem to celebrate the *feast of tabernacles*. At his return, the disciples, whom he had sent about to several places, came to meet him in Galilee; from whence he departed, travelling towards Jerusalem, and preaching from place to place. He then returned into Galilee, and afterwards into Judea, where he made but a short stay. But in a little time came back there, to raise Lazarus from the dead. After this miracle, he went to Jericho, where he remained till the last *passover*, when he was crucified on a *Friday*, after having preached somewhat about three years. He rose the *Sunday* morning, having remained only about *six and thirty* hours in the sepulchre. After his resurrection, he continued forty days upon earth, appearing several times to his disciples, and others. It is manifest from the gospel, that he appeared no less than twelve times. At the end of those forty days, he ascended into heaven, after having blessed his Apostles, who, ten days after, that is, on the day of Pentecost, received the Holy Ghost, according to their divine Master's promise. By these miraculous gifts of the Holy Ghost, wherewith they were then endued, it was, that they were enabled to publish the gospel throughout the whole world. Having in our *prefaces* to each of their books set down the time in which they were written, and given as full an account as possible of their preaching, travels, hardships, sufferings, and martyrdom, we shall here conclude this article concerning the chronology of the New Testament.

Though there were, even in the Apostles' time, several treatises handed about, under the name of *gospels*<sup>i</sup>, yet the primitive Christians did unanimously receive but *four*; namely, those of St. Matthew, St. Mark, St. Luke, and St. John. This we find attested by four of the most ancient fathers of the church. The *first* is St. Irenæus<sup>k</sup>, who lived in the second century, and who expressly says, that there were no other gospels but the *four* just now mentioned;

<sup>i</sup> Of the harmony of the four gospels.

<sup>j</sup> Luke i. 1.

<sup>k</sup> Iren. iii. 11.

and he adds, that this tradition is so much the more to be depended on, because the heretics themselves acknowledged these gospels. The *second* is Tertullian<sup>1</sup>, an author of the same century, who says, that the gospel was written by two apostles, St. Matthew and St. John; and by two of their disciples, St. Mark and St. Luke. The *third* is Origen<sup>m</sup>, who tells us that he learned from tradition, that none but our four gospels are received by the universal church. The last is Eusebius<sup>n</sup>, who, writing in the fourth century, testifies that in St. John's time the four gospels were received all over the world, and that this Apostle had given them the seal of his approbation.

As the churches kept very carefully the original copies, this was a very sure and easy method to distinguish the true from the counterfeit gospels, and to discover the forgeries of heretics<sup>o</sup>. Besides, by St. Paul ordering that his epistles should be read by all the *faithful*<sup>p</sup>, we may reasonably suppose, that the gospels were so too, as soon as they appeared in the world. And that it was so, is evident from the testimony of Justin Martyr<sup>q</sup>, who wrote in the second century; when giving an account of the religious offices of Christians, he says, that the *apostolical monuments*, that is, the gospels, and perhaps the Acts, were read every Sunday.

The sixteenth canon of the council of Laodicea enjoins, that the gospels, with the other scriptures, should be read on the sabbath-day, which the Christians then observed. This canon seems plainly to insinuate, that it was usual to read the gospels on *Sundays*, but that on *Saturdays*, to comply with the Jews, they read only the books of the *Old Testament*. From all these particulars it is manifest, that the *canon* of the gospels was already made at that time. The date of it may be fixed to St. John's approbation, just before mentioned. St. Ignatius<sup>r</sup>, who was cotemporary with the Apostles, at least with St. John, speaks of the evangelical canon, under the name of *gospel*, as some authors have observed. St. Irenæus<sup>s</sup> styles the *gospel* the pillar and ground of the faith; whereby he means the four Evangelists, as he explains his meaning more fully afterwards. Eusebius<sup>t</sup>, when speaking of the four gospels, uses the word *canon*. It would have been a very hard matter to have been imposed upon at that

<sup>1</sup> Tertull. adv. Marc. iv. 1.

<sup>n</sup> Euseb. Hist. Eccl. iii. 24.

Hæret. c. 21.

Apoll. II. p. 17.

gom. N. T. Oxon. fol. xxiv.

<sup>p</sup> Coloss. iv. 16.

<sup>r</sup> Ignat. Ep. ad Philipp. & alibi.

<sup>m</sup> Origen. ap. Euseb. Hist. Eccles. vi. 25.

<sup>o</sup> This was Tertullian's method. Præser.

<sup>q</sup> 1 Thess. v. 27.

<sup>s</sup> Iren. ii. 1.

<sup>t</sup> Euseb. ubi supra.

time by false gospels\*. Besides, it was an easy matter to judge by those very compositions, that they were no way suitable to the character of the Evangelists, of which they were but imperfect copies. If there was any good thing in them, it was blended with a parcel of fables, and with other silly and trifling things, which were unbecoming the gravity and simplicity, as well as the wisdom of the *sacred* writers. Thus have we both internal and external proofs of these writings being forged and fictitious, as we have on the other hand substantial arguments of each of these kinds for the truth of the books of the *New Testament*.

Those that have read the history of the gospel, have undoubtedly observed, that though the four Evangelists are perfectly agreed in the main, yet there is some difference between them; either because some take notice of circumstances that had been omitted by the rest, or else follow a different order and method in relating the matters they treat of. This hath, from the earliest ages of the church, set men upon comparing the gospels together, in order to shew the *harmony* and agreement between them. The first that undertook a work of this nature, as we are informed by Eusebius<sup>u</sup>, was Tatian, who lived in the second century, and was the disciple of Justin Martyr; his performance he entitled, *one gospel out of four, or the chain of the four Evangelists*\*. But as Tatian fell into some *heretical* opinions, and had even suppressed the *genealogies* of JESUS CHRIST, and whatever proved that he was of the family of David, his composition soon came to nothing. It was however still extant in Theodoret's time, who says that it used to be read in churches<sup>w</sup>, but that he destroyed all the copies of it, to bring the four gospels in the room of the abridgment which that heretic had made of them. In the third century, Ammonius, a Christian philosopher of Alexandria, published a harmony, which, in the ninth century, was illustrated with notes, by Zacharias Chrysopolitanus. Eusebius<sup>x</sup> hath transmitted to us an excellent fragment of a letter written also in the third century by Julius Africanus, wherein he reconciles St. Matthew and St. Luke in the *genealogies* they have given of JESUS CHRIST. This fragment is well worth reading.† In the fourth cen-

\* Which were collected together by Dr. Albert Fabricius, in his *Codex Apocryphus N. Test.* 1703. See likewise Dr. Grabe's *Spicilegium Oxon.*

<sup>u</sup> Euseb. Hist. Eccl. iv. 29.

\* There is in the first vol. of *Bibliotheca Patrum*, a harmony ascribed to Tatian, but it is none of his.

<sup>w</sup> Theodoret.

Hier. Fab. 1. i. c. 20.

<sup>x</sup> Euseb. Hist. Eccl. i. 7.

† You have it in Dupin's *Biblioth. of the Eccl. Hist.* vol. 1, under the word Julius Africanus.

tury, St. Augustin<sup>y</sup> composed a very good treatise in three books concerning the *agreement between the four Evangelists*, wherein he answers the objections of the *heathens*, who made the seeming contradiction between the Evangelists a pretence for their unbelief. We may likewise rank among the harmonies, a *history of the gospels* written in verse by Juvencus, a Spanish priest, who lived under the reign of Constantine the Great. And we may also pass the same judgment upon an excellent book composed by Hesychius patriarch of Jerusalem<sup>z</sup> in the beginning of the seventh century, wherein several passages in the gospels, that seem to contradict one another, are very ingeniously reconciled. In the twelfth century, a harmony of the four Evangelists was compiled by order of Lewis the Pious\*. There is to be seen in some libraries a harmony written in Latin in the same century by an English priest, and translated into English by Wickliff. Among John Gerson's works there is a harmony extant, composed by that author, under the name of *one gospel out of four*; and also among those of John Hus, a *history of JESUS CHRIST*, taken out of the four Evangelists. Since the reformation harmonies are vastly multiplied. Protestants and Papists having shewed a very commendable emulation in this respect. For harmonies of the gospels have been compiled in all countries and languages. As they are in every body's hands, it would be needless to give an account of them here. They are all good in their kind, but it is very natural to suppose that the last must be the most exact and compleat.

Nothing can certainly be more useful or convenient, than to have a coherent account of the actions, miracles, and preaching of our Saviour JESUS CHRIST. It must besides be no small satisfaction to see at one view in a harmony, an exact agreement between four historians who have written the same history in different times and places. But it would therefore be unreasonable to suppose that there is no difference between them, especially as to order of time. The reason is this, that these divine authors have not had so much regard to order of time as to the things themselves, so that they have almost always related matters of fact, according as occasion offered.

Perhaps also the same things have happened more than once, they are consequently related at different times. This

<sup>y</sup> Aug. tom. iii. part. 2.

<sup>z</sup> Cotel. Monum. Lecl. Græc. tom. iii.

\* The MS. of it is in St. Paul's library at Leipsick.

is the opinion of several authors concerning the *beatitudes*<sup>a</sup>, and other passages of the *New Testament*. St. Matthew for instance tells us<sup>b</sup>, that it was to the *twelve* Apostles JESUS CHRIST said, *I sent you as sheep in the midst of wolves*; whereas, according to St. Luke, this was spoken to the seventy disciples<sup>c</sup>. Nothing can be more natural than to suppose that it was said to both of them at different times.

Besides, when an historian omits any one circumstance, which is taken notice of by another, it doth not at all follow that the latter hath invented it. Thus St. Matthew<sup>d</sup> speaks of *two* persons possessed with devils, which were cured by JESUS CHRIST in the country of the Gergesenes; whereas St. Mark and St. Luke mention but *one*<sup>e</sup>: all that can be inferred from this is, that there are some circumstances in this history, which have been omitted by one of the Evangelists, and taken notice of by the other.

Had St. Mark and St. Luke said, that there was no more than one person possessed, they would indeed have contradicted St. Matthew; but because they speak but of one, it doth not at all follow that there were not two. St. Luke alone makes mention of the seventy disciples<sup>f</sup>. Now what consequence can be drawn from hence? No other certainly than this, that there is that circumstance more in St. Luke than in the rest of the Evangelists.

Besides, a thing is often taken for a contradiction when it really is not so, or at least but a seeming one. St. Matthew tells us that the miracle just now mentioned was done in the country of the Gergesenes, whereas, according to St. Mark and St. Luke, it was in that of the *Gadarenes*; but *Gadara* being in the land of the *Gergesenes*, there is no manner of contradiction here. The same Evangelist says<sup>g</sup>, that it was the mother of *Zebedee's* children which came to desire of JESUS CHRIST, that her two sons might sit down, the one on his right hand, and the other on his left in his kingdom; but St. Mark tells us<sup>h</sup>, that the sons themselves made this request. The two accounts are by no means contradictory. The mother, and the children being together, they jointly put up their petitions. Besides, nothing is more common in the style of the eastern nations, than to say that a man hath done a thing himself, when he hath caused it to be done by another. The sons of Zebedee therefore having got their mother to make JESUS CHRIST this request, are here said to have done it themselves.

<sup>a</sup> Hesych. Quest. Monum. Eccl. Gr. t. iii. p. 5, 15.

<sup>b</sup> Matth. x. 16.

<sup>c</sup> Luke x. 1, 3.

<sup>d</sup> Matth. viii. 28.

<sup>e</sup> Mark v. 1.

<sup>f</sup> Luke viii. 26.

<sup>g</sup> Luke x. 1.

<sup>h</sup> Matth. xx. 21.

<sup>i</sup> Mark x. 37.



Which, by the way, clears up a seeming contradiction that occurs in the history of the centurion, who is by one of the Evangelists said to have gone himself to JESUS CHRIST, and by another to have sent to him<sup>l</sup>. St Matthew affirms, that Judas hanged himself<sup>k</sup>, and St. Luke that he cast himself head-long, and his bowels gushed out<sup>l</sup>. It is really strange, that large volumes should have been written to remove a difficulty which is only imaginary, and hath no other foundation than an extreme fondness for gain-saying, there being several ways of reconciling the two Evangelists, as we have observed in our notes on those places.

The Evangelists may have had also particular reasons for suppressing or relating some circumstances. St. John for instance observes, that it was St. Peter who cut off Malchus's ear, but the other Evangelists say only that it was one of those that were with JESUS<sup>m</sup>. A very probable reason may be assigned for this difference. St. Peter being yet alive when the other Evangelists wrote, they did not think it proper to name him, because the law took cognizance of what he had done; but St. John having written since St. Peter's death, had no need of using the same caution\*.

There are likewise in the accounts of the death, resurrection, and apparition of JESUS CHRIST after it, some particulars wherein the Evangelists seem to differ one from another. But we may safely affirm, that there is none of those pretended contradictions, but what might be easily reconciled, would men but read the books of the New Testament with the same candour and impartiality, as they peruse profane historians, when they seem to contradict one another†. We may even reap these two advantages from the difference between the Evangelists. 1. The same inference may be drawn from it, as from the difference of their style, That they did not write by concert, or by any mutual agreement. 2. One of the Evangelists explaining some particulars more fully than the others have done, and some relating such and such matters of fact with a greater exactness, and describing them fuller with all their circumstances, than the rest of those sacred writers may do, we are hereby induced to read all the four gospels, which we should be apt to neglect, were they all exactly alike.

<sup>l</sup> Matth. viii. 5. Luke vii. 3.      <sup>k</sup> Matth. xxvii. 4.      <sup>l</sup> Acts i. 18.  
<sup>m</sup> Matth. xxvi. 51. Mark xiv. 47. Luke xxii. 50. John viii. 10.      \* Hesych.  
 Quæst. ubi supr. p. 31, 32.      † There are very good rules for reconciling  
 the Evangelists, in a *harmony* printed at Amsterdam in 1699. in fol.

## THE GEOGRAPHY OF THE NEW TESTAMENT.

WE have already had an occasion of speaking of the several names which the land of Israel went by, and likewise of the situation of Jerusalem, and the neighbouring parts, as the Mount of Olives, Bethany, Emmaus, &c. In treating of it at present, we shall denote it by the name of Palestine\*, which is more common; and shall only give a general description thereof, as far as may serve to give an account of the journeyings of our Saviour JESUS CHRIST. As the ancient Jews had no true notion of the extent of the world, and were besides no great geographers, they fancied that Palestine stood in the middle of the world†, as Jerusalem did in the middle of Judea. Theodoret, in his comment on the prophet Ezekiel, assigns this country the same situation, when he says, that the Jews have Asia on the east and north, Europe on the west, and Africa on the south.

Palestine was bounded on the south by Idumæa<sup>a</sup>, the country of the Amalekites and the wilderness of Seir; on the east by Arabia, the Nabathæans<sup>b</sup>, Kedarenians<sup>c</sup>, Moabites<sup>d</sup>, Midianites<sup>e</sup>, and Ammonites<sup>f</sup>; on the north by Phœnicia and Syria; and on the west by the Great or Mediterranean sea. Palestine may be divided into four parts; viz. Judea, Samaria, and Galilee, on this side Jordan; and Peræa on the other side, which contained Gaulonitis, Batanæa, Ituræa, and Trachonitis.

Judea had on the south, Idumæa; the river Jordan on the east; Galilee on the north; and on the west, Samaria, with part of the Mediterranean sea. The metropolis of it, as is well known, was Jerusalem. One of the most

\* Though Palestine, properly so called, be only the country that was inhabited by the Jews on this side Jordan, and which was formerly in the possession of the Philistines, yet this name hath since been given to all Judea, as well on this as the other side Jordan. † This is a piece of folly which

See Reland Palest. Sac. l. i. c. 10. The Jews grounded their pretensions on two passages of the prophet Ezekiel, wherein mention is only made of the nations that were round the land of Israel, and not of the whole world. Ezek. v. 5, 6. and xxxviii. 12.

<sup>a</sup> So named from Edom, one of the names of Esau; Seir from one of the descendants of Esau, of the same name; Amalekites from Amalek, the grandson of Esau. Gen. xxxvi.

<sup>b</sup> The Nabathæans from Nabaioth the son of Ishmael. Gen. xxv. 13.

<sup>c</sup> The Kedarenians, from Kedar the son of Ishmael. Gen. xxv. 13.

<sup>d</sup> The Moabites from Moab, the incestuous offspring of Lot with his eldest daughter. Gen. xix. 37.

<sup>e</sup> The Midianites from Midian the son of Abraham by Keturah. Gen. xxv. 2. <sup>f</sup> The Ammonites from Ammon, or Benammi, Lot's son.

remarkable places in Judea, was undoubtedly Bethlehem\*, and that upon account of our Saviour's being born there. This city, formerly called Ephrata†, was distant but six miles from Jerusalem to the south-west.

It is named in the sacred writings Bethlehem-Judah, to distinguish it from another Bethlehem belonging to the tribe of Zebulun‡. The Jews seldom mention the first: we read however in the Gemara of Jerusalem§, and some Rabbins, that the Messiah was to be born at Bethlehem. Two miles from this city, on the road to Jerusalem, stood, as is commonly supposed, Rachel's tomb<sup>h</sup>. Which serves to explain Matth. ii. 18. After the emperor Adrian had made a thorough conquest of Judea, he forbid the Jews to dwell in the neighbouring parts of Jerusalem, and particularly at Bethlehem. From whence Tertullian<sup>i</sup> draws a very good argument against them; namely, that since the Messiah was to be born out of the tribe of Judah, and in Bethlehem, they could not have any manner of ground for expecting him, since no Jew was permitted to live in that city. From that time till Constantine the Great, who caused a temple to be built there, it became extremely polluted with idolatry. We learn from St. Jerome<sup>k</sup>, that an idol of Adonis was set up in the place where JESUS CHRIST was born. The hill-country of Judea, where Mary went, after the angel had declared to her she should be the mother of the Son of God, was likewise on the south side of Jerusalem. In this country lay Hebron<sup>l</sup>, one of the cities allotted to the priests, where, as is commonly supposed, lived Zacharias, John the Baptist's father. In the remotest parts of Judea towards the south, there was another considerable city, called Beersheba. We read in the second book of Samuel<sup>m</sup> that the land of Israel reached from Dan to Beersheba. After the schism of the ten tribes, the bounds of the kingdom of Judah were described by these words, from *Beersheba to mount Ephraim*<sup>n</sup>. Beersheba belonged to the tribe of Simeon<sup>o</sup>. It is nowhere mentioned in the gospels.

On the south-east side of Jerusalem lies the *lake Asphal-*

\* Bethlehem signifies the house of bread, and was so named because of the fruitfulness of the soil round it. † Gen. xlviii. 7. Micah v. 2.

‡ Judg. xvii. 7, 8. § Gem. Hierosol. Berac. fol. 5. i. Echa. Rabbathi. fol. 72. i. ap. Lightfoot, t. ii. p. 208. & Reland Pal. Sac. p. 644. <sup>h</sup> Gen. xlviii. 7. Itin. Hieros.

<sup>i</sup> Tertull. adv. Jud. <sup>k</sup> Hieron. ad Paulin. <sup>l</sup> Otherwise called Kirjath-arha. Gen. xxiii. 2. <sup>m</sup> 2 Sam. xvii. 11. <sup>n</sup> 2 Chron. xix. 4. <sup>o</sup> Josh. xv. 28. xix. 2.

*tites*<sup>p</sup>, that is of Bitumen, otherwise called the *Dead sea*<sup>q</sup>, because no fish can live in it<sup>r</sup>; as also the *Salt sea*, because its waters are salter than those of other seas<sup>†</sup>; and lastly, the *sea of Sodom*, because in that place formerly stood Sodom and Gomorrah, with three other cities, that were consumed by fire from heaven. In this lake the river Jordan discharges itself. There stood on the eastern parts of Jerusalem several cities, as Gilgal, Engaddi, &c. but the most considerable of all was Jericho, where our Saviour was often wont to go, and where he converted Zacchæus<sup>r</sup>. It is well known in what a miraculous manner this city was destroyed by Joshua<sup>s</sup>. This great leader of the Israelites, pronounced a curse upon the person that should lay the foundations of it again. Notwithstanding which, we find that it was afterwards rebuilt, as we read in the first book of Kings<sup>t</sup>, but the restorer of it was severely punished. Jericho was situated in a bottom<sup>‡</sup>, in that vast plain that was named the *great plain*, at the distance of an 150 furlongs from Jerusalem<sup>||</sup>. Between this capital of the holy land, and Jericho, there was a dreadful wilderness, which was a receptacle for thieves and murderers<sup>§</sup>. The waters of Jericho are famous upon account of the miraculous alteration which Elisha caused in them, by rendering them wholesome, they having been very bad before<sup>u</sup>. This city was a bishop's see at the time of the council of Nice.

The most remarkable places on the north of Jerusalem, were, 1. Ephraim, a pretty large city, eight miles from Jerusalem, near a desert of the same name, where JESUS CHRIST retired after he had raised Lazarus from the dead<sup>x</sup>. 2.

<sup>p</sup> The breadth of this lake is 150 furlongs, and the length 550. Joseph. de Bell. Jud. l. v. c. 5. It is said to be 24 leagues long, and 6 or 7 broad. Mr. Maundrell, journey from Aleppo to Jerusalem. Oxon. 1721, p. 84.

<sup>q</sup> It hath been before observed, that the Jews give the name of sea to any considerable collection of waters, whether fresh or salt. Porphyry then was in the wrong to find fault with the Evangelists for calling the lake of Gennesareth a sea, as St. Jerome hath observed. Quæst. Heb. i. <sup>r</sup> This report (saith Mr. Maundrell, p. 84, of edit. 1721.) I have some reason to suspect as false, having observed among the pebbles on the shore, two or three shells of fish resembling oyster-shells.

<sup>†</sup> Not only salt to the highest degree, but also extremely bitter and nauseous. Id. Ibid. <sup>s</sup> Matth. xx. 29. Luke xviii. 35. xix. 1. <sup>t</sup> Josh. vi. 20. Hebr. xi. 30. <sup>u</sup> 1 Kings xvi. 34. Jos. Antiq. Jud. v. c. 1. The length of this plain was 230 furlongs; the breadth 120. Joseph. de Bell. Jud. l. v. c. 4. <sup>||</sup> Hence this expression, to go down from Jerusalem to Jericho. Luke x. 30. <sup>||</sup> About 19 miles.

<sup>§</sup> St. Jerome tells us that this place was called Adamim, i. e. Blood, upon account of the frequent murders committed there. This in all likelihood gave our blessed Lord an occasion to instance in this part of the country, in his parable concerning the man that fell among thieves. See Luke x. 30. Well's Geogr. of the N. T. part i. p. 121. <sup>x</sup> 2 Kings ii. 20, 21, &c. <sup>x</sup> John xi. 54.

Rama<sup>y</sup>, that is, a high or lofty place, is placed by the sacred writers in this neighbourhood. This town, which lies six miles from Jerusalem, is in the road that leads from the kingdom of Judah to that of Israel. Through this place the two tribes of Judah and Benjamin passed, when they were carried away captive to Babylon<sup>z</sup>. Which occasioned this saying of the Jews, That *there are two places of tears*, Rama and Babel, applying to this captivity the 15th verse of the thirty-first chapter of Jeremiah. There were several towns of this name in Judea, but all more remote from Bethlehem than Rama of Benjamin, which was likewise at a considerable distance, since people were obliged to pass through Jerusalem, in order to go from Rama to Bethlehem<sup>a</sup>. This distance hath induced some authors, after St. Jerome, to render the words that have by St. Matthew been applied to the massacre at Bethlehem, in the following manner, *in a high place was lamentation heard*<sup>b</sup>, instead of rendering them thus, *in Rama was lamentation heard*, as the passage of Jeremiah<sup>c</sup>, which St. Matthew alludes to, hath been translated by the seventy, whose version the Evangelist follows. By this high place these writers have understood the hill-country of Judea near Bethlehem. But as Jeremiah speaks of the town Rama, it is much more natural to put the same sense upon it in St. Matthew, because Rachel's sepulchre was between Rama and Bethlehem. This last opinion we have followed in our note on that place. Beyond Rama stood Gibeah, noted for the shameful violence offered by some of its inhabitants, to a Levite's wife<sup>d</sup>. This was one of the Levitical cities. Shiloh and Bethel are also on the north of Jerusalem, near the borders of the tribes of Benjamin and Ephraim. They are nowhere mentioned in the gospels, but are both famous in the Old Testament, the former upon account of the tabernacle being set up therein<sup>e</sup>, and the latter for the vision of the patriarch Jacob, who gave it the name of the *house of God*<sup>f</sup>, and afterwards for an altar that was erected there by Jeroboam<sup>g</sup>. Upon this last account it was called Beth-aven, that is, *the house of iniquity*<sup>h</sup>. There was however another Bethaven<sup>i</sup> on the east of Bethel.

The most remarkable place west of Jerusalem      Joppa.

<sup>y</sup> Josh. xviii. 25. Judg. iv. 5. xix. 13.

what may be inferred from Judg. xix. 11.

<sup>z</sup> Jerem. xl. 1.

<sup>a</sup> Jerem. xxxi. 15.

<sup>b</sup> Matth. ii. 18.

<sup>c</sup> Jerem. xxi. 13.

<sup>d</sup> Judg. xix.

<sup>e</sup> Josh. xviii. 1.

<sup>f</sup> Jerem. vii. 12.

<sup>g</sup> 1 Kings xii. 29.

<sup>h</sup> Amos iii. 14.

<sup>i</sup> Jo-h. vii. 9.

was Joppa\*, remarkable upon several accounts, and particularly for the history of Jonah, and its convenient harbour. It was situated in a most delicious plain, close by the Mediterranean sea. Through this place king Hiram conveyed cedar trees from Libanus to Solomon, for building the temple. Strabo tells us<sup>k</sup> that Jerusalem could be seen from Joppa, though they were forty miles distant one from another. According to the descriptions given of this city by historians, there are few places in the world that enjoyed a better situation. It appears from the Acts of the Apostles<sup>l</sup>, that the gospel was received in this place soon after Christ's ascension; for here St. Peter restored Dorcas to life. In the way from Joppa to Jerusalem was Lydda, or Diospolis, famous for the cure of Eneas<sup>m</sup>. Between Joppa and Lydda, lay Arimathæa, to which Joseph belonged, who begged the body of Jesus from Pilate<sup>n</sup>. Below Lydda stood Azotus or Ashdod, between Gaza, and Jamnia or Jafnia, which was a sea-port town, as well as Azotus. In this last place was Philip found, when he was carried away by the spirit, after his baptizing the eunuch. This Apostle preached the gospel in the neighbouring parts. Azotus was a bishop's see at the time of the first general council. Though Askelon be not mentioned in the New Testament, yet it is so famous that we cannot pass it over in silence. This city lies indeed in the tribe of Judah, near the sea-coast, but we do not find that it ever belonged to that tribe. It was inhabited partly by Jews, and partly by Philistines; and was also a bishop's see at the time of the first council just before mentioned. Gaza may be reckoned among the cities of Judah that are on the west of Jerusalem, though it be nearer the south. This was one of the five cities of the Philistines, which fell by lot to the tribe of Judah<sup>o</sup>; but we learn from Josephus<sup>p</sup>, that the Israelites could not make themselves masters of it, nor of Acaron. The same historian tells us, that Hezekiah added to his own territories all the cities of the Philistines, from Gath to Gaza<sup>q</sup>. It was taken by Alexander the Great<sup>r</sup>; and afterwards by Ptolemy Lathurus king of Egypt<sup>s</sup>; but Alexander Jamneus king of the Jews took it again soon after<sup>t</sup>. The proconsul Gabinius having had it repaired with several other cities of Judea<sup>u</sup>, it remained in the possession of the Romans, till Augustus gave it to Herod<sup>x</sup>. Josephus

\* The Hebrew word Joppa signifies beauty; it is the ancient Japhos: it is now called Jaffa. <sup>k</sup> Strab. l. xvi. <sup>l</sup> Acts ix. 10, 11. <sup>m</sup> Acts ix. 33.

<sup>n</sup> Matth. xxvii. 57.

<sup>o</sup> Josh. xv. 47.

<sup>p</sup> Joseph. Ant. l. v. c. 2.

<sup>q</sup> Id. l. ix. c. 13.

<sup>r</sup> Id. l. xi. c. 8.

<sup>s</sup> Id. l. xiii. 21.

<sup>t</sup> Id. *ibid*.

<sup>u</sup> Id. l. xvi. c. 10.

<sup>x</sup> Id. l. xv. c. 11.

ranks Gaza among the Grecian cities, and says that it was not annexed to the jurisdiction of Archelaus<sup>y</sup>. This city is mentioned but once in the New Testament, and that in the Acts, where it is called *desert*<sup>z</sup>. The word desert may be referred to the road that led thither, as we have done in our note on that place. If it be applied to the city, then it must be said that it retained this appellation from the time it was laid waste; for we learn from Josephus that it was desert, when Gabinius caused it to be rebuilt. The bishop of Gaza was present at the council of Nice. The city was notwithstanding partly inhabited by heathens for a long time, since, as is supposed, there were in the fourth century, eight temples therein dedicated to false deities<sup>a</sup>.

Having taken a survey of the several parts of Judea, we must now enter into Samaria. But as we have already had an occasion of speaking of the country, and city of that name, and of its several inhabitants, we have but little more to say about it. Samaria was situated between Judea and Galilee, so that the Galileans were forced to pass through it in their way to Jerusalem, when they would shorten their journey. Josephus tells us<sup>b</sup>, that Galilee was three days journey from Jerusalem. What the bounds of Samaria were, may be seen in the same historian<sup>c</sup>. Its chief cities were Samaria, otherwise Sebaste, and Sichem, now called Naplouse. Antipatris may likewise be reckoned among the cities of Samaria, since it laid in the road from Judea to Galilee. Through this place the soldiers carried St. Paul, when they were going along with him to Cæsarea<sup>d</sup>. It was built by Herod, who gave it the name of Antipatris, in memory of his father Antipater. One of its bishops was at the council of Chalcedon, in the fifth century. Some famous ancient and modern geographers have ranked Cæsarea of Palestine\* among the cities of Samaria, though Josephus places it in Phœnicia. It was formerly called *Turris Stratonis*, or *Strato's tower*, from the name of its founder. Herod having adorned it with abundance of magnificent buildings, and particularly with several temples, and a most noble harbour, he named it Cæsarea, in honour of Cæsar Augustus<sup>e</sup>. This city was for the most part inhabited by heathens, who were frequently troubling and vexing the Jews.

<sup>y</sup> But was by Augustus annexed to Syria, Joseph. Ant. l. xvii. c. 13.

<sup>z</sup> Acts viii. 26.

<sup>a</sup> Act. Sanct. T. V. p. 655.

<sup>b</sup> Joseph. Vit.

<sup>c</sup> Id. de Bell. Jud. l. iii. c. 2.

<sup>d</sup> Acts xxiii. 31.

<sup>e</sup> It was other-

wise called Cæsarea Maratima, to distinguish it from another Cæsarea, of which we shall speak hereafter.

<sup>e</sup> Joseph. de Bell. Jud. l. i. c. 16. and Antiq.

l. xiv. c. 8.

For an instance of which, Josephus gives an account of a massacre of the Jews at Cæsarea, which was occasioned by a Greek that had a house adjoining to their synagogue, and which they would have purchased, that they might not be disturbed in their divine service<sup>f</sup>. The same historian relates, that there happened grievous disputes and quarrels between the Jews and Syrians about this city. The first claimed a right to it, because it had been rebuilt by Herod, and the latter on the contrary maintained that it was theirs, because no Jew had any footing therein, when it was at first built by Strato<sup>g</sup>. We take notice of these particulars, because Josephus ascribes to them the cause of the war, and the ruin of the Jewish nation. As the first propagators of Christianity were forced to go through Cæsarea, in order to preach the Gospel to the Gentiles, it is therefore frequently mentioned in the Acts<sup>h</sup>. It was formerly a bishop's see, and a council was held there towards the end of the second century, in which Theophilus, the then bishop of it, presided. Cæsarea was about fourscore miles from Jerusalem. There were two mountains in Samaria famous for the blessings and curses of the law; namely, Gerizim, whereon stood the temple of the Samaritans, and Ebal. Before the schism of the ten tribes, Samaria belonged to the tribe of Ephraim, and the half-tribe of Manasseh. The soil of it is nearly the same as that of Judea.

Galilee is often mentioned in the Old Testament<sup>i</sup>. We <sup>Galilee.</sup> read in the first book of Kings, that Solomon would have given Hiram twenty cities in Galilee, but the latter would not accept of them<sup>k</sup>. This is to be understood of Upper Galilee, which bordered upon Tyre, and was mostly inhabited by heathens. And this, in all probability, is the same as is called in scripture *Galilee of the Gentiles*<sup>l</sup>. Some authors make Galilee reach beyond Jordan; but this opinion is rejected by others, because Josephus always places it on this side the river<sup>m</sup>. Without entering into this dispute, we shall

<sup>f</sup> He not only refused to let them have it, though they offered much more than it was worth; but, out of pure crossness, he blocked the way in a manner quite up, by crowding so many little shops into the passage, that there was hardly any room left for one single body to get into the synagogue. The next day, being the sabbath, when the people were all together in the synagogue, a Cæsarean set an earthen vessel just before the door with a sacrifice of birds upon it. This contemptuous mockery put the Jews out of all patience,--whereupon they went to blows. Jos. de Bell. Jud. l. ii. c. 14. <sup>g</sup> Id. Antiq. l. xx. c. 6. <sup>h</sup> Acts viii. 40. ix. 30. xii. 19. xviii. 22. xxi. 8. xxiii. 33. <sup>i</sup> Josh. xv. 7. I Chron. vi. 76. <sup>k</sup> I Kings ix. 11, 12. <sup>l</sup> Joseph. Ant. l. viii. c. 2. <sup>m</sup> Isaiah ix. 1. Matth. iv. 15.

<sup>\*</sup> In order to frame a notion of what is on this side Jordan, we must represent to ourselves the children of Israel, as coming out of Egypt. In this view, Judea, Samaria, and Galilee will be found to be on this side Jordan: and Perea, Gaulonitis, &c. on the other.



at present speak of Galilee on this side Jordan, and afterwards of the country on the other side.

Galilee was bounded on the north, according to Josephus<sup>m</sup>, by the Tyrians; on the west by the city and territory of Ptolemaïs, and mount Carmel; on the south with Samaria and Scythopolis, as far as the river Jordan; and on the east by Hippene and Gadaris. To begin then with the first, as lying near Samaria and Judea which we have been giving an account of, it reached in length from Tiberius to Zabulon, and in breadth from a village called by Josephus Xaloth, which was situated in the great plain\*, to another named Bersabe†.

We learn from Josephus<sup>n</sup> that the chief cities of lower Galilee were Tiberias, Sephoris, and Gabara. Tiberias the capital of Galilee was so named by Herod Antipas, the founder or repairer of it, in honour of Tiberius. It was situated in a plain, near the lake of Gennesareth, which, from that city, was also called the lake or sea of Tiberias.

This city is very famous, and frequently mentioned <sup>Tiberias.</sup> in the Jewish writers, because after the taking of Jerusalem, there was at Tiberias a succession of Hebrew judges and doctors‡, till the fourth century. It was a bishop's see in this same century. We are told by St. Epiphanius<sup>o</sup>, that a Hebrew translation of St. John's gospel, and the Acts of the Apostles, was kept in this city. Tiberias might be about fourscore and ten miles from Jerusalem. Sephoris, <sup>Sephoris.</sup> otherwise called Diocæsarea, was also a considerable city, which lay in the midst of Lower Galilee towards the west. It even became the metropolis of this country, after Nero had bestowed it upon Agrippa the younger<sup>p</sup>. Josephus represents it as the strongest place in Galilee<sup>q</sup>. It was also a bishop's see. Though the same author ranks Gabara among the chief cities of Galilee, yet he hath nothing remarkable about it, nor about Scythopolis, which was formerly called Bethschan<sup>r</sup>. There would be no occasion neither to speak of Giscala, another city of Lower Galilee, was it not for one particular recorded by St. Jerome<sup>s</sup>, which is, that St. Paul was of that city, and that when Judea was conquered by the Romans, he went and dwelt at Tarsus in Cilicia, Giscala,

<sup>m</sup> Joseph. de Bell. Jud. l. 3. c. 2.

\* There was another plain on the west of Galilee, called also the great plain of Jizreel, or Esdraelon. † We must take care not to confound this Bersabe with Beersheba before mentioned.

<sup>n</sup> Joseph. in Vita.

‡ Maimon. Sanch. 4. Tiberias was the place where the *Massorites* resided.

<sup>o</sup> Hæres. xxv. p. 127.

<sup>p</sup> Joseph. Antiq.

l. xviii. c. 3.

<sup>q</sup> Id. de Bell. Jud. l. iii. c. 1.

<sup>r</sup> Judg. i. 27.

<sup>s</sup> Chron. vii. 29.

<sup>t</sup> Catalog. Script. Eccl.

was a very strong place. It held out against the Romans to the last extremity: but was at length surrendered to Titus upon terms. Josephus relates a remarkable circumstance that happened at that time<sup>t</sup>. Namely, that Titus having made some overtures of peace to the inhabitants of Giscala, on the sabbath-day, one John, the head of a troop of robbers desired him to put it off till the next day, because it was unlawful for the Jews, either to make war or peace on that day. Titus readily granted them their request, and even removed his troops, and encamped farther off the city. From whence John took an occasion of flying in the night to Jerusalem with several thousands of people. Titus entered the city the next morning, and sent a party of horse to pursue those that were fled away.

The small towns and villages of Galilee have received abundantly more honour from our Saviour's presence in them, than from whatever else is recorded of them in history. It doth not indeed appear from the *gospels* that JESUS CHRIST ever was in the cities last mentioned, for he exercised his ministry only in the smallest towns of this province. For the same reason undoubtedly it was, that he avoided, as much as possible, all concourse of people, that he stole away from the multitude that would have made him king, and that he forbid those that were the witnesses of his miracles to make them known, as we have before observed, for fear his enemies should from thence take occasion of charging him with sedition. At Tiberias stood the palace of Herod the Tetrarch, and here the Jews had great authority, as well as at Sephoris, which besides was well guarded, and strongly fortified. It was not therefore consistent with the wisdom of JESUS CHRIST, who was to suffer death at a certain time and place, to run himself into an unnecessary danger in those cities, where perhaps, after all, his doctrine would have been rejected. To which we may add, that it is probable he seldom went to those cities that were inhabited both by Jews and heathens, for fear of creating in the former an aversion to his precepts. The case was otherwise with Jerusalem. There stood the temple, there it was necessary he should preach, and there he was to lay down his life for the redemption of mankind.

In order therefore to take a view of the chief places of <sup>Nazareth.</sup> Galilee, we shall begin with Nazareth<sup>u</sup>, where JESUS CHRIST was brought up, where he preached, and from

<sup>t</sup> Joseph. de Bell. Jud. l. iv. c. 4.

<sup>u</sup> Matth. ii. 23. Mark i. 9.

whence he was called a Nazarene. It was but a small town, built on a rock, from the top of which the inhabitants would have thrown JESUS CHRIST headlong<sup>x</sup>. It lay west of Jordan, not far from mount Tabor; at the distance of about twenty-seven leagues from Jerusalem. If we will believe St. Epiphanius<sup>y</sup>, there were no Christians at Nazareth before the time of Constantine, who caused a church to be built there. It appears from the gospel according to St. John<sup>z</sup>, that Nazareth was looked upon by the Jews as a very contemptible place. It was still in being in the twelfth century<sup>a</sup>. At some distance from thence towards the south, stood the little town Nain, where JESUS CHRIST restored to life a widow's son<sup>b</sup>; and on the north, Cana, where he did his first miracle, by changing water into wine<sup>c</sup>, and where he cured the son of an officer belonging to Herod Antipas<sup>d</sup>.

St. Matthew tells us, that JESUS CHRIST departed from Nazareth, and went into Capernaum, a sea-port town, *on the borders of Zebulun and Nephtali*<sup>e</sup>, where he did many miracles. The reason why he chose to go there, was because that place lying near the sea of Tiberias, he could conveniently go backwards and forwards to preach the gospel in the neighbouring parts. It may be inferred from the saying of JESUS CHRIST concerning Capernaum, namely, *that it had been exalted unto heaven*<sup>f</sup>, that it was a considerable city. The Jews had a synagogue there<sup>g</sup>, as the Christians had a church afterwards. Not far from thence was Bethsaisa<sup>h</sup>, of which were Philip, Andrew, and Peter<sup>h</sup>, and where JESUS CHRIST restored a blind man to his sight. Geographers are not agreed about the situation of this city. The Evangelists place it always in Galilee<sup>i</sup>, and on this side Jordan. Besides JESUS CHRIST joins Capernaum with Bethsaisa and Chorazin<sup>k</sup>, which were two towns of Galilee, on this side the lake. Notwithstanding, Josephus speaks of a village called Bethsaisa, where Philip the Tetrarch, whose dominions were on the other side the lake, built a city, which he named Julius<sup>l</sup>. For which reason several authors have imagined, that the Bethsaisa mentioned in the gospel, was on the other side the lake of Tiberias. But there can be no manner of inconvenience in supposing two cities of the same name, because the word Bethsaisa signifying a *house of*

<sup>x</sup> Luke iv. 29.<sup>y</sup> Epiph. Hæres. i. p. 136.<sup>z</sup> John i. 46.<sup>a</sup> Gul. Tyr. l. xxii. 26.<sup>b</sup> Luke vii. 11—15.<sup>c</sup> John ii. 9—11.<sup>d</sup> Id. iv. 50.<sup>e</sup> Matth. iv. 13.<sup>f</sup> Matth. xi. 23.<sup>g</sup> John vi. 59.<sup>h</sup> John i. 45. Mark viii. 23.<sup>i</sup> John xii. 21.<sup>k</sup> Luke x. 13. 15.<sup>l</sup> Joseph. Ant. l. xviii. c. 3.

*fishing*, there might be one on each side the lake. Near the eastern Bethsaida was a *desert* of the same name, where JESUS CHRIST went, when he was informed that Herod the Tetrarch desired to see him<sup>m</sup>. A little above Bethsaida, stood Chorazin, and two villages styled Dalmanutha and Magdala, where JESUS CHRIST preached<sup>n</sup>. We must not forget to mention here Enon near Salim where John baptized, because there was plenty of water in that place\*. The two last towns lay near the river Jordan, on the south side of the lake, between Tiberias and Scythopolis.

Mount Tabor† is one of the most famous places of Galilee; and is frequently mentioned in the Old Testament<sup>o</sup>. It stands about the middle of Lower Galilee, between Nazareth‡, and the country of Gennesareth. According to Josephus<sup>p</sup>, it is thirty furlongs in height, and twenty-six round. It is remarkable upon this score, that it stands by itself in a plain||, without any other mountain or hill near, having a plain area at the top§, most fertile and delicious. Josephus tells us, that he had it surrounded with walls\*\*, within the space of forty days, for no other reason undoubtedly, but that he might render it the more inaccessible to the Romans. We learn from an ancient tradition<sup>q</sup>, that it was upon mount Tabor JESUS CHRIST was transfigured, and that it is the same place which is by St. Peter called the *Holy Mount*<sup>r</sup>. But this hath been called in question by some learned authors, because the transfiguration is related immediately after the discourse which JESUS CHRIST made to his disciples at Cæsarea-Philippi, and that the Evangelists do not mention our Saviour's coming back from thence into Galilee. This hath inclined these authors to believe, that that event happened upon a mountain near Cæsarea-Philippi. But after all, this is no sufficient reason for departing from so ancient a tradition. For since the Evangelists observe<sup>t</sup>, that six days passed between JESUS CHRIST's discourse at Cæsarea-Philippi, and his transfiguration, he had time enough to

<sup>m</sup> Luke ix. 9, 10.

<sup>n</sup> Matth. xi. 21. Mark viii. 10. Matth. xv. 39.

\* John iii. 23.

† The same as is called *Itabyrium* (Ἰταβήριον)

by Josephus and the Seventy. Jer. xvi. 18, &c.

<sup>o</sup> Josh. xiv. 22.

Judg. iv. 6, 12. Psalm lxxxix. 12. Jer. xvi. 18. Hos. v. 1.

‡ At two

hours distance from Nazareth eastward.

<sup>p</sup> De Bell. Jud. i. iv. c. 2.

|| The plain of Esdraelon.

§ Of an oval figure, extended about one

furlong in breadth, and two in length. See Maundrel's Journey, p. 113.

\*\* Of which it shews many remains at this day. Maundrel, *ibid*.

<sup>q</sup> Hieron. et Cyril. See Matth. xvii. 2. Mark ix. 2. Luke iv. 28.

<sup>r</sup> 2 Peter i. 18. <sup>s</sup> Viz. upon mount Panimo, which is exceeding high,

according to Joseph. Antiq. l. xv. c. 13. De Bell. Jud. i. 16. <sup>t</sup> Matth.

Mark, Luke, *ubi supra*

return into Galilee, it being not above five and twenty leagues from Tabor. We meet in the first book of Chronicles with a city called Tabor<sup>u</sup>. But it is not well known how it was situated in respect of the mount.

Since we have come to the lake of Gennesareth <sup>The lake of Gennesareth.</sup> so frequently mentioned in the gospel, it will be proper to give a description of it before we pass into Upper Galilee. This lake was formerly called Cinnereth<sup>x</sup>, from a city of the same name, as is commonly supposed. Afterwards it went by the name of the lake of Gennesareth, which is a very beautiful country, on the west of this lake, wherein are situated most of the cities just before described<sup>y</sup>. It was otherwise called the sea of Galilee, or the sea of Tiberias. Josephus makes this lake to be one hundred furlongs, that is, about four leagues in length; and forty furlongs, or near two leagues in breadth. The river Jordan runs through the middle of it, and afterwards discharges itself into the Dead sea. The water of the lake of Tiberias is fresh, sweet, and good to drink, and also very full of fish, as is evident from the gospel history<sup>z</sup>.

There are but very few cities of Upper Galilee, <sup>Upper Galilee.</sup> which contained the tribes of Nephtali and Asher, mentioned in the New Testament. It reached in breadth from Bersabe before-mentioned, to a village called Bacca, which, according to Josephus\* divided the Tyrians from Galilee; and in length, from Thella, another village near Jordan, as far as Meroth†. One of the first places on the west of Upper Galilee was Dor, a sea-port town, and a bishop's see. Near Dor stands mount Carmel, famous in the Old Testament<sup>a</sup> for the miracle performed there by Elias; and in profane history, upon account of the idol Carmel, which was worshipped there by the heathens<sup>b</sup>. We must take care not to confound this mount with a city of the same name, which was situated upon a mountain, in the tribe of Judah, and on the east of Hebron. Mount Carmel is never mentioned in the New Testament, though we find the contrary asserted by a geographer that lived in the twelfth century<sup>‡</sup>. From this mountain you go to Ptolemais<sup>c</sup>, one of the most consider-

<sup>u</sup> 1 Chron. vi. 77.      <sup>x</sup> Numb. xxxiv. 11. Josh. xii. 3.      <sup>y</sup> Joseph. de Bell. Jud. l. iii. c. 18.      <sup>z</sup> Matth. iv. 18, and elsewhere.      <sup>\*</sup> Concerning Bacca, Thella, and Meroth, see Joseph. de Bell. Jud. l. iii. c. 2.      <sup>†</sup> Sanson says, that Meroth was a village: others, that it was a lake. Josephus doth not expressly say what it was.      <sup>a</sup> 1 Kings xviii. 19, &c.      <sup>b</sup> Plin. xxxi. 2. Tacit. Hist.      <sup>‡</sup> Joan. Phoc. apud. Rel. Pal. Sac. p. 330.      <sup>c</sup> Formerly called Acco, Judg. i. 31. now Acra.

able cities of Upper Galilee, standing upon a gulph of the Mediterranean sea. This city was partly inhabited by heathens, who were very troublesome to the Galileans<sup>d</sup>. St. Paul went through it in his journey from Ephesus to Jerusalem, and abode one day with the Christians that were there<sup>e</sup>. On the east and north of Upper Galilee, were Bacca, Cades, and Dan, which are the frontier towns.

Before we leave Galilee, it will be very proper to give an account of the *character* of the Galileans. Josephus<sup>f</sup> describes Galilee as a very fruitful and populous country; and represents the inhabitants as an industrious and laborious sort of people, and of so warlike a disposition, that though they were surrounded by heathens, who continually harassed them, yet they were always able to make head against them. Notwithstanding which, it appears from several places in the gospel, that the Jews had but a very mean opinion of the Galileans. It was out of contempt they called Jesus a Galilean, as did Julian the apostate<sup>g</sup>, who gave the Christians also the same name. As it was a commonly received opinion among the Jews, that the Messiah should be born at Bethlehem, as the scribes told Herod<sup>h</sup>; and Christ being born there, they affected to call him a Galilean, because his mother belonged to Galilee, designing by this means insensibly to wear out the remembrance of his being born at Bethlehem. This at least we find Origen charging them with<sup>i</sup>. It was with an intent to render St. Peter odious, that they said he was a Galilean<sup>k</sup>. They cast the same reflection upon Nicodemus, adding, that *out* of Galilee never came a prophet<sup>l</sup>. JESUS CHRIST seems to give the Jews an indirect reproof for this aversion, when he asks them, whether those Galileans, whose blood Pilate had mixed with their sacrifices, were greater sinners than themselves<sup>m</sup>. There was a saying current among the Jews, which plainly enough discovered their hatred to the Galileans. And that is, that when the Messiah comes, Galilee will be destroyed, and the Galileans shall wander from city to city, without meeting with pity or compassion. From whence a learned commentator<sup>n</sup> hath very ingeniously observed, that when the person possessed with the devil at Capernaum asked JESUS CHRIST, *Are you come to destroy us?* he meant the Galileans, and not the devils.

<sup>d</sup> Joseph. de Bell. Jud. l. ii. c. 9, 20.

<sup>e</sup> Acts xxi. 7.

<sup>f</sup> Joseph.

de Bell. Jud. l. iii. c. 2.

<sup>g</sup> Socras. Hist. Eccl. l. iii. 12.

<sup>h</sup> Matth. ii. 5.

John vii. 42.

<sup>i</sup> Origen contra Cels. p. 39, 40.

<sup>k</sup> Matth. xxvi. 73.

Luke xxii. 59.

<sup>l</sup> John vii. 52.

This was a great falsehood, as we have observed in our note on that place.

<sup>m</sup> Luke xiii. 2.

<sup>n</sup> Lightfoot

Hor. Hebr. in Marc. i. 24.

Several very probable reasons may be assigned for this aversion which the Jews had for the Galileans. 1. It is undeniably certain, that the Jews ascribed a greater degree of holiness to Judea, than to the other parts of the Holy Land, because Jerusalem and the temple stood therein. 2. We have already observed, that Galilee was inhabited by those parts of the ten tribes that remained in the land, when the rest were carried away captive, or returned thither from the place of their captivity<sup>o</sup>. Now the Jews, properly so called, set a vast difference between themselves and the ten tribes. 3. The uncouth language of the Galileans made the Jews slight and despise them. It is well known how the wrong pronunciation of the word *Shibboleth* betrayed the inhabitants of Ephraim<sup>p</sup>; and that St. Peter was known to be a Galilean by his speech<sup>q</sup>. We have this maxim in the Thalmud, that because the Jews speak their own language well, therefore the law was confirmed to them; whereas it never was so to the Galileans, because they speak ill. 4. The Galileans being mixt with the Gentiles, was a very great cause of this aversion. They were not only in a manner surrounded with them, having for their neighbours the Phœnicians and Syrians, but they also jointly inhabited several cities in Upper Galilee, and other places, as Seythopolis<sup>r</sup>, &c. It is true that there were Gentiles in some cities of Judea, but that was only in sea-port towns, at a considerable distance from Jerusalem, and the rest of Judea, as Azotus, Gaza, Jamnia, where Philo says<sup>s</sup>, that the heathens were very troublesome to the Jews.

Let us now return to the north of Upper Galilee, Tyre, where lay Phœnicia<sup>t</sup>, and Syria. In Phœnicia there are two remarkable cities on the sea coast, namely, Tyre and Sidon. The former<sup>u</sup>, which is built on an island of the same name, is a place of great antiquity, and famous upon several accounts, as its vast *trade*<sup>x</sup>, the nations and *colonies* it transplanted into several parts of the world<sup>y</sup>, as Carthage, &c. and the wars which it was engaged in against Nebuchadnezzar, who besieged it for thirteen years together<sup>v</sup>, and against Alexander the Great, who spent seven months in taking it<sup>z</sup>. The

<sup>o</sup> See this proved by Lightfoot in Chron. Nov. Test. tom. ii. p. 14. and Gasp. Abel. Monarch. Israel. p. 294, 295. <sup>p</sup> Judg. xii. 6. <sup>q</sup> Luke xxii. 59.

<sup>r</sup> Joseph. de Bell. Jud. l. ii. c. 19. <sup>s</sup> Philo Legat. ad Caium. <sup>t</sup> Called otherwise Syro-Phœnicia, because it bordered upon Syria, to distinguish it from Palestine, properly so called, which sometimes went by the name of Phœnicia. <sup>u</sup> Tyre was formerly called Tzor. Josh. xix. 29.

<sup>x</sup> Ezek. xxvi. xxvii. <sup>y</sup> Plin. Hist. Nat. v. 19. <sup>v</sup> Joseph. Antiq. l. x. c. 11. <sup>z</sup> Q. Cur. l. iv. c. 4. Arrian. de Exped. Alex. and l. ii.

prophets draw almost the same character of this city<sup>a</sup>, as St. John doth of the mystical Babylon in the Revelations<sup>b</sup>, and denounce almost the same judgments against both of them. Ezekiel in particular<sup>c</sup> foretold that *Tyre should be built no more*. It was, notwithstanding, in all its glory in the time of Alexander the Great, who took it about three hundred years after Nebuchadnezzar. It was still in great rapute in our Saviour's time; he frequently mentions it<sup>d</sup>, he preached in the neighbouring parts, and there he healed the daughter of a Canaanitish woman. We find that the Tyrians made a considerable figure in the reign of Herod Agrippa, who designed to go and wage war with them, had they not made their peace with him by their deputies<sup>e</sup>. There were Christians at Tyre, when St. Paul travelled through that place<sup>f</sup>. It was a bishop's see in the second century. St. Jerome tells us<sup>g</sup>, that in his time it was the most famous, and most beautiful city of Phœnicia, and a mart for all the nations of the world. That ancient father alleges this, as an objection against the fulfilling of the prophecy of Ezekiel<sup>h</sup>, and solves it, by saying that the prophet's meaning is only this, That Tyre should no longer be the queen of the nations, and enjoy the same authority and dominion it had under Hiram, and its other kings, but should be subject to the Chaldeans, Macedonians, Ptolemies, and at last to the Romans. Others suppose that the prophet doth not there speak of the ruin of Tyre by Nebuchadnezzar, and Alexander the Great, but of its final destruction, whereof the others were only so many fore-runners. And indeed Tyre is now only a poor village inhabited by a few fishermen. So that the prophecy is fulfilled, which declared, *That it should be a place for fishers to dry their nets on*<sup>i</sup>. Ezekiel may also be explained by the prophet Isaiah<sup>k</sup>, who limits the destruction of Tyre to seventy years. But, without having recourse to explanations, that may seem to be far fetched: it is much more proper, with some learned authors<sup>l</sup>, to interpret this prophecy concerning Old Tyre<sup>l</sup>, which stood a little lower on the continent. This last was indeed destroyed by Nebuchadnezzar, and never built again. The inhabitants finding themselves upon the very brink of destruction, took ship with their wives and children, carrying along with them

<sup>a</sup> Isaiah xxiii. Ezek. xxvi. xxvii.

<sup>b</sup> Revel. xviii.

<sup>c</sup> Ezek. xxi. 14.

<sup>d</sup> Matth. xi. 21. xv. 21. Mark iii. 8. Luke vi. 17.

<sup>e</sup> Acts xii. 20.

<sup>f</sup> Acts xvi. 4.

<sup>g</sup> Hieron. in Ezek. xxvi. xxvii.

<sup>h</sup> See Ezek. xxvi. 14.

<sup>i</sup> Id. ibid.

<sup>k</sup> Isaiah xxiii. 15.

<sup>l</sup> Sir J. Marsham, Sac. xvii. Le

Clere, Comp. Hist.

<sup>l</sup> i. e. Palætyrus.

Alexander the Great used the best part of the materials of this city in making the isthmus, which now joins Tyre to the continent. See Q. Curt. l. iv. c. 2.



their most valuable goods, and came to the island of Tyre, where they built a city of the same name; so that Nebuchadnezzar, according to the prophecy<sup>m</sup>, got nothing by his expedition. It is somewhat strange that St. Jerome<sup>n</sup>, who hath recorded this particular, doth not make use of it to answer the objection he brings. We learn from Josephus<sup>o</sup>, that there were Jews at Tyre, who underwent very great hardships from the Tyrians. This city was formerly the *metropolitan* see for the province of Phœnicia.

Among the chief cities of Phœnicia, we must not forget to rank Tripoli, which was also a sea-port town, and a bishop's see. It is still in being, and in the hands of the Turks. There are some Christians in it belonging to the Greek church<sup>s</sup>.

Above Tyre on the sea-coast, stands Sidon†, named the Great in Joshua<sup>p</sup>. This city, which is of a longer standing than Tyre, had been assigned to the tribe of Asher, but they could not drive out the Sidonians from thence<sup>q</sup>. Josephus, who places it within the dominions of the Phœnicians, tells us, that the inhabitants shook off their government, and submitted to Shalmaneser. Sidon is but occasionally mentioned in the New Testament, and that is when St. Luke tells us that Julius the centurion gave St. Paul leave to go there and see his friends<sup>r</sup>. It was a bishop's see.

Between Tyre and Sidon lies Sarepta, a little town, remarkable upon account of the miracles performed there by Almighty God for the sake of Elijah, and a widow woman belonging to that place<sup>s</sup>. We learn from the *Itinerary of Antonius the martyr*, who is supposed to have lived in the fourth century, that there were Christians in his time at Sarepta, and that they pretended to shew there Elijah's chamber, and the widow's cruse. Another traveller<sup>t</sup> tells us, that they had built a church in the place where that miracle was done.

On the east of Sidon stands mount Libanus<sup>u</sup>, so famous for its fine cedars, and Anti-libanus, another mountain over against it, as you go towards Damascus. Between these two mountains lies a large valley, of a considerable length, where

<sup>m</sup> Ezek. xxix. 18.  
Bell. Jud. l. ii. c. 20.

<sup>n</sup> Hier. in Ezek. xxix. 18.

<sup>o</sup> Joseph. de

Libanus, in Dandini's Voyage du Mont Liban.

\* See the description of Tripoli, and mount

Sidon the eldest of the sons of Canaan. Gen. x. 15.

† It took its name from

<sup>p</sup> Jos. xix. 28.

<sup>q</sup> Joseph. Antiq. l. v. l. and ix. 11.

<sup>r</sup> Acts xxvii. 3.

<sup>s</sup> 1 Kings xvii. 9.

<sup>t</sup> Phoc. Descript. Loc. Sanct.

<sup>u</sup> Libanus is derived from a Hebrew

word signifying white, because this mountain is covered with snow. Jerem. xviii. 14.

Cœle-Syria is commonly placed. They reckon several cities in this part of Syria, as Abila, from whence the province Abilene, which was bestowed by Agrippa upon Lysanias<sup>x</sup>, seems to have taken its name.

Several countries of Asia went under the name of Syria, as <sup>Syria.</sup> Palestine for instance, and Mesopotamia, which is called *Syria of Rivers*, because it is between the Tigris and Euphrates. But by Syria here we understand, that which lies on the north-east of Upper Galilee, and is called in scripture *Syria of Damascus*<sup>y</sup>. David made himself master of this province, and annexed it to the land of Israel<sup>z</sup>. It was taken from Solomon by the Syrians of Zoba<sup>a</sup>. Benhadad was king of Syria in the time of Elisha<sup>b</sup>. This country fell afterwards into the hands of the Assyrians, from whom Alexander the Great took it. After the death of this monarch, his dominions being divided among his chief officers, this province fell to Seleucus' share, and was for a considerable time enjoyed by his descendants, who from him were called Seleucides. It was at last conquered by Pompey, and thenceforward governed by Roman presidents, on whom the procurators of Judea did depend.

The chief city of Syria is Damascus, more remarkable for <sup>Damascus.</sup> St. Paul's conversion that happened near it<sup>c</sup>, than for any thing else that could be said in its commendation. It appears from Genesis<sup>d</sup> that it is a place of very great antiquity, since we read that Abraham pursued as far as that city, those kings which had taken his nephew Lot prisoner. Damascus is frequently mentioned in scripture under different ideas, sometimes as a noble and magnificent city, and at other times as a place full of pride, violence and idolatry. It was heretofore an episcopal seat, and the bishop thereof suffragan to the patriarch of Antioch.

It remains now that we should say a word or two concerning that part of Palestine which lies on the other side Jordan, beginning at the north. The most considerable city on that side, at the upper end of the lake, is Cæsarea-Philippi, so called, because Philip the Tetrarch repaired, and beautified it with several stately buildings in honour of Tiberias Cæsar\*. It was before named Panæas, because situated near mount Panium. Jesus Christ often preached near this

<sup>x</sup> Luke iii. 1.

<sup>y</sup> 2 Sam. viii. 6.

<sup>z</sup> 2 Sam. x.

<sup>a</sup> 1 Kings xi. 25.

<sup>b</sup> 2 King vi.

<sup>c</sup> Acts ix. 3, &c.

<sup>d</sup> Gen. xiv. 15. For an account

of the present state of Damascus, see Mr. Maundrell's travels.

\* Joseph.

Antiq. xviii. 3. Philip's dominions were Gaulonitis, Ituræa, Trachonitis, Batanæa, and Petæa.

city; but it is no where said that he ever was in it. And therefore what is related concerning a statue of our Saviour's being set up in that city, in remembrance of his curing a woman there, that had been troubled with an issue of blood for twelve years<sup>c</sup>; is all a fable. The miracle might indeed have been performed near the city, but it doth not appear that it was done therein. However it be, we are further told, that Julian beat down that statue, that the heathens put the Emperor's in its room, and that the Christians placed JESUS CHRIST's in their own church. Cæsarea-Philippi is frequently mentioned in the gospel history. But the two Cæsareas lying near one another, it is no easy matter to know which is meant, when we find Cæsarea mentioned without any distinguishing appellation.

Above Panææ, on the east of the lake, stands <sup>Julias.</sup> another city of Gaulonitis, named Julias, built also by Philip the Tetrarch in honour of Julia, in the place of a village called Bethsaida<sup>f</sup>. We have spoken of it elsewhere.

One of the most considerable places on the other <sup>Decapolis.</sup> side Jordan is Decapolis, that is, the country or territory of *ten cities*. It is frequently mentioned in the gospels<sup>g</sup>, as well as in Josephus, and other profane authors. But it is no easy matter exactly to know which were these ten cities, because the learned are not agreed about it. It is even supposed that there were some of them on this side Jordan, as Scythopolis. We may safely rank among the cities of Decapolis, Gadara<sup>h</sup>, which was situated on the other side Jordan between Gaulonitis and Peræa; where JESUS CHRIST did some miracles<sup>i</sup>. As also Pella, where the Christians retired after the destruction of Jerusalem. This last was a bishop's see.

It is very probable that Bethabara<sup>k</sup>, where John <sup>Bethabara.</sup> baptized, stood on the other side Jordan. At least St. John seems to place it there<sup>l</sup>. Some authors are indeed of opinion, that the Greek word<sup>m</sup>, which is commonly rendered *beyond*, signifies also *along*, which makes it doubtful whether Bethabara was on *this*, or the *other* side Jordan. We shall

<sup>c</sup> Theophanes, who lived in the ninth century, relates this matter: but the truth of it may justly be questioned, because that author was a great stickler for image worship, and it is even supposed that he died a martyr for it.

<sup>f</sup> Joseph. ubi supra.

<sup>g</sup> Matth. iv. 25. Mark v. 20. and vii. 31.

<sup>h</sup> There

was another Gadara near Azotus, on the west of Judea.

<sup>i</sup> Mark v. 1.

<sup>l</sup> Luke viii. 26.

<sup>k</sup> Bethabara signifies the *house of passage*, because here

was a ford over the river Jordan.

<sup>l</sup> John i. 28. x. 40.

<sup>m</sup> Πέραν.

leave the matter undecided, because it is of no consequence\*.

There are several other places in that part of Palestine lying on the other side Jordan, which we shall take no notice of, because they are no where mentioned in the gospel. For this reason we shall say nothing of Batanæa, Ituræa, otherwise called Auranitis, nor of Trachonitis, a province on the north of Peræa, which was the most considerable of all. There will be no occasion neither for speaking of the several countries, where the Apostles preached the gospel, because they are sufficiently described in our notes and prefaces, on the Gospels, Acts, and Epistles, and besides are known by every body. Here therefore we shall conclude this article†.

As there is frequent mention of the distance of places, both Of the distance of Places. in the New Testament, and also in our notes, and this Introduction, it will be proper to give a general notion of them here. The Greeks commonly reckoned the distance between places by stadia‡, as did afterwards the Romans; and the Hebrews<sup>m</sup> since their intercourse with the Greeks. The stadium was 125 paces, eight of which made a Roman mile.

The miles were so called, because they contained a thousand paces, of five feet each. The Romans used to mark them by setting stone pillars at every mile's end; hence this expression in their authors, *at the first, second, or third stone*<sup>n</sup>. The miles are mentioned but once in the gospels<sup>o</sup>.

One Roman, which is the same as one of our English miles, was 1000 paces. The land of Israel might be near 220 miles in length, and about 120 in breadth.

The cubit, which was used in measuring buildings, consisted of one foot and a half. And therefore 2000 cubits, which was the space the Jews were allowed to walk on the sabbath-day<sup>p</sup>, amounted to about eight stadia, or one of our miles.

\* It is however very probable, that in St. John's gospel the Greek word (*πέραν*) signifies *beyond, on the other side*: since Peræa, which is certainly on the other side Jordan, took its name from that word, and that the other provinces which are *beyond*, and not *along* the river, went also under the name of Peræa.

† As geographers are not always agreed about the situation of some places, we have followed Josephus, Eusebius, and especially Mr. Reland's *Palæstina Sacra*, wherein this whole matter is fully handled.

‡ The stadium was a space of 125 paces in length, where people exercised themselves in running. 1 Cor. ix. 24. <sup>m</sup> Luke xxiv. 13. John vi. 19.

<sup>n</sup> Ad primum, secundum, tertium lapidem, &c. i. e. mile. " Matth. v. 41.

<sup>p</sup> Acts i. 12.

It cannot be unacceptable to the reader to have here all these measures comprised in five Latin verses, which we have borrowed from a late learned author<sup>a</sup>.

*Quatuor ex gravis digitus componitur unus.  
Est quater in palmo digitus, quater in pede palmas,  
Quinque pedes passum faciunt; passus quoque centum  
Viginti quinque & stadium dant; sed miliare  
Octo facit stadia; & duplatum dat tibi leuca.*

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### OF THE HEBREW MONEY.

THEY were formerly wont in their commerce and payments, not to tell the money, as we now do, but to weigh it; and the same pieces served them both for weights and money. They were made of one of these three sorts of metals, brass, silver, or gold<sup>a</sup>. But the word *brass* was used to denote any kind of money, of what metal soever<sup>b</sup>; the reason of which is, that the weight of brass was the standard whereby money was valued.

One of the least pieces of money mentioned in the New Testament is the *lepton* or *mite*, which is by St. Jerome called *minuta*. St. Mark tells us<sup>c</sup>, that two of these pieces made one *quadrans*. It is probable that the word *lepton* was used to specify any small piece of money, since what St. Matthew calls *quadrans*, is by St. Luke<sup>d</sup> named *lepton*. (The lepton was worth 0*l.* 0*s.* 0*d.* 0*q.*  $\frac{31}{336}$ ).

The *quadrans* was a piece of brass money weighing three ounces, which makes the fourth part of the Roman *as*, or penny. This word, as well as *lepton* was used to denote any small piece of money. The *quadrans* was the fee of the bath-keepers at Rome. (0*l.* 0*s.* 0*d.* 0*q.*  $\frac{3}{4}$ .)

The *as*, or *penny*, was a brass piece, which weighed seven ounces and a half, at least, in the time of our Saviour JESUS CHRIST<sup>e</sup>. For it is to be observed, that at first the Roman *as* or penny weighed one pound, that is, twelve Roman ounces. Afterwards it was reduced to ten ounces, then to nine, and at last to seven and a half, as it was in Augustus's

<sup>a</sup> Leusden ap. Pritium Introd. ad Lect. Nov. Test. p. 609.

<sup>a</sup> Matth. v. 9.

<sup>b</sup> Mark vi. 8.

<sup>c</sup> Mark xii. 42.

<sup>d</sup> Matth. v. 26. Luke xii. 59, xxi. 2.

<sup>e</sup> The sesterlius was worth two-pence half-penny.

time<sup>c</sup>. There is no mention in the Evangelists of the *as*, but only of a piece of less value, which is by them termed *assarion*\*. The *as*, as is supposed, was worth 8 lepta, (or 3q.  $\frac{1}{10}$ .)

The *drachma* was a silver coin, in use among the Greeks, and afterwards among the Jews and Romans<sup>e</sup>. It was somewhat less than the Roman *denarius*, and more than the *as*, since it weighed eight ounces. The *didrachma* was two *drachmas*, which made half a shekel. Every Israelite, when he was arrived at the age of twenty, was obliged to pay yearly this tribute for the use of the temple<sup>h</sup>. It is commonly supposed that the Roman emperors, upon their becoming masters of Judea, exacted the same sum<sup>i</sup>, and that so the Jews came to pay it twice, once to the temple, and once to the Emperor. If this conjecture is well grounded, it may give a great light to these words of JESUS CHRIST; *Render to Cæsar the things which are Cæsar's, and to God the things that are God's*.<sup>k</sup> But CHRIST is not there speaking of the tribute of the *didrachma*, which is mentioned elsewhere<sup>l</sup>, but of that of a *denarius*. Thus much is certain, that after the destruction of the temple, Vespasian ordered all the Jews to pay yearly those two drachmas to the capital<sup>m</sup>. (The drachma was 7d. 3q. of our money.)

The Roman *denarius* was a silver piece weighing ten ounces, which was worth at first ten *as's*<sup>n</sup>. After the war with Amibal, it mounted to sixteen, and afterwards was reduced to twelve. It is frequently mentioned in the gospels; being one of those Latin words to which the Evangelists have given a Greek sound and termination. The *denarius* was worth 7d. 3q. of our money.

The *statera*<sup>o</sup> was also a piece of silver money worth about four *drachmas* or *denarii*. It was the same with the SHEKEL, which made 2s. 3d. 1q.  $\frac{1}{2}$ . The Rabbins infer from Exod. xxx. 13, and Lev. xxvii. 25, where there is mention of the *shekel of the sanctuary*, that there were two sorts of *shekels*, the one *sacred*, and the other *profane*, and that the sacred was worth double the profane. But several learned authors<sup>p</sup> rejecting this distinction, understand by the *shekel of the sanctuary*, a shekel of just weight and good silver, such as

<sup>c</sup> Pitisc. Lexic. Antiq. Rom.

\* Matth. x. 29. Luke xii. 6.

<sup>e</sup> Luke

xv. 8. <sup>h</sup> Exod. xxx. 13. Matth. xvii. 24.

<sup>i</sup> Hoffm. Lexic.

<sup>k</sup> Matth. xxii. 21.

<sup>l</sup> Matth. xvii. 24.

<sup>m</sup> Joseph. de Bell. Jud.

l. vii. c. 26.

<sup>n</sup> For which reason it was named denarius, i. e. the tenth. There was the number X marked on one side.

<sup>o</sup> Matth. xvii. 27.

<sup>p</sup> Cleric. in Exod. &c.

was kept in the sanctuary, for a standard; in imitation of the Egyptians, who kept in their temples standards of their weights and measures. However it be, it is commonly supposed that it was some of these pieces the priests gave Judas to betray Jesus<sup>9</sup>. And indeed when the ancients spoke of *a piece of silver* in general, they meant the *shekel*. There are Hebrew *shekels* still to be seen in the cabinets of the curious. They have on one side a vessel, which is supposed to be the pot wherein the manna was laid up, or else Aaron's censer, with this inscription in Samaritan characters, *The shekel of Israel*: and on the other, a blown flower, which seems to be *Aaron's rod that budded*, with these words round it, *Jerusalem the Holy*.

The *mina*<sup>r</sup>, or *silver mark*, weighed sixty shekels, and according to others, fifty\*: which might make about 6*l.* 16*s.* 7*d.* 1*q.*  $\frac{1}{7}$ . There were also *minas* of gold that weighed 100 shekels.

Some learned authors infer from Exod. xxxviii. 25, 28, that the *silver talent* weighed three thousand shekels. But it must be observed that the talent was not the same every where. The Hebrew one weighed more than that of the Greeks, and amounted to 341*l.* 10*s.* 4*d.* 1*q.*  $\frac{1}{7}$ . The common Attick talent might be worth about 193*l.* 15*s.* It is very probable that the Jews made use of it in their commerce. We have given but a general description of these matters, thinking it both needless and impossible to pretend to give an exact account of them, since authors are so very much divided about them.

We may say the same concerning the *measures*, and it will also be sufficient to have only a general notion of them. There are two sorts of measures; some are used in taking the dimensions, as the length or breadth of any thing; others are vessels for measuring corn, and the like, or liquors, as wine and oil, &c. The *long measures* of the Hebrews were as follows;

The *digit* or *finger's breadth* is something less than an inch, [0 foot. 0 inch.  $\frac{11\frac{1}{2}}{125}$ .] The *lesser palm* is four fingers, or three inches; the *great palm* is the length between the top of the thumb and the top of the middle finger when the hand is stretched out. The *common cubit* is one foot and a half. The *royal cubit* † is longer than the last by

<sup>9</sup> Matth. xxvi. 15.

<sup>r</sup> Luke xix.

\* The passage in Ezek. xlv. 12, where the mina is mentioned is obscure. In some copies in the septuagint the mina is said to be 50 shekels, in others 60, &c.

† The Chaldee paraphrast hath rendered by a royal cubit, what is called *the cubit of a man*. Deut. iii. 11.

three digits. The *geometrical cubit* consists of six common cubits. The dimensions of Noah's ark are supposed to have been made according to this. *Reeds*, or *lines* were used in measuring land<sup>s</sup>. Hence this expression in the Psalms<sup>t</sup>, *The lines are fallen unto me in pleasant places*. The reed or line was six cubits and one palm long<sup>u</sup>.

The *choenix*, mentioned in the Revelations<sup>x</sup>, was one of the least of the *dry measures*. It held as much as a temperate man can eat in a day. But it was not of the same bigness every where. It is supposed that that which is mentioned in the Revelations was one of the least of those that went under that name, and held about two pounds. This measure was used in distributing to the soldiers their allowance of food.

There is mention in St. Matthew<sup>y</sup> of a measure called *satum*<sup>\*</sup>, which was very much in use in Palestine. The learned are not agreed about its bigness; some making it bigger, and others smaller. It is most generally supposed, that it was the third part of an *ephah*, which was an Hebrew measure containing 447 cubic inches, that held one gallon, and seven pints. The *ephah* was otherwise named *bath*. The *corus* is the same measure as the Hebrew *chomer*<sup>†</sup>, as is manifest from Ezekiel, by comparing the original Hebrew with the Seventy<sup>z</sup>. The *chomer* was the largest piece the Hebrews had. It held ten *ephahs*, [or 24 pecks] and contained 13410 inches. It was also a liquid measure<sup>a</sup>. The *modius*, mentioned in St. Matthew<sup>b</sup>, is supposed to be the same as the *satum* or *seah*. The Hebrews had several other kinds of *dry measures*, but since they are not mentioned in the New Testament, we think it needless to give an account of them here, and therefore desire the reader to consult those that have fully treated of this matter.

The least measure that is mentioned in the gospel<sup>c</sup> is the *sextarius*<sup>‡</sup>, which is supposed to be the same as the *log*<sup>d</sup> of the Hebrews, that held about one pound of oil.

Authors are very much divided in their opinions about the

<sup>s</sup> Josh. xvii. 14.

<sup>t</sup> Psal. xvi. 6.

<sup>u</sup> Rev. xxi. 15.

<sup>x</sup> Rev. v. 5, 6.

<sup>y</sup> Matth. xiii. 33.

<sup>\*</sup> This word is derived from the Hebrew *seah*, which is the name of this measure.

<sup>†</sup> We must take care not to confound the *chomer* with the *gomer*, which held three pints. The *corus* is mentioned, Luke xvi. 7.

<sup>z</sup> Ezek. xlv. 11.

<sup>a</sup> 1 Kings v. 11.

Luke xvi. 7.

<sup>b</sup> Matth. v. 15.

Grot. in loc. The *modius* is one of those Latin words to which the Evangelists have given a Greek sound and termination.

<sup>c</sup> Mark vii. 4.

<sup>‡</sup> The word

*sextarius* is also a Latin word, to which the Evangelists have given a Greek termination; it was so called, because it was the sixth part of the Roman *congius*, which was a vessel containing ten Roman pounds of water.

<sup>d</sup> Lev. xiv. 12.



bigness of the measure which is by St. John named *metretes*<sup>c</sup>; some fancy that it was the same as the ephab. Others taking the dimensions of the vessels or cisterns mentioned in that place, (which are said to contain two or three *metreta* a piece) according to those of the *amphora*, or *Attick urn*, which contained, as is supposed, 100 pounds of liquor, imagine that the *metretes* held 200, or 300 pounds of water. Others, in short, imagine that it answered to twelve Roman congii \*. It is of no manner of consequence after all, to know the bigness of those cisterns, because though Jesus Christ had changed but one drop of water into wine, the miracle would have been as large as if he had changed a great quantity. The miracle would not have been indeed so conspicuous, but it could not upon any account have been the less certain or unquestionable.

### CONCERNING THE VARIOUS READINGS.

It was next to impossible that the original copies of the New Testament should not in process of time be lost, especially during the grievous persecutions which the church was at first exposed to, without a perpetual miracle which there is no ground for supposing. To prevent such an inconvenience, the primitive Christians took care to write out several copies, that if any should happen to be lost in one place, there might be some to be found in another. There are none of those ancient copies, which were taken from the originals, extant at this time; but as the number of them increased by degrees, there are several of a considerable antiquity still in being, from which, editions of the Greek Testament have been printed at different times †. Great numbers of these manuscripts are to be seen in the most famous libraries of Europe ‡.

All diversity between copies made by different persons, and at different times, and places, could not possibly have been prevented without a great, and a continual miracle. These differences that occur in manuscripts, are termed *various read-*

<sup>c</sup> John ii. 6. It is a Greek word which signifies measure. It was in use among the Greeks and Romans. (It held  $7\frac{1}{8}$  pints.) \* The *congius* was a Roman measure, which held six sextarii, and was the eighth part of the amphora.

† The first was in the year 1515, at Complutusa a city of Spain, now called *Alcala*.

‡ For an account of them, see Dr. Mill's *Prolegomena* to his edit. of the New Testament, printed at Oxford in 1707. And a dissertation upon that subject, printed at Amsterdam, anno 1709.

*ings.* When therefore it is said that there is in such, or such a place, a *various reading*, the meaning of it is, that you read otherwise in one manuscript than in another. Origen long ago complained<sup>a</sup> of these diversities, which he ascribed to several causes, as the negligence, rashness, and knavery of transcribers. St. Jerome<sup>b</sup> tells us, that when he made his version of the New Testament, he collated the manuscripts that were then extant, and found great difference among them.

Several persons are of opinion that it would have been much better to let those *various readings* remain in libraries, than communicate them to the public, as hath been done, especially in this, and the last century: but this diversity is so far from being any way prejudicial to religion, that on the contrary, the making of it known to the world hath been of great service to the Christian cause, and that upon several accounts. 1. As this diversity could not by any means be so well concealed, as not to be discovered some way or other, the enemies of our religion would have taken from thence an occasion of insulting, and magnifying this difference, and would have proclaimed it every where, that there must needs be a very great diversity between the manuscripts and printed copies, since people were unwilling to communicate the *various readings* to the world. Whereas by their being made public, we find with pleasure, and even with some admiration, that those variations consist in indifferent points, that there is none of any consequence but what may be easily reconciled by comparing other manuscripts, and that they are almost every where nothing but pure mistakes of the transcribers, which are unavoidable in any work whatsoever.

It may also have sometimes happened, that a *scholium* or note, which had by one transcriber been put in the margin to illustrate a passage of scripture, was foisted into the text by another, either because he looked upon it as a good observation, or imagined that it belonged to the text. But in this case, it is very observable, that the difference caused by such additions as these, doth no way affect either faith, or morality. Several critics, for instance, are of opinion, that the seventh verse in the fifth chapter of the first Epistle of St. John, crept in this manner from the margin into the text, because this passage is not to be found in most of the ancient Greek and Latin manuscripts, nor in the writings of the Greek fathers, that disputed against the Arians. But let it be, if you will,

<sup>a</sup> Origen Hom. 8 in Matth.

<sup>b</sup> Hier. Præf. in 4 Evang.

an omission in the manuscripts where it is wanting, or an addition in those where it occurs, it can no way be prejudicial to the Christian faith; since whatever sense you put upon that passage, the same truth being taught in other places of the New Testament, there is no more occasion of adding, than there is inconvenience in omitting it. The whole question then is to know the truth of the matter; [i. e. whether this passage hath been foisted in or not.]

2. It is evident from those *various readings*, that the books of the New Testament have not been corrupted by the malice of heretics, and that if there occurs any difference between the several copies of them, it is entirely owing to the carelessness or ignorance either of the transcribers, or of those that dictated, the latter of which might possibly mistake in reading or pronouncing. And indeed it is plain that if those transcribers had been directed by heretics, they would have made such alterations as countenanced their errors and prejudices, and that their varying from the other copies would not have been confined to words, or different turns, which in the main signify the same thing, or to some additions or omissions, from which they could reap no manner of advantage. If likewise they had altered any passage in one of the gospels, they must have altered also all the rest, where the same matter is recorded. Now we find no such thing, and instead of the differences observable in their copies, they would have taken care to render them exactly uniform, had they had any design of corrupting the text on purpose to support their opinions. In short, neither would an orthodox Christian nor a heretic, have presumed to falsify any one place in the New Testament. Had the former been guilty of such a pious fraud, the heretics would not have spared him in the least; as, on the other hand, no orthodox person would have suffered heretics to make any falsification in the sacred writings. The heretics that sprung up in the apostolical times attempted indeed to corrupt the gospels, but all their endeavours proving unsuccessful; they forged several gospels, as we learn from St. Irenæus<sup>c</sup>. This father does not charge the heretics with falsifying the New Testament, but only with putting a wrong sense upon it, and taking some passages from thence, which they put into their pretended gospels<sup>d</sup>. It is true, that we find Origen complaining<sup>e</sup>, that the Marcionites, Valentinians, and Lucianites had adulterated

<sup>c</sup> Iren. l. i. c. 17.  
Cels. l. ii. p. 77.

<sup>d</sup> Id. l. i. c. i. p. 1—19.

<sup>e</sup> Orig. contra

the gospel. But it is well known how thoroughly their frauds were detected and exposed by St. Irenæus, Tertullian, and others. There are no manuscripts extant of the New Testament prior to the fourth century. Now though Arianism had then been anathematized, yet it did not fail to get the upper hand in the following ages. There was nothing therefore to hinder the Arians from getting possession of all the copies, and changing them as they thought fit. Yet this is what the Greek fathers, who disputed against them, never charged them with. They confuted them, on the contrary, with passages, which were not by them called in question.

St. Ambrosius, a Latin father, accuses indeed the Arians of having added to the 32nd verse of the xiii<sup>th</sup>. chapter of St. Mark these words, *nor the Son*; and he affirms at the same time, that they were not in the ancient manuscripts. But we have more reason to believe in this particular the Greek fathers, than St. Ambrosius, who in all probability had consulted but few Greek manuscripts, and who used the ancient Italick version. It is really strange, that these words should be wanting in the ancient manuscripts, when they are found in all those that are now extant, some of which are supposed to be as old as the fourth century. Then we cannot well imagine what St. Ambrosius means by the *ancient manuscripts*. The Italick version which he used, and wherein these words occurred, had been translated from the most ancient manuscripts, and perhaps from the originals themselves, since it was done in the beginning of the second century. St. Irenæus<sup>f</sup> who lived about the same time, found these words in his manuscripts. When Arius pressed Athanasius with this passage<sup>g</sup>, nothing could be more natural than for him to say, that these words, *neither the Son*, were not in the ancient copies. But instead of that, in answer to the objection made to him, he observes that the rest of the Evangelists were silent in this particular, and he puts an orthodox interpretation upon the words of St. Mark. So that in all probability St. Ambrose had been imposed upon in this matter, and too rashly given credit to a false report. The manuscripts written in after ages have not the least marks of the errors which sprung up after Arianism. Some of the Latin fathers have indeed accused the Pelagians and Eutychians of falsifying the gospels, but without any manner of ground. It is supposed, for instance, that St. Jerome upbraids the Pelagians for having altered the 14th verse of the xv<sup>th</sup>. chapter of St.

<sup>f</sup> Iren. ii. 48.

<sup>g</sup> Athan. contra Ar. t. i. p. 131.

Mark, wherein JESUS CHRIST reproves his disciples for the hardness of their hearts, because they did not believe those who had seen him after his resurrection. But we find nothing of this in St. Jerome<sup>h</sup>. Having alleged the incredulity of his disciples to prove that it is not in our power to prevent falling into sin, he brings in the answer which the Pelagians made to the objection; but he doth not speak of the text being corrupted, nor of *various readings* in this place, as there is really none in the manuscripts. It is true, St. Jerome says, that this passage is to be found in some manuscripts, and especially in the Greek ones; but what he means by this, we cannot well imagine, since all the manuscripts, Greek as well as Latin, agree in this respect with the printed copies.

Vigilius bishop of Tapsus in the fifth century accuses the Eutychians of having altered the 28th verse of the xvth. chapter of the same gospel, by putting that JESUS CHRIST *was numbered among the dead*, whereas it is in the text, that he was *ranked among malefactors*. This alteration they made, as the bishop pretends, with a design to countenance their notion, that JESUS CHRIST did not really *suffer* and die, but only *appeared* to others so to do. But nothing can be more groundless than this charge. We do not learn that Eutyches ever maintained that JESUS CHRIST did not really die. This was only a consequence drawn from his doctrine, wherein he confounded the two natures of Christ. Besides, supposing that he had been an asserter of the opinion of the Docetæ\*, this change was likely to do more harm than good to his cause; since the original Greek word, which he rendered *to be reckoned*, signifies also *to be ranked amongst*. He must therefore have made the like alteration in St. Luke<sup>i</sup>, where the same words are read, which yet we do not find he did. But what puts the matter out of all doubt, is, that this *various reading* is of a more ancient date than the Eutychians, since it occurs in a writer of the third century<sup>k</sup>. It must then be a *various reading*, which was put into the copies by mistake†, and not out of any ill design. We have insisted upon this point, that we might give the reader to understand how indiscreet a zeal it is, to charge the heretics

<sup>h</sup> Hier. adv. Pelag. l. ii. t. iii. p. 291.      \* Heretics which maintained that Jesus Christ did not *really* partake of the human nature, and also that his sufferings were not *real*, but that he only *seemed* to suffer and die.

<sup>i</sup> Luke xxii. 37.

<sup>k</sup> Hippolitus de Antichr. 26. in Auct. Biblioth. Patrum, part 1.      † By the same means undoubtedly this whole verse hath been left out in the Alexandrine manuscript; which is of no manner of consequence, since this particular is recorded in St. Luke.

with having falsified the holy scriptures; since such a charge tends to destroy the authenticity of that sacred book, and besides, it may be retorted against the orthodox Christians.

We must do *these* latter justice as well as the *first*, and not accuse them, without sufficient reasons, of having been guilty of pious frauds, for maintaining the truth. There are authors, for instance<sup>1</sup>, who imagine, that the words just now alleged, *nor the Son*, had been taken away by orthodox Christians. Some weak and ill-designed persons, being sensible of the advantage which the adversaries of Christianity used to take from these words, may perhaps have been rash enough to commit such a piece of knavery. But it would be wrong, to lay the blame upon *all* the orthodox Christians in general. And after all, it is as unreasonable to accuse them of having cut off this passage, as to imagine that it hath been foisted in by heretics. Both sides ought to be ruled by the greatest number of copies, where these words are to be found, rather than fall into injurious reflections one upon another. Thus also we read, Luke i. 35. *The Holy-one which shall be born of you*. Now the last words, *of you*, being omitted in several manuscripts, some learned authors pretend, that they were added by orthodox writers, in opposition to the Eutychian heresy<sup>m</sup>, as also to prove that JESUS CHRIST was really born of Mary, and formed out of her substance. But the force of this passage doth not lie so much in the words *of you*, as in the word to *be born*, or *begotten*. And then at this rate, St. Matthew's expression<sup>n</sup>, *in her*, must have been also an interpolation. Besides, St. Irenæus<sup>o</sup> read *in you*, before there were any such things as Eutychians. As did also Tertullian<sup>p</sup>, St. Ambrose<sup>q</sup>, and St. Augustine<sup>r</sup>; which is a manifest proof that the Italic version, which, as we have already observed, was made from the most ancient manuscripts, read it so. St. Jerome read also the same words in his manuscripts, since we find them in the Vulgate. All the ancient versions have them. Upon the whole therefore we must conclude, that *in you*, is the true reading, and hath not been put in by any orthodox writer.

This accusation brought against orthodox Christians, of having inserted, into the sacred writings, or taking away from thence some words, is of a very ancient date. St. Epiphanius asserts<sup>s</sup>, that they had cut off these words from

<sup>1</sup> Pfaff. Dissert. de Var. Lect. p. 192.    <sup>m</sup> Dr. Mills ad. loc.    <sup>n</sup> Matth. i. 20.

<sup>o</sup> Iren. iii. 26.    <sup>p</sup> Tertull. adv. Marc. l. iv. p. 658.    <sup>q</sup> Ambros. in Rom. v.

<sup>r</sup> Aug. Sermon. 123. T. V.

<sup>s</sup> Epiphanius in Ancherat. 31

St. Luke's gospel<sup>t</sup>, *he wept over it*. But it is really very strange, that they should be omitted in the manuscripts in St. Epiphanius's time, and yet be found in all those that are now extant. The reason alleged by that bishop for this alteration, is very trifling. He says, that orthodox Christians were afraid lest this particular should bring a reflection upon our blessed Saviour. But they should then, upon the very same account, have left out that passage of St. John's wherein it is recorded that JESUS CHRIST *wept for Lazarus*<sup>u</sup>. And yet we do not find that this is omitted in any manuscript. It is then much better to suppose that Epiphanius was mistaken, than to charge the orthodox Christians with so notorious an imposture. And indeed it is well known that he is far from being exact. Perhaps these words had been omitted in some few copies made by weak and superstitious persons; but these copies being of no authority, they have not been transmitted down to us.

It must also be supposed, that it is only owing to a mistake, that we do not find it recorded in some manuscripts of St. Luke's gospel<sup>w</sup>, that an angel strengthened JESUS CHRIST during his agony. Had this been designedly taken away, it would have been much better to leave out the whole account of his agony, since the enemies of our religion might take from thence a more specious pretence for accusing JESUS CHRIST of weakness, than from the help which he received from the angel. This, on the contrary, is an evident proof of God's protection, which was a manifest token of our Saviour's innocency, and consequently of the truth of his divine mission. From all these particulars it is plain, that the books of the New Testament have been conveyed down to us, without any other alteration but what is unavoidable in copies, made from old and worn out manuscripts<sup>x</sup>.

3. These *various readings*, if compared together, and with the printed copies, may be very serviceable in helping us to discover the true one, and also the word of expression used by the sacred writers, as several able critics have done with good success. Since the restoration of learning, several authors have rendered this method of comparing the *various readings* very commodious and easy by setting down the *various readings* in the editions they have given of the Greek Testament\*. They seem even in these latter times to have

<sup>t</sup> Luke xix. 41.

<sup>u</sup> John xi. 35.

<sup>w</sup> Luke xxii. 43. Hilar. de

Trin. l. x. p. 74. Hier. contr. Prelag. l. ii.

<sup>x</sup> Dr. Mill's Proleg. Fol.

xxx. xxxix. xl.

\* The most famous men in this sort of learning have been Laurentius Valla, Erasmus, Lucas Brugensis, Robert Stephens, Bishop

over-done the matter. For it was needless to rank among the *various readings*, things that are visible blunders in the transcribers, words that have no meaning at all in any language, lame expressions, some little different particles which amount to the same, and other things of the like nature\*. All this heap of rubbish serves only to swell the bulk of a volume, to puzzle the reader, and to frighten weak persons, who are already in a consternation to see so many *various readings* published.

There is a good deal of judgment and caution requisite in comparing the *various readings*, that we may not prefer the bad to the good. St. Augustin† hath a very judicious observation upon this point. *There being, saith he, some little difference between the copies of the New Testament, as is well known by those that are conversant in the sacred writings, if we would be satisfied of the authority of any various reading, we must consult the copies of the country from whence the doctrine was conveyed to us. If we meet also with some variety between them, we ought to prefer the greater number of manuscripts to the lesser, and the ancient to the modern. If there still remains any uncertainty, we must then have recourse to the language from which the version was made.* And whereas we have now greater advantages than they had at that time, we may therefore take more care to prevent our being mistaken‡. The knowledge of the eastern languages being grown more common, the ancient versions may be of great use to us, because they were made from very old manuscripts§. It is also proper to consult the fathers in those places where we have quoted passages out of the New Testament. But we must use a great deal of circumspection and care in this particular, because the fathers frequently quoted passages as they came to their minds, or else gave the sense of them, without setting down the very words of scripture, and sometimes also they borrowed out of false gospels certain passages, which having some conformity with those that are found in ours, may be easily mistaken for *various readings*, though they are not really so. It is likewise necessary often to consult the Hebrew text of the Old Testament, in order to find out the true meaning or spelling

Walton in the English Polyglot, Curcelleus, Bp. Fell, and lastly Dr. Mills in his edit. of the New Testament printed at Oxford, 1707. \* See Dr.

Whitby's Examen. Variar. Lect. Millii. † Aug. adv. Manich. l. xi. c. 2. He is there speaking of the Italick version. ‡ Dr. Pfaffius hath given

very good rules upon this point, in his dissertation concerning the various readings of the New Testament. § For instances of this, see our notes on

Jam. v. 12. 1 Pet. v. 13. 2 Pet. ii. 2.



of some words, especially of proper names. But we ought above all to render the version of the Seventy familiar to us, because the sacred writers of the New Testament have chiefly followed it in their quotations, as we have before observed. By such means as these, and especially with the assistance of the writings of so many learned and pious persons that have made the sacred writings their particular study, we may easily extricate ourselves from all the objections and difficulties that may be raised against the text of the New Testament, especially if we do it with a design of being informed and arriving at the truth, and not out of any cavilling and contradicting humour.

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### CONCERNING THE CHAPTERS AND VERSES OF THE NEW TESTAMENT.

THE ancients were wont to write or indite their composures without breaking off between every word, neither did they divide them into sections, chapters, or verses. And even in manuscripts of any considerable antiquity, there are neither points nor accents. This, which to us may appear inconvenient, and is really so, was not without its conveniences. Men could not then be led into any mistakes by a wrong punctuation, as we often are at this day, and the reader used a greater application in order to discover the meaning of his author, which is now frequently dark and intricate, because in most manuscripts, words and sentences are separated which ought to have been joined, and those are joined which should have been separated\*.

There is indeed no manner of accent, or any other mark of distinction in most of the manuscripts of the New Testament, and this is even looked upon as a sign of antiquity. But these sacred writings being read every Sunday, in the churches, they were for this purpose divided into sections, that the reader might know how far he was to read every Sunday†. The books that were thus divided were called

\* There are some learned persons, who, when they would find out the meaning of some difficult Greek passage, write it down at length, without leaving any distinction between the words or letters; which is a very good method.

† In imitation of the Jews, who divided the law into *perashim*, or sections.

lectionaries, and the sections went under the name of *titles*\*, and *chapters*. In these *lectionaries* there were yet other distinctions†, which were of use in quoting passages, and comparing the gospels together. The author of these sections is supposed to have been Ammonius of Alexandria, a writer of the second century, of whom mention hath been made elsewhere. His method was followed by Eusebius, who made use of it in compiling the ten canons he invented, wherein he shews what particulars are recorded by all the Evangelists, and what is mentioned only by one or two of them. As these canons are not in use at present, we think there is no occasion of giving any account of them here<sup>a</sup>.

The ancients were also wont to divide their books into verses, each of which contained only a line. There were no marks of this division in the text, but the number of lines was set down at the end of the book, to shew the bigness of the volume<sup>b</sup>. Lastly, they used to reckon how many sentences there were in a treatise<sup>c</sup>.

It is not well known who was the author of the distinction into *chapters*. It seems to have been done in the thirteenth century‡. The *verses* were invented in the sixteenth century<sup>d</sup> by Robert Stephens, as we are told by Henry Stephens his son<sup>e</sup>. This division of chapters into verses was found so very convenient, that it hath been used in all the editions of the bible that have been made ever since. It is notwithstanding attended with some inconveniences.

For, 1. The sense is often interrupted by this division, and so the reader may hereby be led into mistakes, by fancying that every verse completes the sense. Instances enough of this are to be met with the first moment we begin to read.

2. People are insensibly come to this notion, that every verse contains a mystery, or some essential point, though there is frequently no more than some incident or circumstance recorded in that place.

\* The titles were generally larger than the chapters. There are some manuscripts, for instance, wherein St. Matthew's gospel hath 68 titles, and 355 chap. St. Mark's 48 titles, and 234 chap. St. Luke's 83 titles, and 342 chap. and St. John's 17 titles, and 231 chap. but these two words were often used promiscuously the one for the other.

† These distinctions were in being in the time of Justin the Martyr. They were called Pericopes, i. e. sections, p. m. 225, 233, 263.

<sup>a</sup> You may see them in Dr. Mill's edition of the New Testament, after the Prolegomena; and also in St. Jerome, who hath explained and prefixed them to his translation of the gospels.

<sup>b</sup> This they called Sticometria (στικόμετρια.) <sup>c</sup> This was stiled Rhesis, (ῥήσις) or word.

‡ And, as is supposed, by Cardinal Hugo, a Dominican, the author of the first concordance to the holy scriptures.

<sup>d</sup> Anno 1551.

<sup>e</sup> In the preface to his concordance of the New Testament.

3. This hath proved the occasion of that wrong method which prevails among preachers. Which is, that the generality of them imagine that one verse is sufficient to be the subject of a sermon; but when they come to handle it, finding that it cannot furnish them with solid and instructive reflections enough, they are forced to go from their point, and in order to fill up their discourse, to display their wit and learning, which very often administer but little edification to their hearers, and is certainly contrary to the end of preaching. It is then much to be wished, that some able hand would divide the *chapters* otherwise than they are at present. If the *verses* were suffered to remain, they should be so divided as to make always a complete sense, though they happened to be upon that account either longer or shorter than they now are. But perhaps it would after all be better to suppress the verses entirely, and to divide the chapters into certain articles, which should contain such a number of verses as completes the sense. When any word or passage of scripture is quoted, it would be no great trouble to look over a whole article, which could not be very long. Add to all this, that such a method would be a vast ease to the memory, which cannot but be over-burthened with such a great number of verses as we are, upon occasion, obliged to remember. Besides, that we should hereby avoid the other inconveniences that have been mentioned before\*.

### OF THE HERESIES THAT AROSE IN THE APOSTOLICAL TIMES.

NOTHING can be a greater help for the understanding of several places in the New Testament, and particularly in the epistles, than the having some notion of the *heresies* or *sects*, which arose in the time of the Apostles. The word *heresy*<sup>a</sup>, as used by ancient writers, properly signifies no more than a *sect*. It was one of those words which had a good or bad meaning according as they were placed. In the first and original sense of this term it is, that Josephus<sup>b</sup> calls the sect of the Pharisees

\* For a full and exact account of the division of the scriptures into chapters and verses, see Dr. Prideaux's Connect. Part i. b. 5. under the year 446.

<sup>a</sup> The word heresy is derived from a Greek verb, which signifies to choose.

<sup>b</sup> Joseph. Antiq.

a *heresy*, though he was himself a Pharisee. St. Paul had no design of blanning this sect, [or *heresy*, as he stiles<sup>c</sup> it] when he said it was the strictest of all. It is very probable, that when those Jews that were at Rome gave the Christian religion the name of heresy<sup>d</sup>, they understood this word in its general and intermediate signification, since they expressed a great regard for St. Paul, and even desired to hear him: however, this word is most commonly taken in an ill sense\*, and thus it is frequently used in the New Testament<sup>e</sup>. The fathers of the church have almost always affixed an odious idea to it: thus St. Irenæus wrote five books against the *heretics*. St. Hippolytus, disciple of Irenæus, made a collection of thirty-two *heresies*, as we learn from Photius<sup>f</sup>. Justin Martyr mentions a treatise of his own writing<sup>g</sup>, wherein he had confuted all the *heresies*, and he offers to lay it before the emperor Antoninus. Tertullian composed a book against the *heretics*, which he entitled *prescriptions*. If we will believe St. Epiphanius, there had been from the first rise of Christianity down to his own times, no less than four-score heresies. It is true, this father is very apt to carry matters too far. St. Augustin and several others have given catalogues of the heretics.

It is certain, that there arose heresies, even in the time of the Apostles, as is manifest from the passages just before alleged, notwithstanding what some ancient writers seem to have said on the contrary<sup>i</sup>.

St. Paul, in his epistles to Timothy and Titus, gives us plainly enough to understand, what was the character of the heretics of those times; from whence we learn, 1. That these first heresies were broached by some of those persons that turned from Judaism to Christianity. 2. That they were profane and ridiculous fables, endless genealogies, questions about words, which served only to raise quarrels and disputes, very pernicious doctrines which spread themselves, and eat like a canker. 3. That those heretics were men of abominable principles. They were proud, crafty, hypocritical, mercenary, given to all sorts of vices, and consequently *self-condemned*<sup>k</sup>. It is no wonder therefore that St. Paul orders such persons to be avoided after the first or second admonition. 4. That

<sup>c</sup> ἁίρεσιν. Acts xxvi. 5.

<sup>d</sup> Acts xxviii. 22.

\* Like the word

*tyrannus*, which, in its original signification meant no more than a king, but was afterwards used to denote an usurper, or an oppressor.

<sup>e</sup> 1 Cor. xi. 19.

Gal. v. 20. Tit. iii. 10. 2 Pet. ii. 1.

<sup>f</sup> Phot. Bibl. Cod. 121.

<sup>g</sup> Just. Apol. p. 54.

<sup>h</sup> Firmil. ap. Cyprian. Epi. 75. Clem. Alex.

Strom. l. vii. p. 549.

<sup>i</sup> 1 Tim. i. 3—6. iv. 7. vi. 20, 21. 2 Tim. ii. 17, 18.

Tit. i. 5—10. iii. 9.

they gave their tenets the specious name of *knowledge* in Greek *gnosis*\*.

From this word was the name of *Gnostics* derived, <sup>Gnostics.</sup> which was given to most of the ancient heretics in general, though they were divided into several branches. We do not find that the name of Gnostics was known in the Apostle's time, but it is very plain that their opinions were then in being<sup>l</sup>. It is very probable, that they had borrowed their system from the Jewish cabala<sup>†</sup>, and that their *æones* or *generations* had a great conformity with the *sephiroth* of the cabilistical doctors<sup>‡</sup>. They seem afterwards to have adopted several of the errors which were in vogue among the heathens, since they acknowledged *two* gods, one whereof they supposed to be the Supreme Being, the other they stiled the Creator of the world. But it must be owned, that either their notions, or the representations that have been given of them, are so very confused, that it is not possible for us to say any thing of them that can be depended on. What they were may partly be guessed at from the writings of St. Irenæus, Tertullian, Clemens of Alexandria, Theodoret, Epiphanius<sup>m</sup>, &c. It must only be observed, that since there are none of the books of the Gnostics extant at this day, we ought not in justice to believe, in every particular, those ancient fathers that wrote against them, because they discover in their writings a great deal of prejudice and partiality. Perhaps the obscure and barbarous expressions which these heretics affected to use, made their notions appear much more extravagant and dangerous than they really were, as a late learned author hath plainly shewn<sup>n</sup>.

St. Irenæus tells us, that the *Gnostics* owed their rise to Simon Magus<sup>o</sup>. We read in scripture<sup>p</sup> that <sup>The Simonians.</sup> this heretic had a mind to be thought some mighty man,

\* This word denotes the understanding of the deep and mystical senses of scripture. The Apostles were perfect masters of this sort of knowledge; that which the heretics pretended to, was but falsely so called. 1 Tim. vi. 20. See our preface on that epistle. <sup>l</sup> Rom. i. 21. 1 Cor. viii. 11. 1 Tim. vi. 20.

† Cabala signifies tradition, we have spoken of it elsewhere. There were abundance of Plato's and Pythagoras' notions in the Jewish cabala.

‡ The *sephiroth* of the cabala were certain numberings which were used to represent the attributes of God, considered as the Creator and Governor of the world, and Protector of the church. The names of these *sephiroth* were *crown, wisdom, understanding, magnificence, severity, glory, victory, foundation and kingdom*. These numberings are supposed to have been the genealogies which St. Paul condemns. Vitring. Obs. Sacr. Diss. 4. l. 1. c. 11.

<sup>m</sup> See also our preface on the epistle to the Colossians, § xi. and on 1 Tim. § xiv. The Gnostics were otherwise called *borborites*, upon account of the impurity of their lives; it is perhaps to them St. Paul alludes, Phil. iii. 2, 18, 19.

<sup>n</sup> Vitringa, ubi supra.

<sup>o</sup> Iren. i. 20. It was undoubtedly by means of the cabala, that they pretended to exercise magic.

<sup>p</sup> Acts viii. 9, 10.

that he practised magic, and bewitched the people of Samaria, that they all gave heed to him from the least to the greatest, and called him, *the great power of God*. It is further said, that Simon was baptized by Philip, and that quite amazed at the wonderful works that were done by this Evangelist, he followed him every where. Finding that such miraculous operations tended to discredit his sorceries, he desired to be endued with the power of working miracles. As he undoubtedly used to be well paid for his impostures, he judged of the Apostles by himself, and offered them money to procure him the same privilege\*. But for this he was severely rebuked by the Apostles, who had been taught by their Divine Master, freely to give what they had freely received; and therefore he had no other reward for his ambition and impiety, than shame and confusion. Terrified at the judgments of God which St. Peter denounced against him, he earnestly begged of the Apostles, that they would avert those judgments by their prayers. From that time forward we find no mention at all of Simon in holy scripture<sup>q</sup>. Justin Martyr, who was cotemporary with him, tells us in his apology for the Christian religion, that this impostor had divine worship paid him throughout all Samaria, as well as at Rome, and other places. He adds, that Simon carried along with him a Tyrian prostitute named Helena, which he called the *first mind*, and which, as he blasphemously said, *proceeded from him*; thus applying to himself what is said in the gospel, of the Father and the Son. St. Irenæus confirms Justin's account of Simon, and moreover charges him, as doth also Gregory Nazianzen, with believing two *principles*, the one *good*, and the other *bad*; which was a prevailing notion amongst most of the heretics of those times<sup>r</sup>. He ascribes to him several other opinions which are so very strange and monstrous, that it can hardly be conceived, how any man could have folly or impudence enough to pretend to impose such monstrous extravagancies upon the world<sup>s</sup>; or, that there could be any persons weak enough to

\* From hence giving or promising any money or reward for holy orders, or to get a benefice, is come to be called Simony. <sup>q</sup> Just. Mart. Apol.

p. m. 54. Justin says, that there was a statue at Rome with this inscription, SIMONI SANCTO. But several learned authors have proved that Justin was mistaken, and that the statue was dedicated SEMONI SANCTO, which was one of the deities of the Sabines. <sup>r</sup> Iren. i. 28.

<sup>s</sup> We may justly reckon as fictitious what is related by some authors of the fourth century, as the author, or rather the interpolator of the Apost. Constit. vi. 9. Arnob. contra Gent. l. ii. p. 50. Cyril. Hieros. Catech. vi. p. 88. concerning the pretended fight of St. Peter with Simon, and the miraculous victory the Apostle got over the magician; because they are not mentioned by more

believe such things, or so wicked as to adhere to such a vile impostor. However Origen<sup>t</sup> and Eusebius<sup>u</sup> tell us that there were still some Simonians in their time\*. St. Irenæus gives a shocking description of their morals. We may rank the *Dositheans* among the *Simonians*. The author of them was one Dositheus, who was cotemporary with Simon, and, as is supposed, his master†.

The *Nicolaitans* are represented in the Revelation<sup>x</sup> as very infamous upon account of their idolatry and lewdness. It is supposed, and with a great deal of probability, that the followers of the doctrine of Balaam<sup>y</sup> were the *Nicolaitans*‡. The Hebrew name Balaam signifies the same thing as the Greek word *Nicolas*, that is a *conqueror of the people*. St. Irenæus accuses them of being given to brutish and sensual pleasures. There is no manner of reason for supposing that the deacon Nicolas, mentioned in the Acts<sup>z</sup>, was the founder of this sect, though we find it asserted by St. Irenæus<sup>a</sup>, and though they were wont to boast of it§, grounding themselves upon an ambiguous expression, which Nicolas is said to have used. But Clemens Alexandrinus hath cleared him from this imputation<sup>b</sup>. And indeed is it likely that the Apostles, after having called upon the Holy Ghost, would have chosen for deacon, a man of so indifferent a character? The *Nicolaitans* soon came to nothing<sup>c</sup>.

We learn from the Acts of the Apostles<sup>d</sup>, that all Christians in general were at first called *Nazarenes*. That name was afterwards given to those *judaizing* Christians, which joined the observance of the ceremonial law with the Christian institution. And for this reason they rejected St. Paul's epistles, as we are informed by St. Jerome, who calls them also *Ebionites*<sup>e</sup>. Eusebius tells us, that they dwelt at Choba, a little town near Damascus||. It was in opposition to them that St. Paul wrote his epistle to the Galatians<sup>f</sup>. There were some also at Beræa a city of

The Nicolaitans.

The Nazarenes.

ancient authors, namely Justin, Irenæus, Tertullian, and Eusebius. The latter speak indeed of a dispute between St. Peter and Simon, but not a word of the pretended fight. Euseb. l. ii. c. 14.

<sup>u</sup> Euseb. Hist. Ec. l. ii. c. 13.

\* Such as were Menander, and his followers, concerning whom see Iren. i. 21. and Tertullian de Anima.

† Euseb. H. E. l. iv. c. 22. Orig. Tract. 27. in Matth. xxvii. l. 1.

<sup>y</sup> 2 Pet. ii. 15. Jude, ver. 11. Revel. ii. 14.

‡ They were in all probability so called because they were very great seducers.

<sup>z</sup> Acts vi. 5.

<sup>a</sup> Iren. i. 27.

§ Euseb. Hist. Ec. iii. 29.

<sup>b</sup> Clem. Alex.

Strom. iii. p. 436.

<sup>c</sup> Euseb. ubi supra.

<sup>d</sup> Acts xxiv. 5.

<sup>e</sup> Hier.

Ep. ad Aug. 74. tom. iv. ed. Benedict.

|| Euseb. Onom.

<sup>f</sup> Catalog.

Script. Eccl.

Syria, who, as St. Jerome tells us, gave him leave to transcribe the Hebrew copy of St. Matthew's gospel. These first Nazarenes not entertaining, as far as we can find, any erroneous opinion concerning JESUS CHRIST, it is very probable that they have been confounded with the Ebionites, which did not appear till afterwards.

Polycarp, as quoted by St. Irenæus<sup>g</sup>, tells us that *Cerinthus* was cotemporary with St. John. St. Jerome <sup>The Cerinthians.</sup> pretends<sup>h</sup>, that this Évangelist wrote his gospel at the request of the bishops of Asia, in order to confute the *Cerinthian* heresy. We are told by some authors of the fourth century<sup>i</sup>, that he was the occasion of assembling the council of *Jerusalem*, and the cause of several persecutions against St. Peter and St. Paul<sup>k</sup>. The chief of his errors were as follow: 1. He maintained, that JESUS CHRIST was not born of a virgin, but was the son of Mary and Joseph, and that he did not excel other men except in wisdom and holiness. 2. That after the baptism of *Jesus*, the *Christ* descended upon him, and at his death flew up again into heaven, so that *Jesus* alone died, and rose again. 3. That the world was not created by God, but by some inferior power<sup>l</sup>, as that of angels, whom he held in extreme veneration, and from whom he pretended to receive some revelations<sup>m</sup>.

It is supposed with a great deal of probability, that St. Paul alludes to these erroneous opinions, when in his epistle to the Galatians<sup>n</sup> he says, that though an *angel* from heaven should preach unto us any other doctrine than what is contained in the gospel, we ought to look upon it as accursed; and also in his epistle to the Colossians<sup>o</sup>, where he condemns the worship of *angels*. Cerinthus was a great stickler for the *ceremonial law*<sup>p</sup>, and this was the reason he rejected the epistles of St. Paul<sup>q</sup>. He was the author of those sensual *chilliuists* or *millenaries*<sup>r</sup>, who imagined that after the resurrection, men should live a thousand years upon earth in all manner of voluptuousness and carnal pleasures. Papias and St. Irenæus believed also a *millenium*, but they entertained more spiritual ideas about it<sup>s</sup>. This heretic must have been extremely odious, since, according to Polycarp<sup>t</sup>, St. John happening to be in a bath, where Cerinthus was, or had

<sup>g</sup> Iren. iii. 3.

<sup>h</sup> Catalog. Script. Eccles.

<sup>i</sup> Epiph. Hær. 28.

Philastr. de Hær. c. 36.

<sup>k</sup> Acts xii. xxi.

<sup>l</sup> Iren. i. 25. Tertul.

Append. Præscrip.

<sup>m</sup> Euseb. iii. 28.

<sup>n</sup> Gal. i. 8.

<sup>o</sup> Coloss. ii. 18.

<sup>p</sup> Hier. Ep. 89.

<sup>q</sup> Epiph. Hær. 28.

<sup>r</sup> Euseb. l. iii. 28. Aug. de

Hær.

<sup>s</sup> Iren. v. 33, 34.

<sup>t</sup> Iren. iii. 3. Euseb. iii. 28. and iv. 14.



lately been, he got out of it in all haste, as soon as he knew it, for fear it should fall upon him. This story, by the bye, can hardly be reconciled with St. John's character.

St. Jerome<sup>u</sup> makes *Ebion* to have been successor of Cerinthus\*. St. Irenæus seems notwithstanding to say, that *Ebion* had not the same notions concerning JESUS CHRIST as Cerinthus had†. There is indeed this difference between them, that *Ebion* looked upon Jesus as the Messiah, which Cerinthus did not<sup>x</sup>; but they both agreed in this, that they thought JESUS CHRIST was no more than a mere man. Origen‡ mentions two sorts of Ebionites, the first of which acknowledged that CHRIST was born of a virgin, whereas the others imagined that he was the son of Joseph and Mary. It was in all probability these two sorts of Ebionites that Justin Martyr spoke of before Origen, without naming them, in a passage which hath very much puzzled controversial writers; but which, laying all controversy aside, admits of no manner of difficulty.

The Ebionites.

The *Ebionites* were besides guilty of other errors; as for instance, they joined the observance of the ceremonial law with the gospel, for which reason they rejected the epistles of St. Paul, whom they called an *apostate*<sup>y</sup>. Of the four Gospels, they received only that of St. Matthew, as did also the Cerinthians and Nazarenes, which they had altered and adapted to their prejudices. They fancied, as we are told by Theodore<sup>z</sup>, that the Messiah was come for the salvation of the Jews only. Some learned authors are of opinion<sup>a</sup> that St. John alluded to this last error, when he said<sup>b</sup>, *That Jesus Christ was the propitiation not only for our sins, but also for those of the whole world.* The *Ebionites* believed likewise a *millennium*.

We can get no manner of information from ecclesiastical history concerning two heretics mentioned by St. Paul in his second epistle to Timothy<sup>c</sup>, namely *Hymenæus* and *Philetus*, who said that the *resurrection was already past*. The opinion of these false teachers hath been

Hymenæus and Philetus.

<sup>u</sup> Hieron. Dial. contra Lucif. 8.

\* Most of the ancients say, that one *Ebion* was the author of the sect of the Ebionites. But others suppose that this Hebrew name, *Ebion*, which signifies *poor*, was given them because they entertained but *mean* and *poor* ideas of Jesus Christ. Both these opinions may be true, because proper names are often found to denote the temper of those whose they are.

† Iren. i. 26. Some learned authors are persuaded that there is a mistake in St. Irenæus, and that instead of *non similiter*, we should read *consimiliter*. See Dr. Grabe's edit.

‡ Contra Cels. l. v. p. 272.

<sup>y</sup> Iren. i. 26.

<sup>z</sup> Theod. Hæret. Fab. l.

<sup>a</sup> Orig. Philocal. 17.

<sup>b</sup> 1 John ii. 2.

<sup>c</sup> 2 Tim. ii. 17, 18. See

also 1 Tim. i. 20.

explained different ways by the fathers. Theodoret<sup>d</sup> imagined that it was nothing but a quibble, and that their meaning after all was, that men daily revived in their posterity. Pelagius<sup>e</sup> puts the same sense upon it in his commentary on this passage; but he adds, perhaps they took the vision of Ezekiel<sup>f</sup> concerning the dry bones that were made to live again, for a resurrection that had actually happened. Others suppose that they understood it of the transmigration of souls, which was a doctrine very common in those days. Others in short have asserted, that Hymenæus and Philetus believed that the resurrection was already past, because some persons came out of their graves when our blessed Saviour rose again. But St. Augustin seems to have dived into their meaning better than any other<sup>g</sup>. *Some persons, saith he, finding it frequently mentioned by the Apostle, that we are dead and risen again with Christ, and not well apprehending the meaning of these expressions, have imagined that the resurrection was already past, and that there was to be no other at the end of the world. Such were, as the same Apostle tells us, HYMENÆUS and PHILETUS\*, &c.* That is, they acknowledged no other resurrection than the spiritual one, namely regeneration, or a change from a vicious to a virtuous course of life. However it be, as this doctrine was very pernicious in itself, and directly contrary to the gospel, one of the chief articles whereof is the *resurrection*, we have no reason to wonder at the severity St. Paul exercised towards those that promoted it, and especially towards Hymenæus, whom *he delivered unto Satan*, that is, *excommunicated*. We have likewise no reason to be surprised at the great progress it made in the world, as we are told by the same Apostle, since it favoured men's corrupt inclinations.

This same Apostle ranks one Alexander among those that had made *shipwreck of their faith*<sup>h</sup>. It is, in all likelihood, the same that is elsewhere called *Alexander the copper-smith*, and who had caused St. Paul much trouble<sup>i</sup>. He places likewise among those apostates Phygellus and Hermogenes, who are mentioned in no other place. Though St. Paul does not charge them with any error, it is notwithstanding very probable that they did not forsake him till they had forsaken his doctrine. Tertullian, when writing against another Hermogenes<sup>k</sup>, accuses the *apostolical Hermogenes* (as he stiles him) of heresy.

<sup>d</sup> Theod. t. iii. p. 498.

<sup>e</sup> Chap. xxxvii.

<sup>f</sup> Epi-l. 55.

<sup>g</sup> Inter. Aug. Oper. t. xii. Antv. 1703.

<sup>h</sup> See our note on 2 Tim. ii. 18.

<sup>i</sup> 1 Tim. i. 20

<sup>j</sup> 2 Tim. iv. 14.

<sup>k</sup> Tertul. contra Hermog. init.

Diotrephes, that ambitious man, who cast malicious and virulent reflections upon the Apostles, is likewise ranked among the *heresiarchs*<sup>1</sup>. The author of this accusation is indeed too modern to be relied on<sup>m</sup>. We may however easily guess, from the description St. John gives of him, that he was one of those false teachers whom St. Paul complains of<sup>n</sup>. As for Demas, who accompanied him for some time, and afterwards forsook him, he is only charged with having loved this present world<sup>o</sup>. St. Epiphanius hath accused, him but without any proof, of believing that JESUS CHRIST was only a mere man.

From all that hath been said, one may easily judge, that the Apostles were exposed to more troublesome persecutions from those heretics and false brethren, than from the Jews and heathens themselves, though it must be owned they were not attended with so many acts of cruelty. But martyrdom added a lustre to the church, whereas by heresies it was disfigured and disgraced. After all, we ought not to think it strange that so many heresies should arise even in the time of the Apostles. For, 1. This is what was foretold by JESUS CHRIST, as well as by St. Paul and St. Peter\*. 2. St. Paul says, that *there must needs be heresies*<sup>p</sup>. Whereby we are not to understand an absolute necessity. But the Apostle's meaning is only this, that, considering the corruption and perverseness of men, heresies are unavoidable; just as when our Saviour said, *Offences must needs come*<sup>q</sup>. But waving this consideration, it is only reflecting on the state and condition of those that at first embraced the gospel, to discover that it was next to impossible but that sects and heresies should arise.

The Jews coming out of the synagogue, brought the same spirit into the church. And the different sects that were among them, proved so many seeds of dissention and discord. Such of the Sadducees as embraced Christianity were not easily brought to believe the resurrection. The Pharisees being extremely zealous for the ceremonial law, and their own traditions, could not but give the Christian religion some tincture of this zeal. The cabala gave birth to the monstrous opinions of the *Æones*. The heathens, on the other hand, that had been brought up in the schools of the philosophers, introduced into the Christian institution, the subtil-

<sup>1</sup> 3 John 9, 10.<sup>o</sup> Coloss. iv. 14.<sup>p</sup> 1 Cor. xi. 19.<sup>m</sup> Beda ad loc.

\* Matth. vii. 15.

<sup>q</sup> Matth. xviii. 7.<sup>n</sup> 2 Cor. xi. 13.

2 Tim. iii. 1—5.

2 Pet. ii. 1.

ties of the Platonic philosophy, and of the other sects<sup>r</sup>. Perhaps also the disputes that happened between them might occasion a mixture, or rather a confusion of ideas, which gave rise to ill-grounded and incoherent systems.

There are besides in the Christian religion some truths that exceed human apprehension, and require such a degree of faith as new converts are not always capable of. Thus Cerinthus could not believe that JESUS CHRIST was born of a virgin, because he looked upon it as an impossible thing<sup>s</sup>. The same religion recommends us to duties that seem contrary to men's natural inclinations. And this was enough to make Simon and the gnostics reckon martyrdom as a piece of weakness and folly<sup>\*</sup>.

As in those early times there was no canon of the books of the New Testament, and that besides all instruction was delivered *vivâ voce*, people were more apt to misunderstand, or forget things, than now, when they have them laid open before their eyes in a book. And even after the canon had been compiled, and approved of by the church, some difficult passages might give rise to different notions, and even to sects, if this diversity of opinions was accompanied with perverseness and obstinacy, as it is generally known to be. Add to this, that copies of the sacred writings being then very scarce, there were persons that took the liberty of forging gospels as they thought fit. Lastly, This might be occasioned by a spirit of contradiction, and an ambitious desire of distinguishing one's self from the crowd, which as we have before observed, was the case of Diotrefes.

3. St. Paul shews of what use heresies may be to the church, namely, that *they who are approved may be made manifest*<sup>t</sup>. As in all numerous assemblies there will always be some wicked persons, that may for a long time conceal their pernicious dispositions, it is proper there should happen occasions of discovering and finding them out. Besides, as St. Chrysestom hath well observed<sup>u</sup>, truth receives a great lustre by being opposed by falshood. When there arose any false prophets under the Old Testament, it served only to render the true ones more illustrious. It is much the same with men as with trees, when they have once taken deep root, they grow the stronger by being shaken with storms and tempests. Had the truths of the gospel been exposed to

<sup>r</sup> Tert. de An. c. 18.

<sup>s</sup> Iren. i. 25.

<sup>\*</sup> Orig. contr. Cels. l. vi.

It was against this error of the gnostics that Tertullian wrote this book entitled Scorpiace.

<sup>t</sup> 1 Cor. xi. 19.

<sup>u</sup> Chrys. in Acta Rom. 54.

no manner of contradiction, men might insensibly have fallen into an ignorance or neglect of them. But their being contradicted, hath induced Christians to collect all their stock of knowledge, strength and assistance, in order to defend them against their adversaries.

## OF THE VERSIONS OF THE NEW TESTAMENT.

THE ancient versions of the New Testament may also serve to clear several passages in it, because most of them were made, if not from the originals themselves, at least from more ancient copies than any we now have, as St. Augustin hath observed<sup>a</sup>. The same author tells us, that even in the earliest times of Christianity, several had attempted to translate, as well as they could, the Greek text of the Old and New Testament. But among all these versions, he prefers that which he calls the *Italick*\*, undoubtedly because it was made in Italy, or for the use of the Latins. The Italick Version. As it was used in the church till the sixth century, there are several fragments of it extant in the quotations of those Latin fathers that wrote before that time. There are some parts of it to be seen in the margins of some ancient manuscripts. Dr. Mills supposes that it was done by several hands in the second century, by order of pope Pius I. who was an Italian†.

To this version succeeded that of St. Jerome, The Vulgate. which commonly goes under the name of the *Vulgate*. This father having observed that the Italick version was extremely faulty, and that there was a vast difference between the copies that were dispersed in the world, undertook towards the end of the fourth century, by order of pope Damascus, to revise this translation, and render it more conformable to the original Greek; he began by the New Testament, and published at first only the four Gospels. He declares that he used a great deal of care and circumspection in this work, never varying from the Italick version, but where he thought it misrepresented the sense<sup>b</sup>. But as the Greek copies he had, were not so ancient as those from which the

<sup>a</sup> Aug. de Doctr. Chr. ii. 11, 15.

<sup>\*</sup> St. Jerome calls it the Common and Vulgar. Gregory the Great, the Ancient.

<sup>†</sup> Dr. Mills' Proleg. fol. 41, &c. You have there an account of the qualities of this version; and how far it may be of use for discovering the true reading of the original Greek.

<sup>b</sup> Hier. Præf. ad Damas.

*Italick* version had been made, some learned authors are therefore persuaded that it would have been much better, if he had gathered all the copies together, and by comparing them, have restored that translation to its original purity.

There was, for instance, in the *Italick* version<sup>c</sup>, *Give us our daily bread*; now instead of the word *daily*, which very well expresses our Saviour's meaning, St. Jerome not well apprehending the signification of the original\* Greek term, hath rendered it by one† that signifies *above our subsistence*; whereas the true meaning of it is, *of the time to come, or for the next day*. There are several other places, wherein St. Jerome seems to have departed from the *Italick* translation, without any manner of reason‡. The Epistles, and the rest of the books of the New Testament, were published by him some few years after. But it is plain, that he never put the finishing hand to this work, and even that he left some faults in it, for fear of varying too much from the ancient version, since he renders in his commentaries some words otherwise than he had done in the translation. This version was not introduced into the church but by degrees, for fear of offending weak persons<sup>d</sup>. Rufinus, notwithstanding he was St. Jerome's professed enemy, and had exclaimed very much against this performance; was yet one of the first to prefer it to the *Vulgar*, as is manifest from his commentary on Hosea, at least if it be his. This translation gained at last so great an authority by the approbation it received from pope Gregory I.|| and the preference that prelate gave it above the other, that it came thenceforward to be publicly used all over the *western churches*, as we learn from Isidorus Hispalensis<sup>e</sup>, who was cotemporary with Gregory. Though this version is not reckoned *authentic*<sup>f</sup> among us, yet it is certainly of very great consequence, and may serve to illustrate several passages both of the Old and New Testament.

The Syriac version is generally acknowledged to be very ancient, but people are not agreed about the time when it was made. If we will believe those Syrian Christians that made use of it§, part of the Old Testament

<sup>c</sup> Matth. vi. 11.

\* ἐπιβίοντες.

† *Supersubstantialem*.

St. Jerome himself tells us that there was in the Hebrew gospel of the Nazarenes, *our bread of the next day*, which answers to the original Greek word.

‡ For an instance of this, see our note on Ephes. i. 6.

<sup>d</sup> Aug. Ep. ad Hieron. 82. || Greg. I. Epi. ad Leandrum Expos. in Job. c. 3.

<sup>e</sup> Isidor. Hispal. Divin. Off.

<sup>f</sup> It was never declared such till the

council of Trent.

§ That is, the Nestorians, Jacobites, and Maronites.

was translated in the time of Solomon\*, and the rest under Agbarus, king of Edessa, by Thaddæus and the other apostles. Some authors<sup>g</sup>, in the editions they have given of the Syriac New Testament, have carried up the antiquity of it as high as the apostolical times, but without alleging any proof. As the second epistle of St. Peter, the second and third of St. John, that of St. Jude, and the Revelations (which have been called in question for a long time) are not in this version; it is very probable that it was made before the canon of the New Testament had been made and approved of by the church. It is supposed that Melito bishop of Sardis<sup>h</sup>, who lived towards the end of the second century, hath made mention of a Syriac version; but in this there is no certainty. Ephræm a Syrian author, who wrote commentaries upon the holy scriptures in the Syrian tongue, quotes some passages out of the sacred writings in the same language, which seems to prove that in his time the bible was translated into Syriac. As there were in the earliest ages of Christianity some Christians beyond Euphrates, most of whom, as not being subject to the Roman empire, understood neither Greek nor Latin, Mr. Simon supposes, that they soon got a version of the New Testament. This version having been made from the Greek, and from very ancient manuscripts, may be of the same service as the Italick and Vulgate. It may also serve to correct the Vulgate in some places, as having been made from ancienter copies: that word for instance, which is by St. Jerome rendered *supersubstantial*<sup>i</sup>, hath by the Syrian interpreter been translated *the bread which is needful for us*, which very well expresses our blessed Saviour's meaning.

According to the account given by several learned authors<sup>k</sup> of the *Armenian* version, there is none more valuable among all the ancient ones. But nothing can give a better or greater idea of it than a letter †, which we shall

The Armeni-  
an version.

\* For the use of Hiram King of Tyre. See Dr. Prid. Conn. part 2. b. 1. under the year 277. § 10. <sup>g</sup> Tremellius, Trostius. <sup>h</sup> See Dr. Mill's Proleg. p. 127. <sup>i</sup> Matth. vi. 11. <sup>k</sup> Mr. Simon, Dr. Mills, Father le Long.

† “ The *Armenian* version, is to  
“ me, the queen of all the versions  
“ of the New Testament. The excel-  
“ lency which this language has above  
“ any other, of being able to express  
“ word by word the terms of the  
“ original, is peculiar to it alone.  
“ You know what is the nature of  
“ the Syriac tongue; the Egyptian  
“ is yet more different from the  
“ Greek, so that you can hardly per-

ceive it hath any manner of relation  
“ to it in the version of the New Tes-  
“ tament. Nothing can be more favor-  
“ able than the judgment of the late  
“ Mr. Picques passed upon the Arme-  
“ nian version.

“ The antiquity of the *Armenian*  
“ version is unquestionable. The  
“ historians of that nation assert it  
“ was done in the beginning of the  
“ fifth century, and their authority,

here communicate to the public. It was written to us by a learned person<sup>1</sup>, who is a perfect master of the Armenian language, and hath thoroughly studied this version.

“ which is not to be slighted, is very  
 “ agreeable to what may be observed  
 “ concerning it, in comparing this  
 “ version with the most ancient copies  
 “ that are now extant. Of numberless  
 “ instances which I could bring, I  
 “ shall mention but two, which, in my  
 “ opinion, are remarkable. You know  
 “ what father Lami hath observed in  
 “ his *harmony* on the fourth verse of  
 “ the fifth chapter of St. John. This  
 “ verse, which is omitted by Nonnus  
 “ in his paraphrase, and wanting in  
 “ several manuscripts, is not to be  
 “ found in the Armenian. I mean, in  
 “ the Armenian manuscript; for Us-  
 “ can, bishop of Armenia, hath foisted  
 “ it in the Armenian editions that  
 “ have been printed in Holland, hav-  
 “ ing translated it from the Latin of  
 “ the Vulgate. In the xxviii chapter  
 “ of St. Matthew, the author of the  
 “ Armenian version hath read the 16th  
 “ and 17th verses, as I set them down  
 “ here. 16. Εἶχον δὲ τότε δίσμιον,  
 “ ἐπίσημον λεγόμενον Ἰησοῦν Βαρῖαβᾶν.  
 “ 17. Συνηγίνων δὲ αὐτῶν, εἶπεν  
 “ αὐτοῖς ὁ Πιλάτος. Τίνα θέλετε ἀπο-  
 “ λύσω ὑμῖν; Ἰησοῦν Βαρῖαβᾶν ἢ  
 “ Ἰησοῦν τὸν λεγόμενον Χρῖστον. This  
 “ reading, though it may seem strange,  
 “ is very ancient, and among all the  
 “ versions, none but the Armenian  
 “ hath retained it. I would even have  
 “ taken it for a palpable mistake in  
 “ the translator, had I not discovered  
 “ it in Origen’s homilies on St. Mat-  
 “ thew. His words are as follows:  
 “ Homil. xxxv. fol. 86, of the Paris  
 “ edit. 1512. The Greek of that hom-  
 “ ily is lost. *Quem vultis dimittam*  
 “ *vobis Jesum Barabbam, an Jesum*  
 “ *qui dicitur Christus.... In multis*  
 “ *exemplaribus non continetur quod*  
 “ *Barabbas etiam Jesus dicebatur, &*  
 “ *forsitan recte, ut ne nomen Jesu*  
 “ *conveniat alicui iniquorum.* Some  
 “ peremptory critic would be apt to  
 “ imagine that Origen’s reasoning had  
 “ eclipsed the ancient reading.

“ These two instances may suffice  
 “ for the present. I give a full account  
 “ of the Armenian version in the  
 “ preface to my dictionary of this  
 “ language. This translation is not  
 “ so well known as it ought to be.  
 “ It is in every respect preferable  
 “ to the Syriac, which, as is manifest  
 “ from the testimony of several au-  
 “ thors, particularly of Gregory Abul-  
 “ faragius, hath often been revised  
 “ upon the Greek text; whereas the  
 “ aversion the Armenians have always  
 “ had for the Greeks ever since the  
 “ council of Chalcedon, had so en-  
 “ tirely stopt all manner of communi-  
 “ cation between these two nations,  
 “ that nothing like it can be suspected  
 “ in the present case. This way of rea-  
 “ soning may indeed appear of no  
 “ force, and I would even have omit-  
 “ ted it, could I have made you as  
 “ sensible as I am of the beauty, per-  
 “ fection, energy, and antiquity of the  
 “ Armenian version. To be convinced  
 “ of it, one ought to learn this lan-  
 “ guage, it being as useful for the  
 “ understanding the Greek of the Old  
 “ Testament, as that of the New. The  
 “ text of the Seventy may be restored  
 “ in a thousand places by means of  
 “ this version.

“ I have set down in the margin of  
 “ my copy of Mr. Simon’s critical  
 “ history some of the blunders he hath  
 “ committed when speaking of the  
 “ Armenian edition of the holy scrip-  
 “ tures, published at Amsterdam by  
 “ bishop Uscan. This prelate was a  
 “ zealous Roman catholic, as all his  
 “ prefaces plainly shew. He under-  
 “ stood a little Latin, and had no  
 “ manner of taste, or judgment. He  
 “ hath not indeed left out or altered  
 “ any one passage; but when he found  
 “ any thing more in the vulgate, he  
 “ made no scruple of foisting it in his  
 “ edition. He owns it in one of his  
 “ prefaces, and hath even the confi-  
 “ dence to boast of it. I have observed  
 “ it before with relation to the fourth  
 “ verse of the fifth chapter of St.

<sup>1</sup> Mons. de la Croix, counsellor and library-keeper to the king of Prussia.



Though the Greek tongue hath been used in Egypt for along time, the *Coptic* or *Egyptian* version is not withstanding of a considerable antiquity. Some authors<sup>m</sup> place it in the fifth, and others even in the fourth century. This version agrees in several particulars, with the Armenian, as the same learned person, whose letter we have just now given, hath observed. The coptic translation was made from the Greek.

The *Ethiopic* version is also very ancient, and the first of all those made in the eastern languages that ever was printed. Some pretend that it was done in the third century. Was the time of the conversion of the Ethiopians exactly known, we might more easily judge of the antiquity of their version; but some fix this conversion to the Apostolical times, and others to that of the emperor Justinian, that is, in the sixth century. An Ethiopian abbot named Gregory, who, as we learn from the celebrated Ludolphus<sup>n</sup>, was well versed in these matters, pretended that it was made in the time of St. Athanasius<sup>o</sup>, *i. e.* in the fourth century. Thus much is certain, that that father placed at Axumia<sup>p</sup>, which was then the chief city of Ethiopia, a bishop named Frumentius, who was banished into Egypt\* by the emperor Constantius. It is supposed that the Ethiopic version was made by some Ethiopian monks, because of its agreement with the Alexandrian manuscript<sup>q</sup>. If so, this version is of no small consequence.

The origin of the Arabic version is unknown. Some imagine that St. Jerome hath mentioned it, but it is more probable that he speaks only of some Arabic terms which are to be found in some of the books of the Old

“ John. He hath undoubtedly done  
“ the same with the passage concern-  
“ ing the *three witnesses* mentioned in  
“ the fifth chapter of the first epistle  
“ of the same apostle. The fair Arme-  
“ nian manuscript of the four Gospels,  
“ which I have procured for the king’s  
“ library, hath given me an exact  
“ knowledge of all the interpolation,  
“ the Armenian bishop hath made to  
“ his edition. To my great sorrow I  
“ have no manuscript of the Acts and

“ Epistles, Mr. Simon hath given but  
“ an imperfect and superficial account  
“ of the Armenian version, as he com-  
“ monly doth of matters which he did  
“ not understand. I should write a  
“ whole book, was I to tell you all  
“ that I have to say of the Armenian  
“ version, for which I have a very  
“ great value, and not without good  
“ reason.

“ *Berlin, Sept. 29, 1718.*”

<sup>m</sup> Mills, fol. clii. clxvii.  
t. i. p. 696.

<sup>n</sup> Hist. Æthiop. l. iii. c. 4.  
<sup>p</sup> Now called Acco.  
on the patriarch of Alexandria.

<sup>o</sup> Athan. Oper.  
\* The churches of Ethiopia depended  
<sup>q</sup> Mills Proleg. fol. 121.

Testament, as in that of Job<sup>r</sup>. It is commonly placed in the eighth century. But it is not well known whether it was made from the Greek, or from some Syriac versions; perhaps from both. As the Arabic language was used almost all over the east, there are more versions in this tongue than in any other of the oriental languages, and it is likely that some were made from the Greek, some from the Syriac, and others from the Coptics.

The *Persian* translation of the four gospels is commonly supposed to have been done in the fourteenth century. Those that can read it, say that it is very loose, more like a paraphrase. It was made from the Syriac. There is another Persian translation of the four gospels of a later date, which was made from the Greek. We do not find that the rest of the New Testament was ever translated into Persian.

We must not forget to rank among the ancient versions of the New Testament, the Gothic, which was done in the fourth century by Ulphilas the first bishop of the Goths. Philostorgius<sup>t</sup> tells us, that this bishop translated the whole Bible, except the books of Kings, because they chiefly treat of wars, and that the Goths being a very warlike nation, have more need of a curb than a spur in this respect. This version is the more to be valued, because, as is pretended, it agrees with the manuscripts from which the Italic was made. There are only the four Gospels remaining of the Gothic version\*. It is supposed that the Anglo-Saxon translation of the gospels was done about the same time, and consequently may be as useful.

From this account of the ancient translations of the New Testament, we may learn, 1st. To adore the providence of God, which hath thereby so wisely provided for the conversion and salvation of all men. So that these versions may be said to have supplied the gift of tongues wherewith the apostles were endued. 2ndly. From the agreement which so many translations that were made in different parts of the world, have with the original, it is plain that this latter hath not been altered. 3dly. We find, that notwithstanding the corruption and barbarity which have reigned in the world, there have been in all ages, persons that had at heart the conversion of souls, and were besides furnished with a sufficient stock of learning to be able to put into the hands of the

<sup>r</sup> Mills Proleg. fol. 136.

<sup>s</sup> Le Long Biblioth. Sacr. sect. i. c. 2.

<sup>t</sup> Philostorg. Hist. Ec. c. 5. Socrat. Hist. Ec. l. iv. c. 33. \* The manuscript of it, which is very fair, but withal very imperfect and worn out, is kept in the library of Upsal in Sweden. Several think that it is the very original of Ulphilas. There are copies of it in several places.

faithful, the sacred instrument of this conversion, by translating the holy scriptures into the vulgar languages.

Since the restoration of learning, several persons have applied themselves to translate the Bible from the *originals*; that is, the Old Testament from the Hebrew, and the New from the Greek.

Of the Modern Latin version of the New Testament.

Some of these translations have been made by persons of all persuasions, and into all languages, without excepting the modern Greek. We shall here give an account only of the Latin and English versions.

Among the Roman Catholics, the celebrated Erasmus. Erasmus\* was the first that undertook to translate into Latin the New Testament from the Greek. In this translation he followed not only the printed copies, but also four Greek manuscripts. According to St. Jerome's example, he varied but very little of the vulgate, which had been in use for several ages. The first edition of this book was published in 1516, and dedicated to Pope Leo X. who sent Erasmus a letter of thanks, wherein he mightily commends this version. It was notwithstanding extremely found fault with by the Roman Catholics themselves. The author defended himself with as much courage as he was attacked, and these disputes have been of no small service to the public. This version hath been printed, and corrected several times by Erasmus himself, and others.

Arias Montanus undertook, by the order of the council of Trent, as some persons pretend, a version of the Old and New Testament. In his translation of the Old, he followed that of Pagninus, a Dominican monk, and keeper of the Vatican library, who had translated the Old Testament from the Hebrew by order of Clement VIII. As for the New, Arias Montanus changed only some words in it, namely where he found that the Vulgate differed from the Hebrew. This version was never much in request, because it is too grammatical.

Arias Montanus.

There is also ascribed to Thomas de Vio, a Dominican, who is commonly known under the name of Cardinal Cajetan, a Latin version of all the New Testament, except the Revelations. But as he did not understand Greek, it is likely that he got somebody to make it in his name†.

\* See Beza's opinion of Erasmus's translation of the New Testament, in Beza's preface to his edit. of the New Testament in 1560. See also Dr. Mill's Proleg. p. 111, and 112.

† We have not seen this version. It was printed at Venice in 1530, and 1531, with the Cardinal's commentaries on the whole New Testament, except the Revelations.

We have not seen another Latin version that was published by an English writer in 1540, and dedicated to Henry VIII. We are told, that this version was made not only from the printed copies, but also from very ancient Greek manuscripts\*.

One of the most ancient Latin versions made by Protestants, The Zurich version. *Zurich translation.* Part of it was done by Leo Juda, one of the ministers of that city, who was assisted in this performance by the most learned of his brethren. But as he was prevented by death from finishing this work, he left the care of it to Theodorus Bibliander, minister and professor at Zurich; who, with the help of Conradus Pellican, professor of the Hebrew tongue in the same place, translated the rest of the Old Testament. The New was continued by Peter Cholin, professor in divinity; and by Rodolph Gualterus, Leo Juda's† successor in the ministerial function‡. Though this version hath not been free from all censure, it hath notwithstanding met with a general approbation, because it keeps a due *medium* between such translations as stick too close to the letter, and those wherein too much liberty is taken. Mr. Simon hath even a remarkable story about it<sup>u</sup>; which is, that a Spanish monk had praised this version in a book printed at Venice, and licenced by the inquisitors. It is true, the monk fancied that Leo Juda was bishop of Zurich, as he calls him himself, and therefore thought that he might safely commend his performance. The seventh verse of the fifth chapter of the first epistle of St. John is omitted in this translation, and put only in the margin. *We have chose*, say the translators in their note, *to follow Cyril, and the best copies*||. They had in their library an ancient manuscript, where this verse was left out. Which made Bullinger say<sup>x</sup>, that some pretender to learning having found it in the margin, where it was put by way of explanation, had inserted it into the text.

The year following, Robert Stephens printed this same edition with a few alterations. To it he joined the Hebrew text, and the Vulgate, and illustrated his edition with notes taken from the public lectures of Fran-

\* Le Long Biblioth. Sacr. Part i. p. 752. That English author's name was Walter Deloan. † Some have imagined that Leo Juda was originally a Jew, but they were mistaken. ‡ This version was published in 1541,

with prefaces that are well worth reading, and short notes to explain the text.

<sup>u</sup> Simon Hist. Crit. des Versions, c. 23. || We forgot to observe before, that Erasmus did not put this passage in his first editions of the New Testament, because he found it not in the Greek copies; but having afterwards met with it in a manuscript in England, he put it in the following editions.

<sup>x</sup> Comment. ad loc.

ciscus Vatablus, regius professor of the Hebrew tongue. But the latter disowned the notes, because, as he pretended, Robert Stephens had inserted among them things which favoured the *protestants*. This edition was censured several times by the doctors of the Sorbon, against whom Stephens briskly defended himself. Notwithstanding all their censures, this edition was afterwards printed at Salamanca.

Of all our Latin versions, none hath made more Castalio. noise than that of Sebastian Castalio, professor of the Greek tongue at Basil\*. It was vastly run down, upon its first appearance by Theodorus Beza, and the rest of the Geneva divines, who charged it with impiety, and did not spare the author of it in the least. What chiefly gave offence in this version, was, 1. That Castalio departed in some places from the protestant's system, concerning predestination, grace, and free-will. 2. That he affected an elegance which was suitable neither to the simplicity nor majesty of the sacred writings. Nothing could be more specious than what this author proposed to himself in translating the books of the Old and New Testament, according to the purity of the Latin tongue; namely, thereby to engage some over-nice persons to read the holy scriptures who had an aversion to them, upon account of the rough and uncouth language of the common versions. But surely, he could have arrived at this end, without departing so much from the style and manner of writing of the sacred authors, as he hath done. For, besides the false elegance and overstrained politeness, which he is justly blamed for, he oftentimes takes more liberty than a faithful translator ought to do. We shall allege some instances of it taken out of the xxvith chapter of the Acts of the Apostles, at the first opening of the book y. In the eleventh verse, instead of rendering the word *synagogas* by *synagogues*, he translates it *assemblies*<sup>z</sup>, which is ambiguous, and even unintelligible in this place. In the same verse, instead of *to blaspheme*, he translates *to speak impiously*<sup>a</sup>, which hath no determinate signification. In the eighteenth verse, instead of these words, *that they may obtain, by faith in me, forgiveness of sins, and their lot in the inheritance of the saints*; he hath rendered thus†, *that they may have the same lot as those which shall be sanctified by faith*; joining *by faith* with *sanctified*, whereas it ought to be joined with *to obtain*; which is all a piece of affectation to remove the idea of an *absolute and unconditional election*. This edition hath notwithstanding

\* Castalio was born in Savoy, and 18 years professor at Basil. y The edition we used is that of 1555, which is dedicated to Edward VI. <sup>z</sup> Collegia.  
<sup>a</sup> Impie loqui. + ——— Eandem cum eis sortem consequanter, qui fide mihi habenda sancti facti fuerint.

met with an abundance of admirers, and hath had several editions. He translated the Bible afterwards into as uncouth and barbarous a French, as his Latin version is elegant.

Among all the Latin versions made by protestants, none is more universally liked than that of Theodorus Beza.<sup>a</sup> Chamier<sup>b</sup> gives it the preference above all the rest. Rivet hath bestowed very great encomiums upon it, in his preface to the version of the Old Testament by Junius and Tremellius, at the end of which Beza's version of the New hath been joined. A Geneva divine<sup>c</sup> found it the most exact of all, and wished it was introduced into churches and schools in the room of the Vulgate. This translation did not meet with the same approbation from the Roman Catholics, who, perhaps, out of prejudice, accused Beza of having accommodated this version to his prejudices. Though it hath been several times printed in England, yet the English have not expressed the same value for it as the rest of the Protestants. It was even judiciously enough criticised upon in several places by a Canon of Ely<sup>d</sup>, who had been put upon it by the bishop of that diocese<sup>e</sup>. Bishop Walton<sup>f</sup> is of opinion, that Beza hath been justly charged with having departed from the common reading without necessity, or having on his side the authority of the manuscripts, and also with deciding frequently in a magisterial way, and having substituted mere conjectures to the words of the original. But it is only reading this version to be satisfied of the contrary. The account Beza gives in his preface of the method he had followed, is far from those peremptory airs which he is charged withal. If he hath not always followed his own rules, this is a fault common to him with all translators. Dr. Mills hath kept no more moderation than Walton in the judgment he hath passed upon this version.

However, it cannot be denied but that Beza was best qualified for such an undertaking. He was a perfect master of both languages, and supposing he was not so thoroughly skilled in Hebrew as some pretend, yet he tells us that in translating the Hebraisms he had the assistance of persons very well versed in that tongue. Besides, he had before him a greater number of Greek manuscripts than any of those that had undertaken the same work before him. And accordingly he had taken care to set down the *various readings* in his notes, and finds fault with others for not having done the same, and thereby giving every one an opportunity of chusing the best. All

<sup>a</sup> Panstr. t. i. l. xii. c. 1. Carl of Huntingdon, 1579.

<sup>b</sup> Walton Proleg. Diss. iv.

<sup>c</sup> P. Loiselier de Villiers in his letter to the

<sup>d</sup> John Boice in 1556.

<sup>e</sup> Lancelot.

that he can be blamed for, is his partiality in expressing a greater regard for the Latin than the Greek fathers. But, after all, his version must be allowed to be the best of all made in those times, except the Zurich translation\*.

\* I shall now subjoin a short account  
Of the Eng- of our English transla-  
lish transla- tions.  
tions.

“ We are told by our English historians, that some part of the bible was translated in the beginning of the 8th century into our vulgar tongue, which was then the Saxon. John de Trevisa assures us, that the venerable Bede, who flourished about the year 701, translated the whole Bible into the English Saxon. There are some who affirm that Adelm, bishop of Sherborne, who was cotemporary with Bede, translated the psalms into that language; which translation is by others attributed to king Alfred, who lived near 200 years after. There is now extant a translation in the English Saxon, done from the ancient vulgar, before it was revised by St. Jerome. It was printed at London, in the year 1571, by the care of John Fox, and by the order and direction of archbishop Parker. A translation of the psalms in the same language was printed by Spelman, in 1640.

“ John Wickliffe, who flourished about the year 1360, translated the whole Bible from the vulgar version of St. Jerome, and finished it in the year 1383. This translation was never printed, but there are copies of it in several libraries, as Cotton’s, St. James’s, at Lambeth, &c. There is also a very fair copy of the New Testament, in this translation, in the university library at Cambridge.

“ John de Trevisa, who died in the year 1398, did also translate both the Old and New Testament, about the same time, or a little after Wickliffe; but whether there are any copies of it extant, I know not.

“ The first time the holy scripture was printed in English, was about the year 1526; and that was only the New Testament, about that time translated by William Tindal, assisted by Joy and Constantine, and printed in some foreign parts. In

“ the year 1532, Tindal and his companions finished the whole Bible, and printed it in foreign parts, all but the Apocrypha. Some time after this, whilst a second edition was preparing, William Tindal was taken up and burnt for heresy in Flanders: however, the work was carried on by John Rogers. He wholly translated the Apocrypha, and revised Tindal’s translation, comparing it with the Hebrew, Greek, and Latin. He added prefaces and notes out of Luther, and dedicated the whole to king Henry the eighth, under the borrowed name of Thomas Matthews; for which reason this has been commonly called Matthew’s bible. This was printed at Hamburgh, at the charges of Grafton and Whitechurch.

“ It was about this time resolved to print the Bible in a large volume, and to procure an order to have it set up in all churches for public use. Miles Coverdale was therefore employed to revise Tindal’s translation, which he did, comparing it with the Hebrew, and mending it in several places. But bishop Cranmer revised the whole after him; for which reason this was called Cranmer’s Bible.

“ Whilst some English exiles were at Geneva, during the reign of queen Mary, they thought fit to undertake a new translation of the Bible into English in that place, and to print it there; from whence it received the name of the *Geneva Bible*. These were Miles Coverdale, Christopher Goodman, Anthony Gilby, Thomas Sampson, William Cole, William Whittingham, and John Knox. It was first printed in 1560, and hath had several editions since.

“ But for the public use of the church, the bishops resolved about this time to make a new translation. Archbishop Parker set forward and highly promoted this work, and got the bishops and some other learned men to join together,

“ and to take each his part and portion, to review, correct, and amend the translation of the holy scriptures in the vulgar tongue. This Bible was published in the year 1568, in a large folio, and called *The Great English Bible*, and commonly also *The Bishop’s Bible*, as being translated by several bishops.

“ In the year 1583, one Laurence Tomson pretended to make a new version of the New Testament from Beza’s edition; together with a translation of Beza’s notes. But he has very seldom varied so much as a word from the Geneva translation.

“ The Papists by this time finding it impossible to keep the people from having the scriptures in the

“ vulgar tongue, thought convenient to make a translation of it themselves, and accordingly, in the year 1584, published a new version of it, printed at Rheims, and from thence called the *Rheimish translation*. It was refuted by Mr. Cartwright, and Dr. Fulke.

“ But the last and best translation of the Bible into English, is that which was made towards the beginning of the last century by order of king James I. and is now in use among us. The chief hands concerned in this work, were bishop Andrews, Dr. Overall, Dr. Duport, Dr. Abbot, &c.”

For a fuller account of all these translations, see *Bibliotheca Literaria*, No. IV.



## PREFACE

TO

### ST. MATTHEW'S GOSPEL.

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I. **MATTHEW**, otherwise called Levi, was the son of Alpheus; but who this Alpheus was, cannot be determined. It is manifest from the two names of this Apostle, which are of a Hebrew original, as is also that of Alpheus, that he was of Jewish extraction, though a publican by profession. Compare Matth. ix. 9. Mark ii. 14. Luke v. 27, 28, 29.

As he was sitting at the receipt of custom, he was called by our blessed Saviour in the second year of his ministry, and having readily complied with this call, he had the honour of entertaining Jesus Christ at his own house, which was probably in Capernaum, or near it. From that time he was a constant attendant on his Divine Master, with the rest of the Apostles, among whom he places himself the eighth in his gospel, chap. x. 3. This is all that we are certain of concerning St. Matthew. Whatever else hath been said of him, either by ancient or modern authors, is too ill grounded to be depended on.

II. Though the gospels are not ranked in some ancient manuscripts, and fathers of the church, in the same order as they are at present; it is however gene-

rally supposed that St. Matthew was the first Evangelist, as we find is attested by St. Irenæus<sup>a</sup>, Eusebius<sup>b</sup>, St. Jerome<sup>c</sup>, and St. Augustin<sup>d</sup>. But authors are not so well agreed about the time when he wrote his gospel. According to the subscriptions which are found in some ancient manuscripts, and are followed by Eusebius in his *Chronicon*, by Theophylact, and other later authors, St. Matthew wrote his gospel eight or nine years after our Lord's ascension. The chronicle of Alexandria places the date of it seven years later, fixing it to the fifteenth year after the death of Christ. But St. Irenæus<sup>e</sup>, who is a more ancient author, and lived nearer the apostolical times, brings this date a good deal lower, when he says that St. Matthew published his gospel *whilst Peter and Paul were preaching the gospel at Rome, and founding that church*; that is, about the 61st year of the Christian æra. The safest way is to leave the matter undecided, it being very doubtful, and, after all, of no great moment. What is of more consequence, is, that we are assured by the unanimous consent of the Christian antiquity, that this gospel was written by St. Matthew, whose name it bears. We are indeed told by Irenæus<sup>f</sup>, Origen<sup>g</sup>, Tertullian<sup>h</sup>, Epiphanius<sup>i</sup>, and others, that the Cerdonians and Marcionites would receive no other gospel than that of St. Luke, but we do not find that they ever denied that the gospel which goes under St. Matthew's name was really his. These heretics were so ridiculous, as to infer from Rom. ii. 16. where St. Paul speaks of *his gospel* in the singular number, that there was but one gospel, and they looked upon St. Luke's gospel as that of St. Paul. But Origen<sup>k</sup> gives them this very pertinent answer, that though there were four Evangelists, yet they all preached but one and the same gospel. Faustus the Manichæan was as much mistaken, when he maintained<sup>l</sup>

<sup>a</sup> Lib. iii. c. 1.<sup>b</sup> Hist. Eccl. l. vi. c. 15.<sup>c</sup> Catal. Scrip. Eccl.<sup>d</sup> De Consens. Evang. l. i. c. 1.<sup>e</sup> Ubi supra.<sup>f</sup> L. i. c. 29.<sup>g</sup> Philocal. c. v.<sup>h</sup> Præscript. c. 51.<sup>i</sup> Hæres. l. i. n. 9.<sup>k</sup> Philocal. ubi supra.<sup>l</sup> Augustin. contra Faust. l. xvii. c. 1.

that St. Matthew's gospel could be none of his, because he speaks of himself in the *third*, and not in the *first* person; for nothing is more common both in sacred and profane historians, as St. Augustin observes with relation to Moses and St. John. So trifling an objection therefore cannot invalidate in the least the testimony of all ancient Christian authors that have unanimously ascribed this gospel to St. Matthew.

III. We ought undoubtedly to express a great regard for the authority of the same ancient authors, when they tell us with one consent, that St. Matthew wrote his gospel in Hebrew, for the use of those of his own nation. But this has been called in question by abundance of very judicious critics, and that for very material reasons. The chief whereof are as follow.

1. Eusebius<sup>m</sup>, who relates this matter upon no other authority than that of Papias, gives us at the same time such a character of that ancient father, as renders his testimony very weak and insignificant, when he says, that *he was a man of a very mean capacity, and apt to misunderstand, and put a wrong construction on the informations he received from the Apostles.*

2. Papias himself, who pretends to inform us that St. Matthew wrote his gospel in Hebrew, adds to this relation one circumstance which renders the whole very doubtful; and that is, *that every one interpreted, as well as he could, the Hebrew text of St. Matthew.* As the arbitrary interpretation, which Papias here speaks of, cannot be supposed to have been done but by such Jews as had embraced Christianity, this manifestly shews, that the Hebrew tongue was not then very common among the Jews, since it needed an interpretation. And indeed it is well known, that Hebrew was then understood by none but the learned of that nation, as is evident from the Chaldee paraphrases, and their custom of interpreting the law in their synagogues in the

<sup>m</sup> Hist. Eccl. l. iv. c. 39.

vulgar tongue, which was the Syriac or Syro-Chaldaic. But to be fully convinced how little knowledge the Jews had at that time of the Hebrew language, we need but reflect on what Josephus says towards the end of the last chapter of his Jewish antiquities: *We reckon those wise, or learned, saith he, that understand so well the holy scriptures, as to be able to interpret them; which is, adds he, so very uncommon a thing, that hardly are there two or three to be found, that can succeed in that undertaking.* Now how came St. Matthew, (who as we are told by St. Jerome, wrote for the sake of the Christians of his own nation,) to pen his gospel in Hebrew, which was a language that could not without difficulty be understood at that time? Why did he not write, as the rest of the Evangelists have done, in Greek, which was understood over all the Roman empire<sup>n</sup>, and particularly in Judea, as we are informed by the Jewish doctors<sup>o</sup>, that his gospel might equally serve for the instruction of the Jews that dwelt in Judea, as well as of those that were dispersed over the world\*, and also of the Gentiles whom the Apostles were commissioned to teach?

3. To solve this objection some learned authors have supposed, that St. Matthew did not write his gospel in the Hebrew tongue properly so called, but in the Syro-Chaldaic, that is a mixture of Syriac and Chaldee, which was then the vulgar tongue in Judea, and is even called in Scripture the Hebrew dialect<sup>p</sup>, because it was in reality a dialect of the Hebrew. But this answer is so far from removing the difficulty, that it really creates a new one. For supposing that the Syriac is sometimes called in the sacred writings a Hebrew dialect, it doth not follow from thence, that the fathers, from whom we have it that St. Matthew wrote in Hebrew, have confounded these two languages. It appears on the contrary, that they have carefully distinguished them, and

<sup>n</sup> Cicero pro Archia.

<sup>o</sup> Apud Lightfoot Hor. Hebr. in Matth. i. 25.

<sup>x</sup> Matth. xxviii.

<sup>p</sup> Acts xxi. 10. xxii. 2.

especially Eusebius, who hath transmitted to us this tradition concerning St. Matthew's gospel. For speaking of an ecclesiastical writer named Bardesanes<sup>a</sup>, he says, that he was well versed in the Syriac tongue, and that his disciples had translated his books from Syriac into Greek. He doth not say from the Hebrew. The same author tells us in another place<sup>r</sup>, that he had translated from the Syriac tongue into Greek, the pretended letters of Agbarus to JESUS CHRIST, with the answers of JESUS CHRIST to Agbarus. In the 4th. book of his history<sup>s</sup>, speaking of Higesippus, he says, *that he had translated several passages of the gospel according to the Hebrews, and abundance of things from the Syriac as well as from the Hebrew tongue.* Here we have the Hebrew and Syriac particularly distinguished one from the other; and had St. Matthew written his gospel in Syriac, Eusebius had here a very proper occasion of saying so. Neither did St. Epiphanius<sup>t</sup> confound the Hebrew with the Syriac when speaking of the Nazarenes, he said, that they were well versed in Hebrew, and had the holy scriptures read among them in that language, as they were among the Jews. And that he there means the *Hebrew tongue, properly so called*, is very plain, since it would otherwise have been no such wonder that the Nazarenes understood thoroughly the Syriac; from whence it is evident, that when the same father said<sup>u</sup> that the Ebionites had the Hebrew copy of St. Matthew's gospel, he thereby understood the Hebrew language, and not the Syriac. But St. Jerome alone will decide the matter. This author hath spoken in several parts of his works of the Hebrew tongue, and the nature of it; but he always meant in those several places that language in which the books of the Old Testament were written, and never the Syriac. He even carefully distinguishes the one from the other upon occasion, as in his commentary on the second chapter of the epistle to the Gala-

<sup>a</sup> Hist. Eccl. l. iv. c. 30.<sup>r</sup> L. i. c. 13.<sup>s</sup> Cap. 22.<sup>t</sup> Hæres. xxix. n. 7.<sup>u</sup> Ibid. Hæres. xxx. n. 13.

tians<sup>w</sup>. Whenever therefore he says, as he doth more than once, that St. Matthew wrote his gospel in Hebrew<sup>x</sup>, he thereby always understood the Hebrew tongue properly so called. From whence it follows, that if St. Matthew wrote in Hebrew, it was in the same Hebrew in which the books of the Old Testament were written, and not in Syriac; which leaves in its whole strength the objection that is taken from the little knowledge the generality of the Jews then had of the Hebrew tongue. Add to this, that the Jewish nation being upon the brink of destruction, as JESUS CHRIST himself foretold in several places of St. Matthew's gospel, it is very improbable that the Evangelist would have written his gospel in a language which was soon to perish with the people by whom it was spoken.

4. Some stress might perhaps be laid upon the testimony of Irenæus, who also asserts that while St. Matthew was among the Hebrews, *he wrote his gospel in their own tongue*; could we be but sure that he hath some better authority for this assertion than that of Papias, from whom he likewise borrowed the notion of a millennium, as he owns himself<sup>y</sup>, and as we learn from Eusebius<sup>z</sup>. We must pass the same judgment upon the rest of the fathers, and other ecclesiastical writers that have recorded this particular: as they have copied Irenæus and Eusebius, it all depends upon the bare authority of Papias, which, as we have shewed before, is of no great weight.

5. To prove that St. Matthew did not write his gospel in Hebrew, some other *probable* reasons are produced, which would indeed be of no great force, was the fact otherwise unquestionably true; but considering the slight foundation on which it is built, they are not to be entirely rejected. Is it probable, for instance, say some, that if St. Matthew's gospel had been written in Hebrew, such a valuable original should have been lost,

<sup>w</sup> Tom. mihl ix. p. 99. G.

<sup>x</sup> De Scriptor. Eccl. & in Esai. cap. 6.

<sup>y</sup> L. v. c. 33.

<sup>z</sup> Euseb. ubi supra.

and not have been as carefully preserved as the rest of the gospels? Is it moreover likely that so precious an original would have been left to such an arbitrary interpretation as Papias speaks of? If the Hebrew copy of St. Matthew's gospel was at first translated not *as every one was able*, but by some particular person, it is really very strange that the author of this translation should have been entirely unknown to all the ancient writers, as we find it was? Some supposing it was done by St. John, as Theophylact, upon hearsay<sup>a</sup>; others ascribing it to St. James of Jerusalem, as the author of the Synopsis which goes under the name of St. Athanasius; others to St. Luke and St. Paul, as Anastasius the Sinaite<sup>b</sup>, and others, in short, as St. Jerome<sup>c</sup>, declaring that it is uncertain who was the author of it.

These are the chief reasons which make it appear doubtful whether St. Matthew wrote his gospel in Hebrew, and which have induced several learned critics to believe that he wrote in Greek, like the rest of the Evangelists. As they undoubtedly wrote for the sake of the Jews, as well as St. Matthew and the author of the Epistle to the Hebrews, that is, to the Christians of Jerusalem and Judea, to distinguish them from the Hellenistical Jews, they ought also to have written in Hebrew, if the reason above be of any force, and yet we find they all wrote in Greek. It seems then very probable, that Papias, who was apt to be mistaken, took the gospel of the Nazarenes, or that of the Ebionites, (supposing they were different,) which was written in Hebrew, for St. Matthew's. And indeed we are told by St. Irenæus<sup>d</sup>, that the Ebionites, boasted they had the gospel of St. Matthew, and used no other. Eusebius<sup>e</sup>, speaking of the Ebionites, said, that they used only the *gospel according to the Hebrews*, meaning undoubtedly thereby the same which is by St.

<sup>a</sup> Proæm. in Matth.<sup>b</sup> Anagog. Contempl. c. 8.<sup>c</sup> De Script. Eccles.<sup>d</sup> L. i. c. 26, & l. iii. c. ii. p. 220.<sup>e</sup> L. iii. c. 27.

Irenæus called the *gospel according to St. Matthew*. St. Jerome<sup>f</sup> confounding the gospel of the Nazarenes with that of the Ebionites, tells us *that he had translated it from Hebrew into Greek, and that it generally passed for the authentic copy of St. Matthew*. But yet it appears from the passages he cites out of it, that it was far from being so. Or else, the Ebionites, or Nazarenes, having translated into Hebrew the original Greek of St. Matthew, which they corrupted and interpolated, as St. Epiphanius tells us it was in his time<sup>g</sup>, and having styled their translation the gospel according to the Hebrews, or else the gospel of the Apostles, or of St. Matthew, Papias and others were hereby led into such a mistake, as to imagine that St. Matthew had written in Hebrew. This conjecture is confirmed by what Epiphanius relates<sup>h</sup> upon the authority of some Jews converted to Christianity, viz. that the gospel according to St. John, and the Acts of the Apostles, had also been translated into Hebrew. Upon this supposition the Greek text of St. Matthew must be the original, and the Hebrew only a translation. Thus much is certain, that they who are of opinion that St. Matthew wrote in Hebrew, entertain notwithstanding the same veneration for the Greek copy of it we now have, as if it was the original. The authority of St. Matthew's gospel, as it is now extant, not being therefore any way called in question, it ought to be reckoned a matter of the utmost indifference, to know in what language it was written.

IV. We must now say a word or two concerning the title of this gospel, (according to St. Matthew) which will serve for all the rest. St. Chrysostom tells us, in the beginning of his first homily on the epistle to the Romans, that the titles of the gospels had not been put by the Evangelists themselves, but by some of the primitive Christians, that took care to set at

<sup>f</sup> In Matth. c. 12. & l. iii. adv. Pelag. c. 1.

<sup>g</sup> Heres. xxx. n. 13.

<sup>h</sup> Her. xxx. n. 3. p. 127.



the head of each of the gospels the name of the Evangelist by whom it was composed, that after ages might have no manner of pretence for doubting of their having been written by those, whose names they bear. The Greek word *evangelion*, (which we render *gospel*) signifies any *good news* whatsoever; and this signification of that term is so very common and obvious, that there is no need of producing any instances. It is also sometimes used in the Septuagint version, and in profane authors<sup>i</sup>, to denote the *reward that was given to those that brought good tidings*. See 2 Sam. iv. 10. and likewise *the sacrifice that used to be offered upon receiving good news*. In the sacred writings of the Old and New Testament, the words *evangelizein* and *evangelion*, are particularly applied to that eternal salvation which was revealed and procured by our blessed Saviour Jesus Christ, and foretold by the prophets. See Isaiah lxi. 1, and numberless places in the New Testament. Hence those books, which contain an account of the doctrine and life of our Saviour Jesus Christ, the author of the gospel, came to be called *evangelia* or gospels. In this sense, Justin Martyr styles the gospels the *monuments*, or *memoirs* of the Apostles. The meaning therefore of these words, *The gospel according to St. Matthew, St. Mark, St. Luke, and St. John*, is this, *The account of the doctrine, preaching, and life of JESUS CHRIST, as compiled, and set forth, by St. Matthew, St. Mark, St. Luke, and St. John*: in the same manner as those false gospels, that appeared in the first century, and perhaps before the true ones were named, The gospel according to the Hebrews—Apostles—Egyptians, &c.

V. St. Matthew's style is natural and unaffected, as that of an historian, and especially of a sacred writer should be, who ought to avoid, as much as possible, all manner of affectation, and all such ornaments as

<sup>i</sup> Cicero Ep. ad Attic. Lib. ii. Ep. 12. Plutarch Vit. Phoc. p. 749.

are unbecoming the sublimity and seriousness of the matters he relates. As for his language (I mean that of the Greek copy, which is the only authentic one we have) like that of the rest of the writers of the New Testament, it abounds in turns and expressions taken from the Hebrew, or Chaldee, which was then the vulgar tongue in Judea: as doth also the version of the Seventy, which was made by Jews of Alexandria, whose language was a Greek mixed with Hebraisms. When St. Matthew cites any prophecies from the Old Testament, he doth it sometimes according to the Hebrew, as chap. ii. 15. as St. Jerome hath observed<sup>k</sup>; at other times, according to the Greek of the Seventy; and sometimes he follows neither, but only takes the sense and expresses it in his own words, according to the use he designed to make of those applications which is the method the sacred writers have in general taken, as the same father hath observed<sup>l</sup>. St. Irenæus<sup>m</sup>, who may be supposed to have been a competent judge of this matter, tells us, that Peter, John, Matthew, Paul, *and all the rest, as well as their disciples, have alleged all the prophecies, according to the version of the Seventy*, which seems to be too general an assertion, unless the version of the Seventy was then more agreeable to the Hebrew than it is at present. And indeed it is manifest from several passages in Justin Martyr's dialogue with Trypho, that at that time the Jews altered the Septuagint translation as they thought fit<sup>n</sup>; and St. Augustin testifies<sup>o</sup>, that he found it so very much changed, that hardly could it be known. St. Jerome relates nearly the same thing in his commentary on the Vth. Chap. of Ezekiel. However it be, St. Jerome<sup>p</sup>, who was no great admirer of the version of the Seventy, says, it must be observed in general, that whenever the Apostles and apostolical writers address themselves to the heathens, they make

<sup>k</sup> In Matth. ii.<sup>l</sup> Hier. ad Es. xxix. & ad Jerem. xxvi.<sup>m</sup> Lib. iii. c. 25.<sup>n</sup> Just. Mart. p. 247, 297.<sup>o</sup> Ep. iii.<sup>p</sup> Quæst. Heb. p. 228.

use of those testimonies which were already publicly known among the gentiles, that is, of the Septuagint version.

This, to several persons, is another argument of St. Matthew having written in Greek, and not in Hebrew; because had he written in Hebrew, he would always have followed in his quotations the Hebrew text, and never the Seventy. To this it is replied, that it was the Greek translator of St. Matthew's gospel, and not the Evangelist himself that made use of the version of the Seventy, when passages were quoted out of the Old Testament. But in so doing he would not have acted like a faithful translator; for he ought to have rendered literally the passages in Greek, as they are in the Hebrew, without adhering to the Seventy; or if he had a design of following the latter, he should have done it every where. From hence it is inferred with abundance of probability, that St. Matthew having followed sometimes the Hebrew, and sometimes the Seventy, as the rest of the Evangelists have, that he consequently wrote in the same language as they did.

We do not find that St. Matthew hath always related things in the same order in which they happened; he doth it indeed generally, but frequently also relates matters as they come in his way, as we shall have an occasion of shewing elsewhere.

The gospel of St. Matthew may be divided into four parts: 1. The three first chapters contain the genealogy of JESUS CHRIST, with a relation of his conception and the arrival of the wise men; his flight into Egypt and return from thence; his baptism by John the Baptist, and the preaching of this his forerunner. 2. In chap. iv. &c. to the xxvi. we have an account of the actions, discourses, and miracles of JESUS CHRIST. 3. In the xxvi. and xxvii. are his sufferings and death. 4. And in xxviii. his resurrection.

THE  
**HOLY GOSPEL**  
 OF  
**OUR LORD JESUS CHRIST,**  
*ACCORDING TO ST. MATTHEW.*

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CHAP. I.

*The genealogy of Jesus Christ, 1—17. Mary with child by the Holy Ghost, 18. Joseph thinks of putting her away; but being informed by an Angel of the truth, takes her home. Prophecy of Isaiah, 19—25.*

**T**HE history of the life of JESUS CHRIST, Son of David, Son of Abraham. 2 Abraham was father of Isaac. Isaac was father of Jacob. Jacob was father of Judas and his brothers.

V. 1. Luke iii. 23.

V. 2. Gen. xxi. 2. xxv. 24. xxix. 35.

*Gospel.*] In Greek *εὐαγγέλιον*, that is, *good news*. The word *Evangelizein* having been used in the Septuagint version of the Old Testament to denote the doctrine of salvation which was to be revealed by Jesus Christ, the doctrine itself came from thence to be called *Evangelion*. And the same title has been prefixed to the four books which contain an account of the preaching and establishment of the Evangelical doctrine by our Lord Jesus Christ. See the preface to St. Matthew. [As for our English word *gospel*, it is derived from the Saxon *god*, signifying both *God* and *good*, and *spel* word.]

*According to St. Matthew.*] Or, *of St. Matthew*, or, *by St. Matthew*: for the original may be rendered these three ways. *The Gospel of Jesus Christ, according to St. Matthew*, signifies then, the history of the gospel preached by Jesus Christ as it is related by St. Matthew. See the preface.

V. 1. *The History.*] Gr. *Book*. The Greek word *βιβλος* answers to the Hebrew [*Sepher*] which signifies a *calculation, list, catalogue, description, letter, edict, contract, history, narrative*, and in general any writing whatsoever, whether long or short. See instances of all these different sig-

3 Judas had by Thamar, Phares and Zara. Phares was father of Esrom. Esrom was father of Aram. 4 Aram was father of Aminadab. Aminadab was father of Naasson. Naasson was father of Salmon. 5 Salmon had Booz by Rachab, and Booz

V. 3. Gen. xxviii. 27. 1 Chron. ii. 5, 9. Ruth iv. 18. V. 4. Numb. vii. 12. 1 Chron. ii. 10. V. 5. Ruth iv. 17. 1 Chron. ii. 10, 11, 12.

nifications in Deut. xxiv. 1. Esth. ix. 25, 26, 30. Isaiah xxxvii. 14. Jer. xxxii. 10, 11. Josh. x. 13.

*History of the life.*] Otherwise, *the genealogy*, or, *list of the ancestors*, in case the words be taken only for the title of the 17 first verses of this chapter, as they have been by the generality of commentators. Or else, *the history of the birth*, if we look upon the 16 first verses of this chapter as a digression, from which the historian returns in the 18th verse. The terms in the original are Βίβλος γενέσεως; which last word answers to the Hebrew *Toldoth*, that signifies the *birth*, or *origin*, the *family* and *ancestors*, or else, the *events* and *actions* performed by any particular person. It is a maxim among the Jews, that when we meet in scripture with these words, *the book of the generation*, they are to be understood both of the *birth* and *actions* of the person there spoken of. This is the construction Ahen-Ezra hath put on the 2d ver. of the xxxviii chap. of Genesis, which runs thus, *these are the generations of Jacob*. We must undoubtedly put the same meaning upon Gen. v. 1. and vi. 9. since there are some events intermixed there with the genealogies. In the same sense likewise in the first Book of Moses styled Genesis, i. e. not only an account of the origin of the world, but also of the first inhabitants of it, and the events that happened therein. This meaning of the word Genesis is further confirmed by Judith xii. 18. where Judith says, *this day is the most glorious in my whole life*, the Greek word is γενέσεως. Thus St. James says, iii. 6. that *the tongue setteth on fire the whole course of life*, γενέσεως. So that the true import of this expression here Βίβλος γενέσεως Ἰησοῦ Χριστοῦ, is, the history

of the birth, life, and death of Jesus Christ. And this is the title of the whole gospel, and not of a few verses in this chapter only.

*Son of David.*] It was a current opinion among the Jews, that the Messiah was to be of the family of David. See John vii. 42. For which reason those that acknowledged him for the Messiah, called him *the Son of David*. See Matth. xii. 23. xv. 22. xxi. 9, &c. This persuasion was grounded on the promises God had made to David. See Psalm cxxxii. 11. comp. with Acts ii. 30. and Isaiah ix. 6. comp. with Luke i. 32, 33.

*Son of Abraham.*] These two ancestors of Jesus Christ, Abraham and David, are here particularly set down, because to them had the promises been made; to Abraham that of a Son, in whom all the nations of the earth should be blessed, Gen. xxii. 18. And to David, that of a Son, whose kingdom should be without end, 2 Sam. vii. 12, 13. The believing Jews waited for the full accomplishment of these promises in the person of the Messiah, Luke i. 32, 69.

V. 2. *Was father.*] Gr. *begat*. As this word is not used but in a figurative sense in our language, and never in genealogies, we have rendered it by the word *father*, which is the proper term, and well expresses the original Greek word.

V. 3. *Judas had by Thamar.*] Gr. *begat of Thamar*. Thus ver. 5, and 6.

V. 5. *By Rahab.*] It doth not appear from the genealogies which are extant in the Old Testament, that Salmon married Rahab; St. Matthew therefore had this in all probability out of some genealogical tables kept by the Jews; who have even at this day a tradition among them, that Rahab was married to one of the prince of Israel.

had Obed by Ruth. Obed was father of Jesse. 6 Jesse was father of king David, and king David had Solomon by her that had been the wife of Urias. 7 Solomon was father of Roboam. Roboam was father of Abia. Abia was father of Asa. 8 Asa was father of Josaphat. Josaphat was father of Joram. Joram was father of Ozias. 9 Ozias was father of Joatham. Joatham was father of Achaz. Achaz was father of Ezekias. 10 Ezekias was father of Manasses. Manasses was father of Amon. Amon was father of Josias. 11 Josias was father of Jechonias, and his brothers, about the time that *the Jews* were carried away to Babylon. 12 And after their being carried to Babylon, Jechonias was father of Salathiel. Salathiel

V. 6. 1 Sam. xvi. 1. xvii. 12. 2 Sam. xii. 24. V. 7. 1 Kings xi. 43. xiv. 31. xv. 8. 1 Chron. iii. 10. 2 Chron. xiv. 1. V. 8. 1 Kings xv. 24. 2 Kings viii. 16, 24. 2 Chron. xvii. 1. xxi. 1. V. 9. 2 Chron. xxvi. 23. xxvii. 9. xxviii. 27. V. 10. 2 Kings xx. 21. xxi. 18. 1 Chron. iii. 14. V. 11. 2 Kings xxiii. 30, 34. xxiv. 6. 1 Chron. iii. 15. 2 Chron. xxvi. 1, 4, 8. V. 12. Haggai i. 1. Ezr. v. 2. 2 Ezr. xii. 1.

V. 6. *By her that had been the wife of Urias.*] Gr. *By her of Urias.* This is an expression that was common both among the Greeks and Romans; instead of saying such a man's wife, they only said *her of such a man.*

V. 8. *Joram was father of Ozias.*] St. Matthew hath left out three kings of Judah, with a design, as is supposed, of retaining the number *fourteen* in each of the three classes of the generations he hath here set down. There are instances of the like omissions in other genealogies. See Ezra vii. where by comparing that chapter with 1 Chron. vi. it is found that five generations are left out. The Jews are wont sometimes to do so, on purpose to make numbers even, that come near one another. The kings omitted here, are Ahaziah, Joash, and Amaziah, which were the descendants of Ahab king of Israel, by Athaliah, his daughter, the mother of Ahaziah. See 1 Kings xxi. 22. and 2 Kings ix. 8. The reason perhaps why these princes were omitted, was, that their memory might be blotted out till the third generation, because they were descended from very impious parents, and were themselves extremely wicked. But after all,

nothing but mere conjectures can be assigned for this omission.

V. 11. *Josias was father of Jechonias.*] This Jechonias is the same as Jehoiakim, called otherwise Eliakim, 2 Kings xxiv. 6. Accordingly several manuscripts read Jehoiakim; but the most learned critics have observed, that it is not the best reading, and that the word Jehoiakim had been foisted in by some transcriber, who saw it was wanting.

*And his brother.*] Jehoiakim had two brothers that deserve to be taken notice of, because they both reigned, namely, Johanan, alias Jehoahaz, and Mattaniah, alias Zedekiah. See 1 Chron. iii. 15. 2 Kings xxiii. 30, 34. and xxv. 7.

V. 12. *Jechonias.*] If the Jechonias mentioned in this verse be supposed to be the same as is mentioned in the foregoing verse, there will then be but thirteen generations from Jechonias to Jesus Christ, and we shall have another omission of king Jehoiakim, for which no good reason can be assigned. In order therefore to avoid this omission, and make up the number fourteen, we must suppose that the Jechonias spoken of here, is Jehoiakim, the son of Jehoiakim, mentioned in the foregoing

was father of Zorobabel. 13 Zorobabel was father of Abiud. Abiud was father of Eliakim. Eliakim was father of Azor. 14 Azor was father of Sadoc. Sadoc was father of Achim. Achim was father of Eliud. 15 Eliud was father of Eleazar. Eleazar was father of Matthan. Matthan was father of Jacob. 16 Jacob was father of Joseph, the husband of Mary, of whom was born JESUS who is called CHRIST. 17 Thus all the generations, from Abraham to David, are fourteen generations. From David to the time that they were carried away to Babylon, fourteen generations. And from their being carried away to Babylon down to CHRIST fourteen generations.

18 Now the birth of JESUS CHRIST was after this manner. Mary his mother having been contracted to Joseph, before they had been together, she was found to be with child by *the*

V. 18. Luke i. 27, 35.

verse. They are both called Jechonias, because their names are very much alike in Hebrew, either as to the sound, or signification; so that the little difference between them, hath been, in all probability, the cause of their being confounded. (See Dr. Whitby in loc.)

V. 13. *Zorobabel was father of Abiud.*] Among the sons of Zorobabel, reckoned up 1 Chron. iii. there is no mention of Abiud, or his posterity. But as the Jews were very careful to keep genealogical tables of their families, St. Matthew had, in all likelihood, what he mentions here, out of some authentic genealogies that were preserved in the family of Joseph, whose ancestors, from Zorobabel, are likewise omitted in the genealogies that are extant in the Chronicles, because, in all probability, their condition was but mean and obscure.

V. 16. *Jacob was the father of Joseph.*] It is a maxim among the Jews, *that the family of the mother is not called a family.* All their pedigrees are reckoned and deduced from the father. This is the reason why St. Matthew hath here set down the genealogy of Joseph. And thus Jesus Christ is the son of David, because Joseph's marriage with Mary gave our Saviour Jesus Christ a right

to all the privileges which a child that was born of strange parents was entitled to by adoption, and which were granted by the law to the posterity of a man that had married his brother's widow, Gen. xxxvii. 8. Deut. xxv. 5. Ruth iv. 5, 6, 7. It is moreover very probable, that Mary was an only daughter, and an heiress, and consequently obliged to marry in her own family, (See Numb. xxxvi. 7, 8, 9.) So that by giving the genealogy of Joseph, St. Matthew gave at the same time that of Mary.

*Husband of Mary.*] The names of *husband* and *wife* were given by the Jews to persons that were only betrothed. Thus Rachel is called Jacob's wife, Gen. xxix. 21. See also Deut. xxii. 24.

*Who is called Christ.*] i. e. Who is known by that name, and is really the Christ. See Luke i. 32, 35.

*The Christ.*] This is a Greek word, that signifies *the anointed*, and answers to the Hebrew *Messiah*, John i. 42. Which last is the name that was given by the Jews to that prince whom they expected, and who, as they imagined, was to come and avenge them of their enemies. They had undoubtedly borrowed it from Daniel ix. 25, 26. See likewise 1 Sam. ii. 10. Ps. ii. 2.

V. 18. *Before they had been together.*] Or, *Before they had lived to-*

*operation of the Holy Ghost.* 19 But as Joseph her husband was a just man, and unwilling to expose her to public shame, he resolved to put her away privately.

20 But while he was musing in his mind upon these things, an angel of the Lord appeared to him in a dream, and said, Joseph, son of David, scruple not to receive Mary your wife; for that which is conceived in her, is by the Holy Ghost; 21 and she shall be delivered of a son, to whom ye shall give the name of Jesus, for he shall save his people from their sins. 22 (Now all this was done, to fulfil what the Lord had spoken by the prophet, in these words: 23 I declare unto you, that a virgin shall conceive and be delivered of a son, and he shall be called Immanuel, that is to say, God with us.)

V. 21. Luke i. 31. ii. 2. Acts iv. 12. v. 31. xiii. 23. Eccles. xlvi. 1, 2. V. 23. Isaiah vii. 14.

*gether*; that is, before Joseph, to whom Mary was betrothed, had taken her into his house as his wife; and this is evident from these words of ver. 20. *Scruple not to receive Mary your wife, &c.*

Among the Jews there was a considerable space of time, (generally a year, or six months) between the betrothing and wedding. And during this space of time it was, that Mary was found with child by the power of the Holy Ghost.

V. 19. *Just.*] The original word properly signifies a good man, one that fears God, and hates vice, Matth. v. 20. xxv. 37. Luke i. 75. But it also signifies a man of a *tender* and *merciful* disposition, one that is willing to conceal a fault. That justice is sometimes taken for mercy, appears from Psalm cxii. 2. Prov. xi. 21, 30. xii. 10. James iii. 17, 18.

*To expose her to public shame.*] This is the meaning of the original Greek word in the Septuagint, Ezek. xxviii. 17. Jerem. xiii. 22. And in the New Testament, Heb. vi. 6. It also signifies to *inflict an exemplary punishment*. See in the translation of the Seventy, Numb. xxv. 4. The law allowed of it in this case, Deut. xxii. 21, 25.

*To put her away privately.*] The meaning of this is not, that he designed to put her away without having

any witnesses; but, without accusing her, and alleging any reason in the bill of divorce.

V. 20. *Scruple not.*] Gr. *fear not.*

*Is of the Holy Ghost.*] Hath been formed by the Holy Ghost. See a like expression Psalm cxviii. 23.

V. 21. *Jesus.*] This is a Hebrew word, that properly signifies a *saviour*, and which is in the Old Testament given to those that saved and delivered the children of Israel out of the hand of their enemies, as to Joshua, which is the same as Jesus. Ecclesiastic. xlvi. 1, 2, but it is in the New Testament applied to Jesus Christ, who is the Saviour and Redeemer of mankind.

V. 23. *I declare unto you.*] Gr. *Behold.*

*A Virgin.*] This prophecy of Isaiah vii. 14. hath been completely and literally fulfilled in no other person than Jesus Christ, and the virgin Mary. As for the completion it is supposed to have had in the time of Ahaz, it cannot but be very remote and improper.

*He shall be called.*] i. e. he shall be, (for the Hebrews, as well as the Greeks, used to be called for to be, Isaiah lvi. 7. Luke xix. 46. Isaiah ix. 6. Jer. xxiii. 6. Pomer Il. b. v. 260) or else he shall deserve to be called, as Isaiah i. 26. viii. 3. ix. 6. lx.



24 Joseph, when he awaked, did as the angel of the Lord had commanded him, and received his wife. 25 But he had not known her, when she brought forth her first-born son, whom he called JESUS.

## CHAP. II.

*Certain Magi came from the East to pay homage to Jesus, 1—12. Herod endeavours to put him to death. Joseph flies into Egypt with Jesus and Mary. Massacre of the infants of Bethlehem, 13—19. Joseph returns from Egypt, and lives at Nazareth, 20—23.*

1 JESUS then being born in Bethlehem of Judea, in the time of king Herod, certain Magi came from the east to Jerusalem. 2 And inquired, where is the king of the Jews, that is born? for we have seen his star in the East, and are come to pay him adoration.

V. 1. Luke i. 7.

14. lxii. 4. Jerem. iii. 17. xxxiii. 16. Ezek. xlvii. 35. Zech. xiii. 3.

*God with us.]* See John i. 14. (God with us is the same as God our Saviour.)

V. 25. *When she.]* Gr. *till she.*

We have given here the true sense of this expression, which excludes the time past, but doth not imply that the thing was done afterwards. For instances of this, see Matth. xii. 20. Gen. xxviii. 15. 1 Sam. xv. 35.

*First-born.]* This doth not imply that Mary had other children afterwards, but that she had none before; comp. Luke ii. 23. See Exod. xiii. 2.

V. 1. *Bethlehem of Judea.]* This was a small town in the tribe of Judah, which lay on the south of Jerusalem. There was a city of the same name in Galilee, which belonged to the tribe of Zebulun, Josh. xix. 15. And this is the reason why the former is here called Bethlehem of Judea.

*In the time of king Herod.]* The great, who was at first tetrarch or go-

vernor of Judea, and afterwards was declared king of the same country. Joseph. l. xiv. c. 3. l. xvii. c. 10.

*Magi.]* This is the name that was given by the Persians, Chaldeans, and Arabians, to those wise men, or philosophers among them, that applied themselves to the study of nature, and particularly to astrology, and were besides the priests and ministers of religion. See Dan. ii. 2, 27. v. 11, according to the Septuagint version.

*From the east.]* From Persia, or Arabia.

V. 2. *The king of the Jews.]* They meant hereby the Messiah, having learnt from tradition, that God was to send to the Jews a deliverer and a king, who should rescue them from the slavery of the Gentiles, under which they groaned. Herod was then indeed king of the Jews; but as he had been set up by the Romans, his government was odious and intolerable to them.

*His star.]* This might be some new phenomenon of the same nature as that

3 King Herod having heard *this*, was alarmed *at it*, and all Jerusalem with him: 4 inasmuch that having assembled all the chief priests and scribes of the people, he inquired of them where Christ was to be born. 5 They answered him, in Bethlehem of Judea, for so it is written by the prophet: 6 And thou Bethlehem, in the land of Juda, art by no means the least among *the cities of* the rulers of Juda, for out of thee shall arise a governor, that shall rule Israel my people.

7 Then Herod having called the Magi secretly to him, he inquired of them the exact time of the star's appearing; and sending them to Bethlehem: Go, says he to them, search carefully for the young child, and when you have

V. 5. Micah v. 2. John vii. 42.

which conducted the children of Israel through the wilderness. The philosophers here mentioned knew what the meaning and design of it was, either because being possessed with the general expectation which then prevailed all over the East, *that about that time a king was to arise out of Judea*, they judged according to the rules of their art, that this *star* was a sign of his birth; or else because it had been revealed to them in a miraculous manner, as they were advised afterwards in a dream of not going to Herod. They might also have inferred the same from the prophecy of Balaam, Numb. xxiv. 17, which was known in the east by tradition; add to this, that they had among them the writings of Daniel, who had been in great repute with the ancient Magi, Dan. v. 14.

*Pay him adoration.*] i. e. the same obeisance as was used to be paid by the eastern nations to their monarchs: for so the original word is here and elsewhere to be understood.

V. 3. *All Jerusalem.*] Such a thing as this was likely to occasion a great deal of noise and disturbance in Jerusalem, according as people approved of Herod's administration, or were dissatisfied with it.

V. 4. *All the chief priests.*] That is, not only the high-priest, but also the heads of the 24 sacerdotal families. See 1 Chron. xxiv. 6. and 2 Chron. xxxvi. 14.

*Scribes of the People.*] i. e. The rabbies or doctors that explained the law to the people, 1 Ezra. vii. 6, 10. Matth. vii. 29.

V. 5. *In Bethlehem.*] Bethlehem was the birth-place of David, 1 Sam. xvi. 1, 4. from whom the Messiah was to be born: it appears from the ancient books of the Jews, as well as from the gospels, that the Jews were persuaded the Messiah should be born at Bethlehem. See John vii. 42.

V. 6. *Thou art by no means the least.*] Thus were these words formerly read in the Greek version of the Old Testament, which goes under the name of the Seventy, as is evident from Origen contra Celsum, l. i. p. 39. from Chrysostom's Treatise concerning the Trinity, t. vi. p. 195. and from the ancient Italic or Latin version which hath been followed by St. Cyprian, and St. Augustin, in his Treatise *de Civitate Dei*, xviii. 30. And these words of St. Matthew would be found very conformable to the original Hebrew of Micah v. 2. were they but translated by way of interrogation.

*Among the cities of the rulers.*] Gr. *Among the rulers of Juda.* The Hebrew word, which St. Matthew hath rendered here *rulers*, signifies also *thousands*, because the people of Israel were divided into *thousands*, each of which had a head or captain. See Exodus viii. 25. The meaning of this is, that Bethlehem is none of the meanest among the cities of the

found him, bring me word, that I also may go and pay him adoration. 8 The Magi having heard the king, departed, and immediately the star, which they had seen in the east, went before them, till being over the place, where the child was, it stood still. 9 When they beheld the star *thus standing still*, they rejoiced exceedingly. 10 And having entered the house, they found the child with Mary his mother, and casting themselves at his feet, they paid him adoration. 11 Then opening their treasures, they presented him with gold, frankincense and myrrh. 12 But having been admonished from heaven in a dream not to go back to Herod, they returned into their own country by another way.

13 After they were departed, an angel of the Lord appears in a dream to Joseph, and says to him, rise, take the young child and his mother, fly into Egypt, and go not thence till I bid you; for Herod will search for the young child to put him to death. 14 Joseph therefore being risen, took the child and his mother by night and fled into Egypt, 15 where he continued till the death of Herod, (that what the Lord had said by the prophet might be accomplished, Out of Egypt have I called my Son.)

V. 11. Psalm lxxii. 10, 15. Isaiah lx. 6.  
Hosea xi. 1.

V. 15. Numb. xxiv. 8.

princes, i. e. the principal or chief cities, or those that have given birth to the princes of Judah.

*Shall rule.*] Gr. that shall feed.

V. 8. *Search carefully for the young child.*] Take care to know exact where he is.

V. 10. *Standing still.*] We have borrowed this word from the foregoing verse, and added it here by way of supplement, because the sense seems to require it; for the Evangelist says that upon the appearance of the star, the wise-men directly went into the house where Jesus was.

V. 11. *Their treasures.*] The Greek word *Thesaurus* signifies not only a collection of rarities and precious things, but also whatever serves to hold them. Here it signifies the vessels or boxes wherein the wise-men had put the presents they designed for the king of the Jews.

*Gold.*] The nature of these presents gives us reason to suppose that the wise-men came from Arabia, because the queen of Sheba, which

came from thence, made the like presents to Solomon, 1 Kings x. 2. In Arabia there was plenty of gold, frankincense, and myrrh. Plin. Hist. Nat. l. vi. c. 28.

V. 13. *Into Egypt.*] There were abundance of Jews in Egypt. Some fled thither in the time of Jeremiah, (see ch. xlviii.) and great numbers were brought there afterwards upon account of the temple of Onias.

V. 15. *Till the death of Herod.*] He died 37 years after he had taken the name of king, and reigned 34 years in Jerusalem, since the taking of that city by Anthony, and the defeat of Antigonus. Joseph. Ant. l. xiv. 28. xv. 1, & xvii. 10.

*Have I called.*] See Hosea xi. 1. These words belong in their proper and literal sense to the people of Israel, as appears from the beginning of the verse. See and comp. Exod. iv. 22, 23. Numb. xxiv. 8. St. Matthew applies them to Jesus Christ, according to the method of the Jewish doctors, who fancied there were

16 Then Herod finding that the Magi had deceived him, fell into a great rage, and sent and slew all the children of two years old and under, that were in Bethlehem and in all the districts thereof, according to the time he had exactly enquired of the Magi. 17 Then were fulfilled these words of the prophet Jeremiah: 11 In Ramah were cries heard, lamentations, mournings, and a great moan; Rachel bewailing her children, and refusing to be comforted, because they are no more.

19 But after the death of Herod, lo, the angel of the Lord appears in a dream to Joseph in Egypt, 20 and says to him, Rise, take the young child and his mother, and return into the land of Israel, for they who would have taken away the child's life, are dead. 21 Joseph therefore being risen, took the young child and his mother, and came into the land of Israel. 22 But when he heard that Archelaus reigned in

V. 18. Jerem. xxxi. 15.

several particulars in the Old Testament that related to the Messiah, though in their literal and obvious sense they had a relation to other matters. See ver. 23.

V. 16. *Into a great rage.*] Haman's rage against Mordecai is expressed by the *Seventy* in the same terms as Herod's anger is here. Esth. iii. 5, v. 9. (ἔθυμώθη λίαν vel σφοδρῶ.)

V. 17. *These words of the prophets, &c.*] See Jerem. xxxi. 15. These words of Jeremiah relate in their literal and primary sense to the two tribes of Judah and Benjamin, which were by Nebuchadnezzar carried away captive into Babylon; and in their way thither passed through Rama. See Jerem. xl. 1, 2, 3, 4. They are applied here by the Evangelist to the massacre of the infants at Bethlehem, because they have an exact relation to it, and were again fulfilled in that dreadful slaughter.

V. 18. *In Rama were cries heard.*] Rama was a town in the tribe of Benjamin, not far from Bethlehem. See Joshua xviii. 25. Judg. xix. 13. It is very probable, that the massacre reached as far as the territory of Rama, which bordered upon that of Bethlehem.

*Rachel bewailing her children.*]

The inhabitants of Bethlehem were not the posterity of Rachel, but of Juda the son of Leah: But besides that, Rachel's tomb was near Bethlehem, see Gen. xxxv. 19. xlvii. 7. 1 Sam. x. 2, and that the two tribes of Judah and Benjamin were united together, and made one kingdom, ever since the revolt of the other ten; if the slaughter reached as far as the territory of Rama, as it is likely it did, the children of Rachel were consequently involved in it, as well as those of Leah.

V. 20. *Who would have taken away the life.*] Gr. *that sought the soul.* This is a Hebrew expression, of which we have given the sense. See 1 Kings xix. 10, 14. Exod. iv. 19. The angel seems to allude to this last passage.

V. 22. *Archelaus.*] Who was the sixth son of Herod, and the most cruel of all those that survived him. He caused 3000 citizens to be murdered in the temple. The Evangelist says here that he *reigned*. Herod indeed appointed him, in his will, his successor, and bestowed upon him the regal authority; but Augustus gave him only the title of *ethnarch*, or prince of the nation, of which however he deprived him af-

Judea in the room of Herod his father, he durst not go thither; but being admonished from heaven in a dream, he retired into Galilee, 23 and went and dwelt in a city called Nazareth, that what had been said by the prophets might be fulfilled, He shall be called a Nazarene.

## CHAP. III.

*John the Baptist preaches repentance and baptizes, 1—6. God's judgments upon the impenitent and unbelieving Jews, 7—12. Baptism of Jesus Christ, 13—17.*

1 IN those days appeared John the Baptist, preaching in the wilderness of Judea in this manner: 2 Repent, for the

V. 23. Judg. xiii. 5. Isa. xi. 1. V. 1. Luke i. 80. iii. 2. John i. 28. V. 2. Mark i. 4. Malach. iv. 5, 6. Luke i. 16, 17. iii. 3. John v. 13.

terwards, and sent him into banishment for his tyranny and cruelty Joseph. Antiq. l. xvii. 15.

*Into Galilee.]* Which belonged to the jurisdiction of Antipas, one of the sons of Herod, who was himself afterwards called Herod. See Matth. xiv. 1.

V. 23. *Nazareth.]* A small town of lower Galilee, near the frontiers of the tribes of Zebulon and Issachar.

*By the prophets.]* That is, by some one of the prophets. Thus, Judg. xii. 7, *the cities of Gilead*, are put for one of the cities of Gilead.

*He shall be called a Nazarene.]* As these words are not expressly found in any one of the prophets, St. Chrysostom supposed that the Evangelist had taken them out of some prophecy which is now lost. They seem however to be extant, Judg. xiii. 5. and perhaps St. Matthew looking upon Sampson as a type of the Messiah, alluded to that passage. Or else it may be supposed, that the Evangelist had an eye to Isaiah xi. 1. where the Messiah is stiled the *Metzger*, or *Branch*, from whence the word Nazareth is derived. Such allusions to words as these are very frequent

in the sacred writings. The Jews and heathens were wont to call Jesus Christ a *Nazarene* by way of scorn and contempt, Mark i. 24. xiv. 67. John xviii. 5, 7. Acts vi. 14. xxiv. 5. But the Christians were proud of that name, John i. 44. Acts ii. 22. iii. 6. iv. 10. and Jesus Christ sometimes styled himself *Jesus of Nazareth*, Acts xxii. 8.

V. 1. *In those days.]* That is, while Jesus was yet at Nazareth, where he dwelt till he entered on his public ministry. He was then in the 30th year of his age. See Luke iii. 1, 2. It is usual with authors to denote the times they are speaking of in an indeterminate manner.

*John the Baptist.]* Gr. or the *Baptizer*. This name was given him, because *baptizing* was one of his chief functions, ver. 6.

*Wilderness of Judea.]* It was not a place wholly void of inhabitants, but hilly, not so fruitful or so well inhabited as the rest of Judea, though there were several cities therein. Joshua reckons six. See Josh. xv. 61, 62. St. John was born, and had been brought up in this wilderness. Luke i. 39, 40.

V. 2. *Repent.]* This is only the substance and result of his preaching.

kingdom of heaven is at hand. 3 It is of him that the prophet Isaiah spake, when he said, The voice of one crying in the wilderness is heard: Prepare the way of the Lord, make his paths level. 4 Now John wore a garment of camel's hair, with a leathern girdle about his loins, and his food was locusts and wild honey.

5 Then came to him the inhabitants of Jerusalem, of all

V. 3. Isai. xl. 3. Mark i. 3. Luke i. 76. iii. 4, 5. V. 4. Mark i. 6. 2 Kings i. 8. Zech. xiii. 4. Hebr. xi. 37. V. 5. Mark i. v. Luke iii. 3, 7.

*The kingdom of heaven.*] That is, the *kingdom of God*, according to the style of the Hebrews, who frequently use the word *heaven* to denote *God* himself who dwells there. Hence what is here by St. Matthew called *the kingdom of heaven*, is by St. Mark and St. Luke named *the kingdom of God*, Mark i. 15. Luke vi. 20. The kingdom of heaven signifies then here, The kingdom of God which was founded and established by Jesus Christ; and this expression is grounded on Dan. ii. 44. and vii. 13, 14. Now as the kingdom of heaven was to be opened by the preaching of the gospel, John the Baptist rightly says, that it was at hand, since Jesus Christ entered on his public ministry about six months after. Luke iii. 2, 3. See Dr. Whitty on this verse.

V. 3. *It is of him.*] viz. of *John*. This is a reflection the Evangelist makes.

*Prepare the way.*] See Isaiah xl. 3. This prophecy seems to relate in its primary and original signification to the return of the Jews to Jerusalem after they had been set at liberty by Cyrus; but it also belonged in a typical sense, which was as much as the former intended by the Holy Ghost, to John the Baptist, (See John i. 23.) considered as preparing the Jews to receive Jesus Christ, either by exhorting them to repentance, or by testifying that Jesus was the Messiah. See John i. 31. Luke i. 76, 77. and Matthew xi. 10.

*Level.*] Gr. *Make his paths straight, or level.*

V. 4. *Of camel's hair.*] The Jews

used to wear hair, or coarse garments, in times of sorrow and humiliation. See Matth. xi. 21. The Nazarites did the same till they had fulfilled their vow, it was also a dress that was sometimes worn by prophets. Zech. xiii. 4. 2 Kings i. 8. Revelat. iv. 12. and xi. 3. And in all these respects it suited John the Baptist, as he preached repentance, as he was a prophet, and as he imitated the austerity which was practised by the Nazarites.

*A leathern girdle.*] As some of the old prophets, and in particular Elijah, whom John the Baptist represented in habit as well as in spirit and office. See 2 Kings i. 8. comp. Hebr. xi. 37. Matth. xi. 14.

*Locusts.*] The eating of Locusts was allowed by the law. Lev. xi. 22.

*Wild Honey.*] Which he found in the holes of rocks and trees. Or else it was a kind of honey, which is found in Syria, on the leaves of trees, like dew.

V. 5. *Of the whole country round about Jordan.*] As the river Jordan runs through a vast tract of land, it cannot be supposed that all they that lived near it came to John's baptism. By all *the region round about Jordan*, St. Matthew therefore means some of those countries near Jordan which bordered upon Judea, as the plain of Jordan, which is by the Seventy called the country about Jordan. Compare the Septuagint with the Hebrew in the following passages, Gen. xix. 17, 25. xiii. 10, 11, 12. 2 Chron. iv. 17.

Judea, and of the whole country round about Jordan, 6 and confessing their sins, were baptized by him in Jordan. 7 But seeing many of the Pharisees and Sadducees come to his baptism, he said to them, Generation of vipers, who has warned you to fly from the wrath to come? 8 Produce therefore fruits worthy of repentance, 9 and pretend not to say within yourselves; we have Abraham for *our* father, for I declare to you, that out of these stones God is able to raise children to Abraham. 10 The axe is already laid at the root of the trees.

V. 6. Mark i. 4, 5. V. 7. Matth. xii. 34. xxiii. 33. Luke iii. 7. Rom. v. 9. 1 Thess. i. 10. V. 8. Luke iii. 8. V. 9. Isa. li. 1, 2, 3, 4. Luke iii. 8. John viii. 33, 39. Acts xiii. 26. Matth. viii. 11.

V. 6. *Confessing their sins.*] That is, they acknowledged they were great sinners, they repented of their offences, and promised to forsake them. This confession of sins was absolutely required as a condition without which there could be no expiation, Lev. xvi. 21. nor remission of them, 1 John i. 9. If those that were baptized had committed any great crime, or scandalous offence, they might make a public and open confession of it, as appears from Acts xix. 18.

*Were baptized.*] Baptism was an ancient ceremony performed by the Jews at the admission of their proselytes. John administered it to the Jews themselves, thereby giving them to understand, that at the opening of the Christian œconomy, they were to look upon themselves no otherwise than as proselytes, and that they had as much need of repentance as the heathens. For baptism was not only a pledge and assurance to those that received it, of the remission of their offences, but, upon the administering of it, they also bound and engaged themselves to lead holy and unblameable lives; baptism was an open profession of this engagement. 1 Pet. iii. 21.

V. 7. *Pharisees.*] A Jewish sect so called from the Hebrew word *Pharas* that signifies *separated* or *set apart*, because they distinguished themselves from the rest of the Jews by pretending to greater degrees of holiness and piety than the generality of them did,

and by some particular observances. For an account of their rise and tenets, see Joseph. *Antiq.* l. xiii. 9. (and especially Dr. Prideaux *Conn.*)

*Sadducees.*] Another Jewish sect so named from Sadoc, the founder of it. For an account of their rise and notions, see Joseph. *ibid.* and Matth. xxii. 23.

*Coming to his Baptism.*] It is manifest from the reproof of John the Baptist, that they did not come to it with true faith, or else that they fancied that baptism alone could procure them the remission of their sins. See Luke vii. 29. and Matth. xxi. 25, from which passages it appears, that the Pharisees did not receive the baptism of John. It is also evident from Luke iii. 7, that there were among the multitude, some persons that were in no better dispositions than the Pharisees; since John the Baptist gives them the same reproof.

*The wrath to come.*] That is, not only from the Gehenna, Matth. v. 29. but also from the dreadful calamities that were ready to fall on the Jewish nation.

V. 8. *Worthy.*] i. e. Do such works as may manifest the truth and sincerity of your repentance. See Acts xxvi. 20. and comp. Ephes. v. 9.

V. 9. *To raise children, &c.*] This is an allusion to Isa. li. 1, 2, 3, 4. St. John hints here at the calling in of the Gentiles, which was occasioned by the unbelief of the Jews.

V. 10. *The Axe, &c.*] See Isa. x.

Every tree therefore which bears not good fruit, shall be hewn down and cast into the fire. 11 As for me, I baptize you with water *to bring you to repentance*; but He that comes after me is superior to me, whose shoes I am not worthy to carry. He it is that shall baptize you with the Holy Ghost and with fire. 12 His fan is in his hand, and he will thoroughly clean his floor; he will lay up the corn in his granary, but will burn the chaff with fire unquenchable.

V. 10. Matth. vii. 19. Luke iii. 9. xxiii. 31. John xv. 2, 6. 1 Pet. iv. 17, 18. Deut. xx. 20. V. 11. Mark i. 7, 8. Luke iii. 16. John i. 15, 26, 33. vii. 33, 39. Acts i. 5. ii. 3, 4. x. 45. V. 12. Luke iii. 17. Matth. xiii. 30. Micah iv. 12. Malach. iii. 3. Job xxi. 18.

33, 34. These words contain a prophecy of the total ruin and destruction of the temple, the city, and the nation of the Jews, which happened forty years after the death of Jesus Christ.

V. 11. *As for me.*] This is the answer John made to the question that was put to him, *Whether he was the Christ, or no?* John i. 20. In it he shews the difference there was between the Messiah and him.

*With water—with the Holy Ghost—with fire.*] Gr. *In the water—in the Holy Ghost—&c.* These words do very well express the ceremony of baptism, which was at first performed by plunging the whole body in water, as also the copious effusion of the Holy Ghost on the day of Pentecost.

*To bring you to repentance.*] Gr. *for repentance.* For they that were baptized, did not only declare that they repented of their sins, but they bound themselves never to commit the like again, and to lead a life of holiness and virtue; which is the meaning of John in this place. And this is the *new life*, Rom. vi. 4. which people engaged themselves to when baptism was administered to them.

*After me.*] John the Baptist seems to have entered on his ministry about six months before Jesus Christ. Our Saviour entered on his, when thirty years old, as did also John the Baptist, Luke iii. 23. It was at this age the high-priest was allowed to enter on his

office. Now John was about six months older than Jesus Christ, Luke i. 36.

*Whose shoes I am not worthy to carry.*] This is a proverbial expression, denoting the vast superiority of Jesus Christ above John the Baptist. See Luke iii. 16. Mark i. 7. (i. e. Whose servant I am not worthy to be. Whitby in loc.)

*With the Holy Ghost.*] St. John styles the effusion of the Holy Ghost, (on the day of Pentecost) a *baptism*, shewing thereby the copiousness and abundance of it: and indeed it was a glorious effusion over the church, of which Jesus Christ was the author, Acts ii. 2, 33.

*And with fire.*] Because the Holy Ghost descended on the Apostles in the shape of fire, and had the same power and virtue of that element, viz. of purifying, &c.

V. 12. *His fan is in his hand.*] This expression is taken from the prophetic writings. See Levit. xxvi. 23. Isa. xli. 16, &c.

*With fire unquenchable.*] Thus the prophets are sometimes wont to describe the most terrible judgments of God. See Isa. i. 31. lvi. 24. Jerem. xvii. 4, 27, &c. But though St. John foretells in these words the ruin of the Jewish nation, we must understand them in a larger sense, as including that future punishment, which is to be inflicted on wicked persons, the Gehenna mentioned below, Matth. v. 29.



13 Then went JESUS from Galilee to Jordan, to John, that he might be baptized by him. 14 But John would have prevented him: I have need, said he to him, to be baptized by you, and do you come to me? 15 JESUS replied to him; suffer *it to be so* at present; for thus it behoves us to accomplish all righteousness. Then John suffered him.

16 As soon as JESUS was baptized, he came up out of the water, and immediately the heavens were opened to him, and he saw the Spirit of God descending like a dove and resting upon him. 17 At the same time, a voice was heard from heaven pronouncing these words. This is my beloved Son, in whom I am well pleased.

V. 13. Mark i. 9. Luke iii. 21. V. 16. Mark i. 10. Luke iii. 21, 22. John i. 32, 33. V. 17. Mark i. 11. Luke iii. 22. ix. 35. Matth. xii. 18. xvii. 5. Psal. ii. 7.

V. 13. *To Jordan.*] At Bethabara, a city in the wilderness of Judea, near the river Jordan, John i. 28.

V. 14. *Would have, &c.*] Gr. *did hinder him.* See our note on John i. 31.

V. 15. *All righteousness.*] i. e. Whatever befits us, and is suitable to our employment and profession. That the word *righteousness* sometimes signifies in general what is fitting, and may be of some edification, appears from Luke xii. 57. Phil. i. 7. Jesus Christ's design in being baptized, was, thereby to ratify and authorise the baptism of John; besides he well knew what miracle was to follow his baptism, in order to convince and satisfy John the Baptist that Jesus was the Messiah. John i. 32, 34.

V. 16. *The heavens were opened to him.*] St. Mark says that the heavens parted asunder: which is to be understood a very great light, or an extraordinary appearance of fire, which was seen in the heavens, as when it lighteth; this is the sense which Justin Martyr hath put upon this passage in dialogue with Trypho, p. 315. Great visions were commonly attended with

such an opening of the heavens. See Ezek. i. 1. John i. 52. Acts vii. 56.

*He saw.*] It was Jesus Christ that saw the Spirit of God descending. Thus it must be also understood, Mark i. 10. In St. John's gospel, i. 32, 33. it is said that it was John the Baptist. (And this seems to be indeed the true sense here.) They both saw him.

*Like a dove.*] In a *bodily shape*, like a dove. Luke iii. 22.

V. 17. *My Son.*] See ch. iv. 3. Not.

*Beloved.*] The original Greek word ἀγαπητός is frequently used by authors that have written in that language, to denote an *only son*, and the Seventy make use of it when there is a word in the Hebrew signifying *only*. Gen. xxii. 12. Zech. xii. 10. and elsewhere.

*In whom I am well pleased.*] Or, *on whom I have placed my affection.* In whom I delight. The original word εὐδοκίω signifies *to acquiesce in what one loves, or approves.* See a like expression, Psal. xlv. 4. in the Hebrew, and xliii. 3. according to the Seventy. Comp. Isa. xlii. 1. Gen. xxii. 2. 2 Sam. xxii. 20.

## CHAP. IV.

*Christ's fasting and temptation, 1—12. His preaching at Capernaum, 13—17. The calling of Peter, Andrew, James, and John, 18—22. The sick healed, the fame of Jesus, 23—25.*

1 THEN was JESUS conducted by the Spirit into the wilderness, to be tempted by the devil. 2 There he fasted forty days and forty nights, after which he grew hungry. 3 The tempter therefore approaching him, said to him, If you are the Son of God, command that these stones become loaves. 4 But JESUS replied, It is written, Men shall not live by bread alone, but by every thing which the mouth of God shall ordain. 5 Then the devil carries him into the

V. I. Mark i. 12, 13. Luke iv. 2.

V. I. *Then.*] Immediately after his baptism. Mark i. 12.

*Conducted by the Spirit.*] i. e. He was moved by the Holy Ghost to retire into the wilderness. See Luke iv. 14. where it is said that Jesus Christ returned into Galilee by the power of the Spirit.

*The devil.*] The word, which in the original signifies a slanderer, or a false accuser, answers to the Hebrew *Satan*. It is found in the scripture only in the singular number, and signifies that evil spirit which tempted our first parents, and who is represented in the sacred writings as the head of the rebellions angels, and the adversary of all good men. 1 Thess. iii. 5. 1 Pet. v. 8. and elsewhere.

V. 2. *Forty days.*] As Moses and Elijah had done before. Exod. xxiv. 28. Deut. ix. 9, 18. 1 Kings xix. 8.

V. 3. *The tempter.*] We may infer from Mark i. 13. that during the forty days, which Jesus Christ spent in the wilderness, he was exposed to several other temptations, that are not mentioned here.

*If you are the Son of God.*] There is only in the original, *if you are Son of God*, with the article *the*. But we have inserted it, because the miracle which the devil requires of Jesus Christ, was not, that he might shew

*he was a Child of God, but the Son of God*, i. e. the Messiah. The Jews were persuaded that the Messiah was to be *the Son of God*, and they applied to him these words of Psal. ii. 7. *Thou art my Son*, &c. and of 2 Sam. vii. 14. By comparing several passages of the New Testament, it appears, that, in the language of the Jews, the words *Messiah* and *Son of God*, were of the same import. See and comp. Matth. xxvi. 63. Luke xxii. 66, 70. John i. 41, 44, 45. and Matth. xvi. comp. with Mark viii. 29. Luke ix. 20.

V. 4. *But by every thing which the mouth, &c.*] Gr. *but by every word that proceedeth out of the mouth of God*. This is a Hebrew expression: word being put for thing. See Luke i. 37. ii. 15. Acts v. 32, &c. Now whatever proceedeth out of the mouth, is the same as whatever God appoints or commands. See Deut. viii. 3. from whence this passage is taken; and where word is not in the Hebrew, but only in the Septuagint, which the Evangelist hath here followed. Comp. Luke xii. 15. 1 Kings xvii. 1. Isa. xxxviii. 16.

V. 5. *Carries him.*] The Greek word (*παράγειν*) signifies no more than to lead, to take along with one, as in the Seventy. Numb. xxii.

holy city, and placing him on the top of the temple, he saith to him, if you be the Son of God, throw yourself down; for it is written that he shall give his angels charge *to take care* of you, and in their hands they shall bear you up, lest you dash your foot against a stone. 7 JESUS said to him, It is likewise written, You shall not tempt the Lord your God.

8 The devil carries him once more into an exceeding high mountain, and showing him all the kingdoms of the world and the glory of them; 9 I will give you, says he to him, all these things, if prostrating yourself *before me* you will pay me adoration. 10 Then says JESUS to him, depart from me, Satan, for it is written, You shall worship the Lord your God, and him only shall you serve. 11 At the same time the devil left him, and immediately angels came and served him.

V. 6. Psal. xci. 11, 12. V. 7. Deut. vi. 16. Luke iv. 12.

41. xxiii. 20, 27, 28. See Matth. xvii. 1. that it hath no other sense in this place, and also v. 8. is plain from Luke iv. 5, 9.

*The holy city.*] i. e. Jerusalem, which is honoured with that name. Isa. xlviii. 2. Jerem. xi. 1 Dan. ix. 24. Matth. xxvii. 53.

*Placing him.*] We must not imagine that the devil took Jesus Christ, and disposed of him as he would. But only that our blessed Saviour, who yielded to the temptation, was pleased to do what the devil required of him. It is a common thing to say, that a person *does a thing*, when he orders, or causes it to be done.

*On the top.*] Gr. *on a wing of the temple*. We have made use in our translation of a general word, because it is not well known what part of the temple the Evangelist means here. It is very probable that it was the king's gallery; which, according to Josephus, was of such a prodigious height, that no one could look down from the top of it, without making himself giddy, Joseph. Antiq. l. xv. c. 14.

V. 7. *You shall not tempt.*] See Deut. vi. 16. To tempt God here signifies, out of a principle of distrust and unbelief, to require proofs of God's power and protection, after he has given sufficient demonstrations and reasons for our encouragement to

depend upon them. See Ex. xvii. 7. Numb. xiv. 22. Psal. xcv. 8. The meaning of Jesus Christ then is, that since he had no manner of reason to doubt of God's protection, he was not willing to tempt him, i. e. to demand fresh instances of it, especially by throwing himself headlong rashly and without any necessity.

V. 8. *Carries him.*] See the note on v. 5.

*All the kingdoms of the world, &c.*] This might be an allusion of the devil, who raised in the air appearances of large cities, palaces, &c. and shewed them Jesus Christ. By *glory* here, are meant riches, as well as splendor and magnificence. See Genesis xxxi. 1. xlv. 13. Isa. lxvi. 12. comp. with lxi. 6. It may also be supposed that the devil gave Jesus Christ a short and lively description and representation of them.

V. 10. *Satan.*] This word, which signifies an *adversary*, is a name commonly given to the devil. See the note on Matth. xvi. 23.

V. 11. *Served.*] Though the original Greek word (*διακονέω*) signifies to serve, or *wait* upon in general; it notwithstanding signifies also to wait at table, to give one to eat, Matth. viii. 15. xxv. 44. Luke xxii. 27. and elsewhere. Now as Jesus was very hungry, it may here be taken in the latter sense. See 1 Kings xix.

12 *After this*, Jesus, having heard that John was cast into prison, retired into Galilee: 13 And leaving Nazareth, he came and dwelt in Capernaum, a sea-port town on the borders of Zabulon and Naphthali, 14 that these words of the prophet Isaiah might be fulfilled, 15 The land of Zabulon, and the land of Naphthali, along the sea-side, about Jordan, Galilee of the Gentiles, 16 the people which were in darkness saw great light, and to them who dwelt in the region and shadow of death, light is sprung

V. 15. Isa. ix. 1, 2.

V. 16. Isa. xlii. 7.

V. 12. *After this.*] Gr. *Now*. We have put in the words *after this* by way of supplement, in order to connect the thread of the history, and because the imprisonment of John the Baptist did not happen till after the temptation of Jesus Christ. Between these two events, there happened what is related in the three first chapters of St. John's gospel. It is commonly supposed, that the ministry of John the Baptist lasted but about 18 months at most, and that he was put in prison a year after Jesus Christ's baptism.

*Cast into prison.*] Gr. *delivered*.

*Retired into Galilee.*] We shall transcribe out of St. John's gospel what is here wanting in the history of Jesus Christ. He went from Nazareth into Judea, where he was baptized by John, Mark i. 9. From Judea he returned into Galilee, John i. 43, ii. 1. He went again into Judea, and there celebrated the passover at Jerusalem, John ii. 13. He baptized in Judea, while John was baptizing at Enon, John iii. 22. All this time John was at liberty, *ibid*, 24. But the Pharisees having conspired against Jesus, John iv. 3, and Jesus hearing that John had been put into prison, by Herod Antipas tetrarch of Galilee, Mark i. 14. Jesus went into Galilee.

V. 13. *Leaving Nazareth.*] Where he dwelt, till his baptism, Mark i. 9. What induced him to leave it, was the incredulity of the inhabitants, Luke iv. 29.

*In Capernaum.*] Which Jesus Christ chose for the place of his resi-

dence. Matth. ix. 1. Mark ii. 1. as being a large city, and where he was likely to bring abundance of people to the knowledge of his gospel. Matth. xi. 23.

*A sea-port town.*] Situated near the lake of Genesareth, which is called in scripture the sea of Cinnereth. Numb. xxxiv. 2. Josh. xii. 1. as also the sea of Galilee, or of Tiberias. Matth. iv. 18. John vi. 1. The Jews were wont to give the name of sea to all collections of water. For an account of the bigness of this lake, and the fruitfulness of the neighbouring country, see Josephus of the wars of the Jews, l. iii. c. 18.

V. 14. *That these words of the prophet.*] See Isa. viii. 22. This prophecy relates, in its primary signification, to the wonderful deliverance of the Jews, by the overthrow of Sennacherib's army. 2 Kings xix. 36. St. Matthew applies it here to the spiritual deliverance that was wrought in Galilee by our Saviour's presence and preaching, wherein Isaiah's prophecy was fully verified.

V. 15. *About.*] The Gr. word (*πῆγαν*) which is commonly rendered *beyond*, signifies both *on this*, and the *other side*, as also what lies near a place, or along a river. For proof of this, see Deut. i. 1, 5. Josh. xii. 1, 7. and John vi. 1.

*Galilee of the Gentiles.*] i. e. Upper Galilee, wherein several nations were settled, such as Phœnicians, Egyptians, Arabians, and other heathenish nations.

V. 16. *Which were.*] Gr. *which save*.

up. 17 From that time Jesus began to preach, Repent, said he, for the kingdom of heaven is at hand.

18 As Jesus was walking by the sea of Galilee, he saw two brothers, *namely*, Simon, called Peter, and Andrew his brother, casting a net into the sea, (for they were fishermen.) 19 And he said unto them, Follow me, and I will make you fishers of men. 20 Upon which they immediately left their nets and followed him.

21 Going on from thence, he saw two other brothers, James the son of Zebedee, and John his brother, who were in a ship, with Zebedee their father, mending their nets; Jesus having called them, 22 they instantly quitted the ship and their father, and followed him.

23 Thus Jesus went over all Galilee, teaching in their

V. 17. Matth. iii. 2. x. 7. Mark i. 14, 15. Luke ix. 2.  
Mark i. 16. Luke v. 2. John i. 42.

V. 18.

*In darkness—in the region and shadow of death.*] This country underwent very great hardships, during the calamities which befel the kingdoms of Israel and Juda: these were for it times of darkness, and of the shadow of death, i. e. of extreme affliction, according to the scripture style, wherein light is used to denote prosperity, and darkness adversity, Isaiah xlv. 7. and elsewhere. The prophet had foretold that this country should see happier days, which happened when Jesus Christ preached the gospel there.

V. 17. *Began to preach.*] Jesus had already preached at Jerusalem and in Judea. See John iv. 3. and v. 12. of this chap. But St. Matthew having omitted this part of the evangelical history, he dates the beginning of Jesus Christ's ministry from his preaching in Galilee.

*The kingdom.*] See the note on Matth. iii. 2. John the Baptist gave notice that the coming of the Messiah was at hand. Jesus Christ declares that he is come, and orders his Apostles to reveal the same thing to the world.

V. 18. *Called Peter.*] See Matth. xvi. 13. comp. John i. 42.

*Casting their nets.*] For an account of the call of these two Apostles, see the note on Mark i. 16.

V. 19. *Follow me.*] They had already acknowledged Jesus for the Messiah, upon the testimony of John the Baptist, John i. 35. They had even readily followed him; but it appears from the relation of St. Matthew and St. Mark i. 16, 17. that they afterwards withdrew again into their own houses. See the note on Mark i. 17.

*I will make you fishers, &c.*] i. e. "Ye shall gain and convert them from sin and misery, to righteousness and happiness." [Dr. Clarke in loc.]

V. 21. *James.*] This was James Major, or the Elder, the brother of St. John the Evangelist, who were both sons of Zebedee and Salome. It was this James Major that was put to death by Herod, Acts xii. 2.

V. 23. *Synagogues.*] This is a general word, which in its original meaning signifies both *civil* and *ecclesiastical assemblies*, and also the places where those assemblies were kept. Here, as also Matth. xiii. 54. and almost all over the New Testament, it is taken for the places or buildings, where the Jews met to pray, and to hear the interpretation of the law and the prophets, and this is the common acceptance of the word Synagogue. It is manifest from Acts xv. 21. that there had been of a long

synagogues, preaching the gospel of the kingdom of *God*, and healing all manner of diseases and infirmities among the people. 24 *By this means* his fame was spread over all Syria, and all sick persons, who were troubled with divers distempers, and pains, men possessed with devils, lunatics, paralytics, were brought to him, and he healed them. 25 And a great multitude of the people followed him from Galilee, Decapolis, Jerusalem, Judæa, and from *the country* about Jordan.

time synagogues in each city, and that the Jews were used to meet therein every sabbath-day. These synagogues had several heads and officers, who performed different functions, that of the *scribes* was to teach and instruct the congregation: But it was evident from Acts xiii. 15. that after the reading of the law and the prophets, the heads of the synagogue desired such learned and grave persons as happened to be there, to make a discourse to the people; and by virtue of this custom it was, that Jesus Christ and St. Paul were allowed to preach in the synagogues. Acts ix. 23. xiv. 1.

*Of diseases.*] The term in the original signifies long, and painful diseases, that were very hard to cure. The Seventy, 2 Chron. xvi. 12. have used the same word when speaking of Asa's distemper which seems to have been *the gout*. And the same authors have rendered by the like word the original Hebrew term, Gen. xlii. 4, 38. which is by the Chaldee paraphrasts and Jewish interpreters translated *death*; i. e. a deadly accident or distemper.

V. 24. *Syria.*] A province near Galilee.

*And pains.*] The Greek (*βαρύνος*) properly signifies rack or torture, but is used here to denote diseases extremely grievous and painful.

*Possessed with devils.*] The Jews were persuaded that those diseases that were attended with surprising and uncommon symptoms, were caused by *devils*, which God employed in chastising mankind. Hence they gave most diseases the name of un-

*clean or evil spirits*. Thus also *madness* hath by the Greeks been stiled a *devil*; and when any one was afflicted with it, they were wont to say that he was *possessed with a devil*. Among those many diseases that were cured by Jesus Christ, it cannot certainly be questioned but that some were really caused by devils, since he speaks to them, and since we find them complaining that *he tormented them before their time*. But it is also probable, that some of them were owing only to natural causes, though they were by the Jews ascribed to the devil, according to the language and prejudices of that nation. See the note on v. 1. of chap. x. of this gospel.

*Lunatics.*] It is manifest from the symptoms of this disease, as set down Matth. xvii. 15. Luke ix. 39. Mark ix. 17. that it differed but little, if at all, from the *falling sickness*. Yet the Syriac version hath rendered the original Greek word by the *sons of the field*, i. e. Men that lived abroad like beasts. So that, according to this, the *lunatics* here mentioned were crazy and melancholy persons that rambled about the woods and fields. Comp. Luke viii. 26. Mark v. 2, 3.

V. 25. *Decapolis.*] A country of Palestine, so called, because it contained *ten* cities, about the names of which the learned are not agreed. It bordered upon Syria, and extended on both sides Jordan, and the lake of Tiberias. You have a description of it in Josephus of the wars of the Jews, l. iii. 16. and in his life, p. 1025, and in Pliny's Nat. Hist. l. v. c. 18.

## CHAP. V.

*Sermon on the mountain. The beatitudes, 1—12. Disciples, salt and light of the earth, 13—16. Perfection of the law, 17—20. Glosses of the Pharisees concerning murder rejected, 21—26; and likewise concerning adultery and divorce, 27—33. Concerning oaths, 33—37; and love of our neighbour, 38—47. Charity the perfection of a Christian, 48.*

1 Jesus seeing the great multitude of people, went up into a mountain, and when he was sat down, his disciples drew near him. 2 Then taking up the discourse, he taught them in the following manner:

3 Blessed are the poor in spirit, for theirs is the kingdom of heaven.

4 Blessed are those who are in affliction, for they shall be comforted.

V. 3. Luke vi. 20, 24. Matth. xi. 5, 25. xix. 23, 24. James ii. 5. V. 4. See v. 11, 12, of this chap. Luke vi. 21, 25. John xvi. 20. 2 Cor. i. 4, 7. James i. 12. Rev. vii. 14, 17. xxi. 7.

V. 1. *Into a mountain.*] Compare Luke vi. 12, 17. from which passages it will appear that Jesus went up to the top of a mountain to pray, and coming down from thence, he stood on a plain and even part of the same mountain, from whence he could easily be heard.

*Was sat down.*] As the Jewish doctors did, when they taught. See Luke vi. 16, 20.

*His disciples.*] That is, not only the twelve apostles, but all those in general that followed Jesus Christ. See Luke vi. 13. John ix. 27. and in most places in the Acts, the Christians are called *disciples*. The Pharisees stiled themselves the *disciples of Moses*.

V. 2. *Taking up the discourse.*] Gr. *Opening his mouth*. This is a Hebrew expression signifying *to speak*. See Matth. xiii. 35.

V. 3. *Blessed.*] All the following beatitudes have some reference to the precepts that are delivered by Jesus Christ afterwards, and include not only the blessing of the gospel, but also the qualifications of a true disciple of Christ. In this first beatitude,

our Saviour had an eye to those obstacles which the immoderate love of riches was likely to bring to the observance of the precepts of the Gospel. See vers. 40, 41, 42, of this chapter, and comp. James v. 1.

*Poor.*] St. Luke applies this to the *poor* properly so called, vi. 20.

*In spirit.*] That is, those that are endued with the spirit and virtues poverty requires, and are free from pride, covetousness, and the cares and anxieties riches are commonly attended with. A rich person may be happy, provided he is thus disposed, 1 Tim. vi. 17. This is the sense Clemens of Alexandria hath put upon this passage in his treatise entitled. *Quis dives salvetur*, p. 42. By the *poverty of spirit* recommended here, we may also understand humility, as Psalm xxxii. 18. Prov. xxix. 33. Isaiah lxvi. 2.

*Theirs is the kingdom of heaven.*] i. e. The blessings of the kingdom of heaven, or of the gospel, namely, the remission of sins, eternal life, &c. See below ver. 20. That is, because they are better disposed than other men to receive these blessings.

V. 4. *Those who are in affliction.*]

5 Blessed are those who are meek, for they shall possess the earth.

6 Blessed are those who hunger and thirst after righteousness, for they shall be satisfied.

7 Blessed are the merciful, for they shall obtain mercy.

8 Blessed are those who are of a pure heart, for they shall see God.

9 Blessed are the peace-makers, for they shall be called the children of God.

V. 5. Psal. xxxvii. 11. V. 6. Luke i. 53. vi. 21, 25. John iv. 14. vi. 35. vii. 37. 38. Isai. xli. 17. lv. 1. Jerem. xxxi. 25. V. 9. Rom. xii. 18. 2 Cor. xiii. 11. 2 Thess. iii. 16. James iii. 17, 18.

Or, *that mourn*, namely, upon the account of the gospel. See 11 and 12 verses. John xvi. 20, 21, 22, 23. Rom. v. 35. viii. 37.

V. 5. *Meek*.] This word includes gentleness, equity, patience, and kindness or benignity. Which virtues are all most conspicuous in Jesus Christ and the gospel, xi. 29, xxi. 5. Jerem. xi. 19. Gal. v. 22. 1 Cor. xiii. 4. James iii. 13, &c.

*They shall possess the earth*.] The Greek word (*κληρονομέω*) properly signifies *to inherit*, but it is also sometimes taken for *possessing*. This expression is borrowed from Ps. xxxvii. 11, and applied by Jesus Christ, in a spiritual sense, to all the advantages of our future everlasting inheritance. See Hebr. x. 34, 36. xi. 16. Isai. lx. 21. See also what promises are made to the *meek*, Psal. cxlvii. 6, cxlix. 4. lxxvi. 10, 11, and xlv. 4. according to the Septuag. Ver.

V. 6. *Hunger and Thirst*.] St. Luke's words are, vi. 21. *that hunger now*. Those that are here said to *hunger* and *thirst*, are those that earnestly longed for, and were sensible of the want of that salvation which the Messiah was to procure, such as were Zacharias, Simeon, and other devout persons, that waited for the *consolation of Israel*. To such persons as these it was that Jesus Christ addressed himself, when he said: *come to me*, &c. Matth. xi. 28, 29, 30.

*After righteousness*.] i. e. That holiness which the gospel teaches and

recommends, in opposition to the righteousness of the Pharisees, Matth. v. 20. and vi. 33.

V. 7. *The merciful*.] Those that relieve the poor, as below, v. 42. Rom. xii. 8. and freely forgive the wrongs and injuries they receive from others, or have compassion on the miserable and unfortunate. See chap. vi. 14. xviii. 32, 33. Mark xi. 25. James ii. 13. Eccles. xxviii. 2.

V. 8. *Of a pure heart*.] That have a conscience void of offence, and lead holy and virtuous lives, free from all hypocrisy. See Psal. xxiv. 3, 4. where purity of heart is joined with innocency of life.

*They shall see God*.] It is to such persons as these, the holy scripture promises they shall see God. See the Psalm just now quoted, *ibid.* and Psal. lxxiii. 1 Hebr. xii. 14. *To see God*, is to enjoy his favour and protection in a most particular manner. See Isai. xxxiii. 15, 16, 17, this will be fulfilled especially in the life to come.

V. 9. *The peace-makers*.] Those that are lovers of peace, or promote it. This hath a relation to the precept contained in v. 25. See James iii. 18.

*They shall be called the children of God*.] As God is the God of peace, Rom. xvi. 20. 1 Cor. xiv. 33. 2 Thess. iii. 16. Hebr. xiii. 20. the *peace-makers* are the *children of God*, because they follow his example in this respect. Compare Eph. v. 1, 2. Luke vi. 35. 1 John iii. 1. v. 15. of



10 Blessed are those who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

11 Blessed shall you be, when for my sake, men shall reproach and persecute you, and say of you falsely all manner of evil. 12 *Then* rejoice and be exceeding glad, for great *shall be* your reward in heaven, for thus they persecuted the prophets who were before you.

13 You are the salt of the earth, but if the salt should become insipid, how should its virtue be restored? It is no longer good for any thing but to be cast out and trod under foot. 14 You are the light of the world. A city built upon a hill cannot be hid.

V. 10. Luke vi. 22. Rom. v. 3. 2 Cor. iv. 8. viii. 14, 16, 17. 2 Tim. ii. 12. 1 Pet. iii. 14. Jam. i. 2. V. 11. Luke vi. 22. 1 Pet. iv. 14. V. 12. Luke vi. 23. Acts v. 41. Rom. v. 3. Phil. i. 29. Coloss. i. 24. V. 13. Mark ix. 49, 50. Luke xiv. 34, 35. V. 14. Luke xvi. 8. John xii. 36. Eph. v. 8. 1 Thess. v. 5. Phil. ii. 15.

this chapter. There is here the same Hebraism as hath been observed before, chap. i. 23. *they shall be called*, that is, *they shall be*.

V. 10. *For the sake of righteousness.*] That is chiefly upon the account of the *righteousness* of the kingdom of God for their professing the doctrine of Christ, and observing his commands. See the parallel places in the margin above. This may also be applied to all those who when they suffer unjustly, bear it patiently. See 1 Pet. iv. 14, &c.

V. 11. *All manner of evil.*] Gr. *Evil word*. Hereby may be understood the unjust sentences and decrees that were passed against the Christians, both by Jews and Gentiles; compare the Hebrew with the Septuagint in the following passages, Isaiah xv. 1. and xvii. 1.

V. 12. *Who were before you.*] As Moses, Samuel, Isaiah, Jeremiah, Zechariah, &c. See Matth. xxiii. 29, &c. Acts vii. 52. 1 Thess. ii. 15. Jam. v. 10. 2 Chron. xxxvi. 16. Nehem. ix. 26.

V. 13. *You are.*] i. e. *You ought to be*. This relates to all the disciples that were there present, Luke xvi. 36. and also to all Christians in general, 1 Thess. v. 5. Phil. ii. 15. but especially to the Apostles.

*The salt of the earth.*] Salt is the emblem of wisdom, and it serves also to save things from putrefaction. Now the first disciples of Christ were appointed to diffuse the *wisdom* of the gospel throughout the whole world, and to promote virtue and holiness among men by their doctrine and good examples. The meaning therefore of these words is this, "Who could instruct and reform you, if you should happen to fall into error or vice; you that are to be entrusted with the sanctification and instruction of others," compare Mark ix. 49. Coloss. iv. 6.

V. 14. *The light of the world.*] This name was given by the Jews to their wise men and doctors. See John v. 33. 2 Pet. i. 19. Jesus Christ bestows it on his disciples, because they were appointed to preach the gospel, Philipp. ii. 15. and to reveal to mankind the knowledge of Christ, who is the true light of the world, John i. 49. This is also applicable to all Christians in general.

*A city built, &c.*] The meaning of this comparison is, That the disciples of Jesus Christ, and all Christians, being appointed to profess and preach the gospel, the eyes of all men would be upon them, and so their faults being, by this means, known

15 And when a candle is lighted, it is not set under a bushel, but on a candlestick, to give light to all those who are in the house. 16 Even so let your light shine before men, that seeing your good works, they may glorify your father which is in heaven.

17 Think not that I am come to abolish the law or the prophets. I am not come to abolish but to fulfil *them*. 18 For I assuredly tell you, that as long as heaven and earth endure, there shall be nothing of the law which shall not be fulfilled,

V. 15. Mark iv. 21. Luke viii. 16. xi. 33. V. 18. Matt. xxiv. 35. Luke xvi. 17.

and observed, might stop the progress of the gospel. Compare Phil. iii. 17. 1 Pet. v. 13. and the parallel places.

V. 15. *When a candle is lighted, &c.*] This seems to be a proverbial expression. See the application Jesus Christ makes of it on another occasion. Mark iv. 12. Luke viii. 16. xi. 33. They formerly used *lamps* only, instead of candles, and the *candlestick* was the foot on which they were set up. The meaning of this comparison is the same as that of the foregoing. The disciples and Christians being *the lights* of the world, were designed to light men out of the ways of ignorance and vice, into the paths of holiness and virtue.

V. 16. *They may glorify.*] *To glorify God*, is not only to praise him, as Luke ii. 20. and elsewhere; but also to acknowledge the truth of the gospel. See Luke xxiii. 47. 1 Pet. ii. 12. Comp. 1 Cor. xiv. 25. Rom. ii. 23, 24. This expression, *to glorify God*, includes edification, as opposed to the giving of offence.

*In heaven.*] Gr. *in the heavens*. The Jews reckoned three heavens, the air, the firmament, and the *third heaven*, or the heaven of heavens, the usual place of God's residence, 2 Cor. xii. 2. 1 Kings viii. 27. 2 Chron. ii. 6. vi. 18.

V. 17. *To abolish the law.*] i. e. either to transgress and violate it myself, John v. 18. vii. 23. or to adulterate the sense of it by wrong interpretations, and disannul its authority by giving precepts contrary to those it contains, as the Pharisees did in their

traditions, Matth. xv. 3, 6. This is chiefly meant of the *moral law*, and those rules of morality that occur in the prophetic writings. Matth. v. and xxii. 39, 40. But it may also be understood of the *ceremonial law* which Jesus Christ fulfilled in his own person. Rom. viii. 3, 4. x. 4. Gal. iii. 24.

*To fulfil them.*] i. e. 1. To observe them myself. See a like expression, Rom. xiii. 8, 10. and comp. James ii. 8. Gal. iv. 14. John xxi. 46. And, 2. To recommend and procure the perfect observance of them. Rom. iii. 4. Philipp. iii. 3.

V. 18. *Assuredly.*] The word *Amen*, which is here translated *assuredly*, is of a Hebrew original, and frequently retained by the Evangelists. St. Luke hath sometimes rendered it by a word signifying *yes*, and at other times *truly*. See Luke ix. 27. comp. with Matth. xvi. 28, &c. The Seventy have done the same. When the word *Amen* is a sign of wishing, it then signifies *so be it*, as the Seventy have rendered it.

*As long as heaven and earth endure.*] Gr. *till heaven and earth pass*. Which is a proverbial expression, denoting the utter impossibility of a thing.

*There shall be nothing of the law, &c.*] Gr. *one iota, &c. shall not pass from the law*. This is to be understood of the whole law, both *ceremonial* and *moral*. i. e. No man shall be dispensed from the duties enjoined by the law; and the types and oracles it contains shall be exactly fulfilled,

even to the least jot or tittle. 19 Whosoever therefore shall break one of these least commandments, or shall teach men so to do, shall be called the least in the kingdom of heaven; but he that shall observe and teach them, shall be called great in the kingdom of heaven. 20 For I declare to you, that if your righteousness exceed not *the righteousness* of the Scribes and Pharisees, you shall by no means enter into the kingdom of heaven.

21 You have heard that it has been said to the ancients,

V. 19. James ii. 10. V. 20. Matth. xxiii. 23, 24, 25, 28. Luke xi. 39.  
V. 21. Gen. ix. 6. Exod. xx. 13. Levit. xxiv. 21. Numb. xxxv. 16, 17.  
Deut. v. 17.

as well as what Jesus Christ hath taught or foretold. See Matth. xxiv. 35.

*Iota.*] This is the name given by the Greeks to the letter *i*, which is the least of letters.

*Tittle.*] Thus we have rendered the Greek word (*κεφαλαία*) which signifies the least part of a letter, or a point.

V. 19. *One of these least commandments.*] i. e. Those that are reckoned to be of the least importance.

*Shall be called the least.*] i. e. shall never be admitted there. Thus, Matth. xix. 33. Luke xiii. 30. *the least* are those that shall be excluded. *Shall be called* is the same Hebraism as hath been observed before, i. 23. v. 9. that is, *he shall be* or *shall be reckoned such*. We may also put this sense upon these words, he shall be the least among Christians, as Matth. xi. 11.

*Kingdom of heaven.*] See the note on Matth. iii. 2.

V. 20. *If your righteousness.*] Except you observe the law better than the Pharisees do, who notwithstanding pass for the strictest observers of it, and the holiest persons in the nation, &c. Acts xxvi. 5. See, in the following verses, the characters of the pretended righteousness of the Pharisees, and the restrictions they gave the law, and the *righteousness* that is enjoined by it.

*You shall by no means enter.*] i. e. Unless you lead more strict and virtuous lives than do the Pharisees, you

are not fit to be Christians, and consequently you shall not enter into heaven. The *kingdom of heaven* signifies here both Christianity, and the happiness of heaven, which is the effect and reward of the true profession of Christianity. See Matth. iii. 2.

V. 21. *That it hath been said to the ancients.*] Or by the ancients; that is, by Moses to your ancestors. Jesus Christ instances in the commandments of the second table, how the Jews had corrupted the word of God by their traditions; but he purposes here these commandments in the same sense as they were understood by the Pharisees, and sometimes with the glosses they put upon them. And from these it is he endeavours to vindicate and rescue them.

*By the judgment.*] This is the name that was given by the Jews, to a court of judicature among them, consisting of 23 judges, that had power of life and death. The meaning then of these words, *he shall be liable to be punished by the judgment*, is, he shall be guilty of death, Deut. xvi. 18. xxi. 2. But here it is to be noted, that though Jesus Christ makes use of the same expressions as were used by the Jews to denote temporal punishments, yet his words are to be figuratively understood, and applied to the future punishments of the wicked, of which he distinguishes the different degrees according to the difference of crimes.

Thou shalt not kill, and whosoever shall kill, shall be punished by the judgment. 22 But I say unto you, whosoever

V. 22. 1 John iii. 15. Ephes. iv. 26, 27.

V. 22. *Whosoever shall be angry.*]

Jesus Christ does not mean here, that anger, or every scornful and reviling word, deserves the same punishment from the magistrates as murder, that is, death. But only that *anger* being an indirect violation of the sixth commandment, *thou shalt not kill*, because it tends and disposes men to murder; the judgment of God will take cognizance of anger, desires of revenge, hatred, opprobrious and reviling language, &c. 1 John iii. 15.

*Without cause.*] These words are found in almost all the Greek manuscripts now extant, but are omitted in most manuscripts of the Vulgate. The reason of which is, that St. Jerome, who revised the ancient *Latin* version, fancied they ought to be left out. But the Syriac translation hath retained them, as have also the printed copies.

*With his brother.*] i. e. with another Christian. This is the meaning of the word (ἀδελφός) in the sacred writings; and that the same sense is to be put upon it here, is evident from the next verse. See Matth. xviii. 15. and numberless places in the acts and epistles. The Jews would give the name of *brother* to no one that was not an Israelite; they vouchsafed to give that of *neighbour* to a proselyte, but would by no means bestow it on a Gentile. Jesus Christ did not design to authorize a like distinction when he made use here of the word *brother*, for he elsewhere enjoins his disciples to forgive *all men* in general, and shews that our *neighbour* is any man whatsoever, Luke x. 29, 30.

*Raca.*] A term of contempt and reviling, frequently to be found in Jewish authors, signifying a *vain*, empty fellow.

*Sanhedrim.*] This word is formed from the Greek (συνέδριον,) and signifies the *council* or *senate* of the nation. It consisted of 72 judge-, or,

according to others, of 70 besides the president. It used to sit at Jerusalem. Concerning the place where it met, see John xix. 13. This was the supreme court of judicature among the Jews, and to it appeals were made from inferior tribunals. It took cognizance only of the most important matters, as, for instance, such wherein a whole tribe was concerned, those that related to the high-priest, a false prophet, idolatry, treason, &c. The meaning of Jesus Christ in this place is, that *scorning* and *deriding* our brethren is so great a sin, that it ought to be ranked among those that used to be punished only by the *Sanhedrim*, which took cognizance of none but the most grievous offences. These words are to be understood like the foregoing passage. See the note on the word *judgment*.

*Fool.*] This reviling expression adds to the foregoing one an idea of maliciousness and injustice. *Folly* in the style of the Hebrews is commonly the same as wickedness and impiety. See Psalm xiv. l. lxxxv. 9, &c.

*With the fire of Gehenna.*] Gr. *The Gehenna of fire* that is, the burning *Gehenna*. *Gehenna* is a Hebrew word compounded of *Ge* and *Hinnon*, i. e. the *valley of Hinnon*, which was a place near Jerusalem, Josh. xv. 8. where the Canaanites, and afterwards the children of Israel, were wont to make their children pass through the fire to Moloch. See 2 Kings xxiii. 10. xvi. 17. Jerem. vii. 31, 32. Jesus Christ makes use of that word here to denote the torments of hell. See Mark ix. 43, and ver. 29, 30, of this chapter. It was also made use of by the Jews to signify *hell-fire*. Of which we have an instance in the Chaldee paraphrast on Isaiah xxxiii. 14, where what we have translated *everlasting burning*, is rendered *the Gehenna of eternal fire*.

shall be angry with his brother without cause, shall be punished by the judgment; and he that shall say to his brother Raca, shall be punished by the Sanhedrim; but whosoever shall call him, fool, shall be punished with the fire of Gehenna.

23 If therefore, when you present your offering at the altar, you there call to mind that your brother has any thing against you; 24 leave your offering before the altar, and go and be first reconciled to your brother, and then come and present your offering: 25 Agree with your adversary forthwith, whilst you are in the way with him, lest *your* adversary deliver you to the judge, and the judge to the officer, and you be cast into prison. 26 I tell you assuredly, you shall not come out from thence till you have paid the last farthing.

27 You have heard that it hath been said to the ancients, Thou shalt not commit adultery. 28 But I say unto you, whosoever looks upon a woman to lust after her, hath already committed adultery with her in his heart.

29 If your right eye be to you an occasion of sinning

V. 24. Mark xi. 25. Coloss. iii. 13. V. 25. Luke xii. 58, 59. V. 27. Exod. v. 14. Dent. v. 18. V. 28. Job i. 31. Prov. vi. 25. Eccles. ix. 5, 7, 8. V. 29, 30. Matth. xviii. 8, 9. Mark ix. 43, 45, 47. Coloss. iii. 5.

V. 23. *When you present.*] When you are about to offer, when you carry your oblation into the temple.

*Your offering.*] Your voluntary sacrifice, Levit. i. 2. Matth. xxiii. 18. Or else it might be some piece of money that was put into the treasury.

*That your brother hath any thing against you.*] i. e. That you have done him any wrong, for which he is angry with you. See Rev. ii. 4, 20.

V. 24. *Go and be first reconciled.*] We read in some ancient Jewish writing, that the day of expiation did not atone for a man's offences against his brother, unless he first was reconciled to him.

V. 25. *Whilst you are in the way.*] Going to the judge. See Luke xii. 58. This meaning is, that we should in this life prevent the judgment of God by a speedy reconciliation.

V. 26. *Farthing.*] This was the least brass coin the Romans had. In a figurative sense, which is that of Jesus Christ here, the prison is taken

for hell, out of which the unrelenting sinner shall never come, because he shall never be able to make satisfaction.

V. 28. *Looks, &c.*] See the precepts and maxims the Jewish writers have laid down upon this subject. Ecclesiasticus ix. 5, &c. xli. 27. xlii. 12.

*To lust.*] Or, *till he lusts after her.* This word denotes all loose desires, which are either the causes or effects of impure looks; to which may be added all the arts and devices that are used to satisfy these wicked inclinations. There occurs in the Jewish writings a maxim very much like that which is here laid down by Jesus Christ, namely, *that he who looks on a woman with an ill design is guilty of adultery.* The Pharisees must have had another kind of morality in the time of Jesus Christ.

V. 29. *Be to you an occasion of sinning.*] Gr. *Scandalizes you.* The Greek word (*σκανδαλον*) properly sig-

pluck it out, and cast it from you; for it is better for you, that one of your members should perish, than that your whole body should be thrown into Gehenna. 30 So if your right hand be to you an occasion of sinning, cut it off, and cast it from you; for it is better for you that one of your members should perish, than that your whole body should be thrown into Gehenna.

31 It hath been said *also*, if any one puts away his wife, let him give her a libel of divorce. 32 But I say unto you, whosoever shall put away his wife, except on account of adultery, causes her to become an adulteress; and he that shall marry her, commits adultery likewise.

33 Again, you have heard that it hath been said to the ancients, you shall not forswear yourselves, but you shall perform to the Lord the oaths you have made. 34 But I say unto you, swear not at all; neither by heaven, because

V. 31, 32. Deut. xxiv. 1. Jeremiah iii. 1. Matthew xix. 7. Mark x. 4, 11. Luke xvi. 18. Romans vii. 33. 1 Corinth. vii. 10, 11, and 39. V. 33. Exodus xx. 7. Leviticus xix. 12. Deut. v. 11. xxiii. 21, 23. Numb. xxx. 3. V. 34. James v. 12. Eccles. xxiii. 9. xxvii. 15. Isaiah lxvi. 1.

nifies a *snare* or a *stumbling block*. And figuratively, whatever leads into sin, or proves an occasion of sinning. To *scandalize* therefore signifies here, *to be an occasion to sin, or cause to sin*, to turn from piety and virtue.

*Pluck it out.*] Every one knows that these expressions, as well as the following ones, are not to be literally understood. The meaning of them is, that we must avoid all occasions of sin, and have such a command over our senses, that they may never prove the instruments of sin.

V. 31. *A libel of divorce.*] This was a note or writing whereby a man declared that he dismissed his wife, and gave her leave to marry whosoever she would. The Jews shamefully abused the liberty they had of putting away their wives, so that one is amazed to find what slight and trifling causes of a divorce are allowed of in the writings. See Matth. xix. 31. and Eccles. xxv. 3.

V. 32. *On account of adultery.*] There is only in the Greek, *for fornication*, but the word *πορνεία* is here taken for adultery.

*Causes her to become an adulteress.*] i. e. Is the occasion of her committing adultery, by setting her at liberty to marry another husband. See Matth. xix. 4, &c. and compare 1 Cor. vii. 39.

V. 33. *You shall perform, &c.*] Gr. *You shall perform unto the Lord your oaths.*

V. 34. *Swear not at all.*] Though this prohibition is expressed in a very general and absolute manner, it must notwithstanding admit of some restrictions, as must also several other passages of Scripture that are expressed in general terms. What Jesus Christ forbids here, is, 1. Swearing by the creatures. 2. All such rash and profane oaths as the Jews were wont to utter upon every trivial occasion, without any manner of necessity, but only out of an ill custom, or what is worse, with a design of deceiving. For it is manifest from several places of scripture, that swearing upon some occasions (as before a magistrate, or in the case of contracts and promises) is not only lawful, but also expedient and necessary. See

it is the throne of God; 35 nor by the earth, because it is his footstool; nor by Jerusalem, because it is the city of the great king. 36 Neither shall you swear by your head, seeing you are not able to make one single hair white or black. 37 But let your words be yes, yes; no, no; for whatever is more than these, proceeds from some evil.

38 You have heard that it hath been said, eye for eye, and tooth for tooth: 30 But I say unto you, resist not him that does you evil; on the contrary, if any one shall strike

V. 35. Psalm xlviii. 2. V. 36. Matth. x. 30. V. 37. 2 Cor. i. 17, 18. V. 38. Exod. xxi. 24. Deut. xix. 21. Levit. xxiv. 20. V. 39. Proverbs xx. 22. xxiv. 29. Isaiah l. 6. Lamentations iii. 30. Luke vi. 29. Romans xii. 17, 19. 1 Cor. vi. 7. 1 Thess. v. 15. 1 Pet. iii. 9.

Exod. xxii. 11. Psalm cx. 4. Rom. ix. 1. 2 Cor. i. 23. xi. 31. Gal. i. 20. Hebrews vi. 16. Revelations x. 6.

*Neither by heaven.]* The Jews fancied that swearing by *Heaven*, by *Jerusalem*, &c. was an insignificant thing, and not at all binding; accordingly they accustomed themselves frequently to use such oaths, without any manner of scruple. But Jesus Christ tells them, that the heaven and the earth, &c. had so intimate a relation with God, that he was implicitly named whenever the name of his creatures was used, and that oaths taken in their name, ought to be as strictly and religiously observed, as if they had been made in the name of God himself. Compare Matth. xxiii. 16—22.

V. 35. *His footstool.]* Greek, *the footstool of his feet*. The earth is represented as the foot-stool of God's throne.

*The city of the great king.]* i. e. of God. See Malachi i. 14. Psalm xlviii. 52.

V. 36. *You are not able to make.]* That is, your head and life are not in your power, or at your own disposal, that you should presume to bind and engage them by oaths.

V. 37. *Yes, yes, no, no,—] i. e.* You ought to be satisfied only with bare affirmations or denials, and go no farther. The meaning of this also may be, that we ought to be faithful and punctual in the execution of our promises. The Jews

have a proverb among them to this purpose, *the yea of the just, is yea, and their nay, nay*. That is they are sincere, and perform whatever they say or promise. See James v. 12.

*From some evil.]* From the devil; or from evil, i. e. from a bad principle, that is, whatever goes beyond this is evil.

V. 38. *Eye for eye, &c.]* Deut. xix. 21. This is the law which God had given as a rule whereby magistrates were to be directed in taking cognizance of the wrongs and injuries that were offered by one man to another: The Jews made a very ill use of this precept, by applying it to countenance and authorize private revenge.

V. 39. *Resist not him.]* Jesus Christ doth not forbid here all manner of resistance when we are unjustly attacked or oppressed, but only the rendering evil for evil, the avenging ourselves, Romans xii. 17. See the force of the original word (*ἀντιστέλλειν*) 2 Tim. iii. 8, where *to resist the truth*, is the same as to endeavour to destroy it.

*That does you evil.]* Greek, *the wicked*. In the same sense, the LXX. have rendered the Hebrew word (*rasha*) or wicked by an *injurious* person.

*If any one should strike you on the, &c.]* This is alleged as an instance of the most heinous affront. Job xvi. 10. Psalm iii. 8.

*Present him the other also.]* This is an allusion to Isaiah l. 6, and the

you on the right cheek, present him the other also. 40 And if any one will go to law with you to take away your coat, let him have your cloak also. 41 And if any one will compel you to go a mile with him, go with him two. 42 Give to him that asks you, and from him that would borrow of you, turn not away.

43 You have heard that it hath been said, you shall love your neighbour, and hate your enemy: 44 But I say unto

V. 40. Luke vi. 29. 1 Cor. vi. 7.  
Rom. xii. 20. Eccles. iv. 5. xxix. 1, 2.  
34. Acts vii. 6. Romans xii. 14, 20, 21.

V. 42. Deut. xv. 8. Luke vi. 30.  
V. 44. Luke vi. 27. xxiii.  
1 Cor. iv. 12. 1 Pet. iii. 9.

lamentation of Jeremiah iii. 30. The meaning is, that it is much better to bear repeated affronts, than to shew want of patience and meekness, which were virtues that our blessed Saviour made it his particular business to train up his disciples to, because they were to suffer abundance of persecutions and afflictions for his name's sake.

V. 40. *Your coat.*] Gr. *Tunick*. We have no very proper terms in our language to convey an idea of the Jewish garments; and the words used here, in the original admit of different senses. It may however be observed, that the *coat* here mentioned, is the under garment, the *skirt*; and the *cloak* the upper garment, which was commonly more costly; this may serve to give some notion of Jesus Christ's meaning, which is to this effect: If any one will extort a thing of a small value from you, suffer him patiently to go away with it, and even yield him rather more, than continue in contention with him.

*Let him have your cloak also.*] All these, and the like maxims in the gospel, must necessarily admit of some imitation: our Saviour's design in them not being to render his disciples defenceless and exposed to all the affronts and indignities which wicked persons will think fit to inflict upon them, nor oblige them to suffer themselves to be stripped of all their goods. But, that justice ought to give way to, and be regulated by charity; that we are not always strictly to insist upon

our own rights; and, that it is much better patiently to bear some inconsiderable loss, than fall into violent contentions, or come to law suits, 1 Cor. vi. 7.

V. 41. *Compel you to go a mile.*] The Gr. word (*ἀσπασεν*) which we have rendered *to compel*, is taken from a Persian custom, which was also in use in Judea, and the Roman empire. Namely, that the posts and public messengers were wont to press the carriages and horses they met on the road, if they had occasion for them, and even forced the drivers or riders to go along with them. See the same word used Matth. xxvii. 32.

*A mile.*] Gr. *One mile*.

V. 42. *Turn not away.*] Or, *do not send back*. This precept of charity is to be regulated by the circumstances of the *giver*, and the wants of the *person that asks*.

V. 43. *Your neighbour.*] See what sense was put by the Jewish doctors on this word, in the note on Ver. 22.

*And hate your enemy.*] These words are not to be found in the law, and even the contrary is plainly and expressly enjoined therein. Exodus xxiii. 4, 5. Levit. xix. 17, 18. Prov. xxv. 21. But the Jewish doctors pretended they could draw such an inference from Exod. xxxiv. 11, 12, from Deut. vii. 1, 24, and xxxiii. 6. And accordingly the Jews have been charged by some *heathen* authors, and particularly by Tacitus, as being haters and enemies of mankind.

V. 44. *Bless.*] *To bless* here, signifies to be kindly affected to, as, on



you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who injure and persecute you; 45 that you may be children of your father which is in heaven, for he causes his sun to rise on the wicked and on the good, and sends rain upon the just and unjust. 46 Indeed if you love those *only*, who love you, what reward shall you have? Do not the publicans themselves do as much? 47 And if you salute only your brethren, what extraordinary *thing* is it? Do not even the publicans do the same? 48 Be you therefore perfect, as your Father which is in heaven, perfect.

V. 45. Luke vi. 35. Eccles. iv. 10, 11. Ephes. v. 1. V. 46. Luke vi. 32. V. 48. Luke vi. 36. Levit. xi. 44. xx. 26. 1 Pet. i. 16, 17.

the contrary, to *curse*, is to wish ill, Rom. xii. 14.

[*Who curse you.*] Slander you. This is the meaning of the Gr. word (ἐπηρεάζοντων.) See 1 Pet. iii. 6. Or else *abuse*, and *revile* you.

V. 45. *The children.*] i. e. may imitate him, and become heirs of his heavenly kingdom. See v. 9. and 48. of this chap.

V. 46. *The publicans.*] These were the Roman tax-gatherers; some of which were Jews: these were more extremely odious to their countrymen, than those that were heathens. The other Jews would have no manner of communication with them, Luke iii. 13. Mark ii. 16. Luke vii. 34. They looked upon the profession as scandalous, and all *publicans* were to them very hateful upon account of their extortions. See Matth. ix. 10. xviii. 17.

V. 47. *Salute.*] The Gr. word (ἀσπάζεσθαι) denotes all outward signs of friendship, such as kissing, em-

braicing, wishing well, &c. It is the word that is used by the apostles in their salutations, Rom. xvi. &c. The meaning of it here, seems to be the same as that of the word *to bless*, v. 44. See Matth. x. 12. and compare Luke x. 5. which will explain St. Matthew's meaning.

*Your brethren.*] Some copies read, *your friends*, which seems to have been added by way of explanation. The Jews embraced their own countrymen, and welcomed them as brethren. But the Gentiles they thought unworthy of that honour. Jesus Christ teaches here his disciples, to make their charity extend to all men. See Rom. xii. 17, 18.

V. 48. *Be perfect*, &c.] That is, practise charity in as perfect a manner as doth your heavenly Father, without any regard to friends or enemies. Comp. Luke vi. 36. Ephes. v. 1, 2. This perfection here is opposed to the imperfection of the righteousness of the Pharisees, v. 20.

## CHAP. VI.

*The continuation of the sermon on the mount. Privacy in alms and prayers, 1—6. Vain repetitions condemned, 7, 8. The Lord's prayer, 9—13. To forgive in order to be forgiven, 14, 15. Privacy in fasting, 16—18. Treasure in heaven, 19—21. Eye simple, 22, 23. To serve God, and not mammon, 24. To trust in providence, 25—32. To seek the kingdom of God; not to be solicitous about the future, 33, 34.*

1 BE careful not to give your alms before men, to be seen of them: otherwise you shall receive no reward from your Father who is in heaven. 2 When therefore you give an alms, let not the trumpet be sounded before you, as the hypocrites do in the synagogues and streets, that they may have the applause of men. I tell you for certain, they have their reward. 3 But when you bestow an alms, let not your left hand know what your right hand does, 4 to the end your alms

V. 1. Rom. xii. 8. V. 2. Luke vi. 24. John v. 44. xii. 43. V. 4. Luke xiv. 14.

V. 1. *Be careful.*] The several precepts contained in this chapter are found in the xi. xii. and xvth chapters of St. Luke. It must therefore be supposed that Jesus Christ gave the same precepts more than once, and that the Evangelists did not always take care to set down our Saviour's very words, nor to place his discourses in the same order they were delivered. See the note on chap. viii. 2.

*You shall receive, &c.*] Gr. *You have not*, in the present tense. The present is here put for the future, which is very common in the sacred writings.

V. 2. *Let not the trumpet be sounded.*] The Jews were wont to assemble the people by sounding the trumpet, see Joel i. 15. But it must not be supposed that the Pharisees actually did it when they gave alms. Our Saviour's design was only to denote the unaccountable vanity of the Pharisees, in affecting to do acts of charity in the most open and public places. Comp. Matth. xxiii. 5.

*In the synagogues.*] Or in *public assemblies* in general, and so ver. 5.

*They have their reward.*] Or, *they hinder their reward, they deprive themselves of it.* It all comes to the same; but though the Greek word (*ἀπέχουσι*) admits of this last signification, it hath also in the Septuagint, that which we have given it here. Compare the Hebrew and Greek. Numb. xx. 12, 19. See also Luke vi. 24. Phil. iv. 8. Philem. 15.

V. 3. *Let not your left hand know, &c.*] This is a kind of proverbial expression, which may be explained to this effect; Let no one, no not even your most intimate acquaintance, know what you do. Be ignorant of it yourselves, if possible, or forget it immediately. Jesus Christ doth not condemn here almsgiving or praying in public, but the performing those duties with no other view but to be seen and applauded by men. We ought to do them only for God's glory, and not for our own. See Matth. v. 16.

V. 4. *Openly.*] In the sight of men and angels, at the day of judgment. Luke xiv. 14. See 1 Cor. iv. 5. Matth. xxv. 31, &c.

may be secret. And your Father who beholds *what you do* in secret, will reward you openly.

5 So likewise when you pray, be not like the hypocrites, for they love to pray standing in the synagogues, and corners of the streets, to be seen of men; I assure you, they have their reward. 6 But you when you pray, enter into your closet, and having shut the door, pray to your Father who is *with you* in your retirement. And your Father who beholds *what you do* in secret, will openly reward you.

7 Use not vain repetitions in your prayers as the heathens do, who imagine they shall be heard for their multiplicity of words. 8 Do not imitate them, because your Father knows what you stand in need of, before you ask him.

9 After this manner therefore ought you to pray, Our Father,

V. 7. Ecclesiastes v. 2. and Ecclus. vii. 14. V. 38. See ver. 32. of this chap. V. 9. Luke xi. 2. Psalm viii. 1. xi. 4. cxi. 9. Isai. lxvi. 1.

V. 5. *Standing.*] The affectation that is here blamed in the Jews, was not their *standing up* when they prayed, for that was their usual posture at the time of prayer, as appears from Mark xi. 25. Luke xviii. 11, 13. And even in their style, to *stand up praying*, meant no more than *to pray*, for they never kneeled but in times of extraordinary humiliation, Dan. vi. 10. Their affectation therefore consisted in praying in the streets, and in making use of private prayers in the synagogues, instead of the public set of forms.

*Into your closet.*] The Greek word (ταμιετον) denotes the most private and retired part of the house. See Isai. xxvi. 20. according to the LXX.

V. 7. *Use not vain repetitions.*] Or, *do not use long and vain speeches*, for the Greek word (βασιολογήσητέ) signifies either the absurdity and vanity of repetitions, or of an excessive length. But we must carefully distinguish the *repetitions* and *long prayers* that are condemned here, from *perseverance* in prayer, recommended Luke vi. 12. Rom. xii. 12. 1 Tim. v. 5, &c.

*As the heathens do.*] Who were wont to fill their prayers with abundance of synonymous names which they bestowed on their gods, making therein to consist the praises and

prerogatives of those deities. The Jews were also guilty of the same faults, (viz. repetitions and immoderate length) reckoning that they were very prevailing, as appears from their writings and forms of prayer.

V. 8. *Your Father knows, &c.*] This argument would make against all prayer in general, if prayer was considered only as a means of making our wants known to God; whereas it is no more than an act of obedience to our heavenly Father, who hath commanded us to pray to him, Matth. vii. 7. and made it the condition of his favours; an expression of our trust in him, and dependance on his goodness, whereby we acknowledge that all the benefits we receive, come from him, and that to him we must apply for the obtaining of them.

V. 9. *After this manner.*] Jesus Christ gives here his disciples a form of prayer, as was usually done by the Jewish masters. John the Baptist had taught his disciples to pray, Luke xi. 1. It is to be observed, that the three first petitions of the Lord's prayer, are taken from a prayer in use among the Jews, and by them called *Kadesh*, or the *holy*, which our blessed Saviour hath adopted into this form, with some few al-

which art in heaven. hallowed be thy name ; 10 Thy kingdom come ; thy will be done on earth, as it is in heaven. 11 Give

V. 11. Luke xi. 3. Prov. xxx. 8. 1 Tim. vi. 9.

terations. And to this he would have his disciples confine themselves, instead of using vain repetitions, which the Jews, in imitation of the heathens, were apt to run into.

*Our Father which art, &c.*] This name was commonly given by the Jews to God ; and is also ascribed to him by Jesus Christ in this chapter. See Matth. xviii. 35.

*Hallowed be thy name.*] To hallow, or sanctify the name of God, is to sanctify God himself ; as to call on the name of the Lord, to trust in the name of the Lord, signify to call upon, and trust in him. See 2 Sam. vii. 26. Matth. xii. 21. Now to sanctify God, is to acknowledge his holiness, and all his attributes and perfections in general, to honour him alone by faith, fear, and religious worship ; in a word, to glorify him. See Isai. xxix. 23. where to sanctify the holy one of Jacob, is afterwards expressed by *fearing the God of Israel*. By comparing Deut. xxxii. 51. with Numb. xx. 12, 24. xvii. 14. it will appear, that not to sanctify God, is to deny his infinite power, and veracity : to distrust his promises, and rebel against him. See also Levit. x. 3. Isai. viii. 13.

V. 10. *Thy kingdom come.*] The kingdom of God being universal and everlasting. Psal. cxlv. 13. these words cannot be understood of it ; but of the kingdom of the Messiah, which is also called the kingdom of God. See Matth. iii. 2. There are in the coming of this kingdom, several steps to be observed. The resurrection of Jesus Christ, his ascension, and the sending down of the Holy Ghost, were the beginnings of it. Acts ii. 32, 36. The preaching of the gospel to the Gentiles, extended it beyond the bounds of Judea, especially, when after the destruction of Jerusalem, and the utter extirpation of the ceremonial law, the earthly kingdom of Judea, over

which God presided, entirely ceased, and the gospel came to be preached all over the world, Psal. ii. 8. See Matth. xvi. 28. compare with Mark ix. 1. Luke ix. 27. This kingdom hath ever since enlarged its bounds, as the gospel hath been by degrees received in the world ; and will continue to enlarge itself, till God hath brought all our blessed Saviour's enemies under his feet, 1 Cor. xv. 24, &c. What we desire or pray for, in this petition, is the advancement and progress of the gospel, obedience to the faith, or doctrine of Christ, and his appearance in glory. See 2 Tim. iv. 8. Rom. viii. 19, &c. Rev. xxii. 17, 21.

*Thy will be done, &c.*] i. e. Grant that all men may obey thy will with proportionable sincerity and constancy, as do the angels in heaven. Compare Psalm ciii. 20, 21. We also acknowledge in this petition, the wisdom of God's proceedings, and acquiesce in the dispensations of his providence, Matth. xxvi. 42. Acts xxi. 14.

V. 11. *This day.*] i. e. Every day, as appears from Luke xi. 3.

*Daily.*] Thus hath the ancient Latin translator rendered the Greek word (*ἐπιείκως*) which is no where else to be found, neither in the Septuagint version, nor in any Greek author, nor in any other place in the New Testament, but in this part of the Lord's prayer. This word is formed from another, signifying the next day, and according to the Hebrew style, the time to come. This signification of it is confirmed by what St. Jerome relates, that he found in the copy of St. Matthew's gospel for the use of the Nazarenes, the Hebrew word *Mahar*, which signifies the morrow, or the time to come. See the note on verse 34. The meaning of it then is this, give us every day the bread [or such a portion of the things of this

us this day our daily bread. 12 Forgive us our debts, as we forgive our debtors. 13 And lead us not into temptation; but deliver us from the evil one; for to thee belongs, throughout all ages, the kingdom, power and glory. *Amen.* 14 If you forgive men their offences, your heavenly Father will also forgive you. 15 But if you forgive not men their offences, neither will your heavenly Father forgive yours.

16 When you fast, put not on a sad look, like the hypo-

V. 12. Matthew xviii. 21, 22. Luke xi. 4. Eccles. xxviii. 2. V. 13. Matthew xxvi. 41. Luke xi. 4, xxii. 40, 46. 1 Cor. x. 13. Rev. vii. 10. 1 Peter v. 8. 2 Cor. xii. 7, 9. V. 14. Matthew xviii. 23, &c. Mark xi. 25. V. 16. Matthew ix. 14. Luke xviii. 12, 14. Isaiah lviii. 5. Joel ii. 13.

world] *as may be sufficient for our subsistence, during the remaining part of our lives.* See and compare Exod. xvi. 16—21. Prov. xxx. 8. xxxi. 15. 2 Kings xxv. 30. Job xxxiii. 18. 1 Tim. vi. 6, 8. Jam. ii. 15.

V. 12. *Our debts.*] This is a Syriac expression signifying *our sins*. See Luke xi. 4. xiii. 2, 4.

*As we forgive.*] i. e. As we are bound, and as we engage ourselves to forgive them, Matth. v. 23, 24.

V. 13. *Lead us not into temptation.*] Gr. *And bring us not into temptation.* Thus the Evangelists have expressed in Greek what Jesus Christ spoke in Hebrew or Syriac. The Jews were wont to beg of God in their prayers, *that he would not deliver them into the hand of temptation*, whereby they did not desire that he would keep them from falling into temptation, but that he would not give them up to it, or suffer them to yield thereto. And indeed to *enter into temptation*, Matth. xxvi. 41. is to be overcome by it; *as to lead, or cause to enter into temptation*, is to suffer men to fall a prey to it; for, after all, God never suffers us to be tempted above what we are able. Jam. i. 13. comp. 1 Cor. x. 13.

*From evil.*] i. e. The devil, the tempter, Matth. iv. 3. v. 37. Luke xxii. 31. We may also render the word ( $\piονηρι$ ) *from evil*, for it admits of either sense. The Jews were used to entreat God to the same purpose, *that he would deliver them from evil*.

*For to thee belongs.*] These last words are left out in several ancient manuscripts, and in most versions. St. Luke likewise hath them not, chap. xi. 4. But the Jews joined them at the end of their prayers.

*Amen.*] See Matthew v. 18. The Jews added this word at the end of their prayers, and it was commonly the people that said *Amen*, at the conclusion of the Chasan's or minister's prayer. See 1 Cor. xiv. 16. Deut. xxvii. 15. 1 Chron. xvi. 36, &c. The same word is found at the end of Psalm xli. and lxxii.

V. 14. *If you forgive.*] Gr. *For if you forgive.* We have left out the *for*, because it is sometimes redundant. If it is to be expressed, then these words must relate to the fifth petition of the Lord's prayer, as if they were a consequence of them.

*Their offences.*] i. e. If you forgive them the injuries they have done you, and pass over their other failings.

V. 16. *Put not on sad looks.*] The Gr. word ( $\sigmaυνηστειν$ ) properly denotes a fretful and angry countenance; but here it signifies, gloomy and dejected looks, a face disfigured with mortification and fasting. The LXX have used the same word, Gen. ix. 7. to express a *sad countenance*. See Prov. xv. 13. according to the same translation.

*Like the hypocrites.*] That is, the Pharisees. Jesus Christ reflects here on their private and voluntary fastings, for in public fast it was lawful for

crites, who disfigure their faces, that they may appear to men to fast. I assuredly tell you, they have their reward; 17 But you, when you fast, anoint your head, and wash your face. 18 That you may not appear to men to fast, but only to your Father, who is *with you in your retirements*; and your Father, who beholds *what you do* in secret, will reward you openly.

19 Lay not up treasures upon earth, where the moth and the rust do consume, and where thieves break through, and steal. 20 But lay up for yourselves treasures in heaven, where the moth and the rust consume not, and where thieves break not through nor steal. 21 For where your

V. 19. Luke xii. 33. 1 Timothy vi. 9, 17. Hebrews xiii. 5. James v. 2. V. 20. Matthew xix. 21. Luke xviii. 22. Tobit iv. 9. V. 21. Luke xii. 34.

men to put on melancholy and sorrowful looks, and use all other signs of repentance and humiliation. The Pharisees fasted on Mondays and Thursdays; those that would be thought more devout than the rest, fasted besides on Tuesdays and Fridays, and abstained from all kind of food, till sun-setting.

*Who disfigure their faces.*] The Greek word ἀφανίζεσσι, signifies *to cause to disappear, or vanish, to destroy*. It is the same word that hath been rendered in the 19th and 20th verses, by *consuming, spoiling*. It signifies here no more than *a pale countenance, disfigured* by fasting, and austerities, and by an affected sorrow; or else, that is nasty and dirty; for in all probability, the Pharisees were wont to sprinkle ashes on their head, in token of sorrow and repentance.

V. 17. *Anoint your head.*] i. e. affect nothing that is uncommon; and rather than putting on a sad countenance, which may shew that you fast, *wash, on the contrary, your face, and anoint your head*. Excepting times of affliction, the Jews were wont to wash and rub themselves with oil, which was commonly perfumed, especially on festivals. See Ruth iii. 3. Judith x. 3. Luke vii. 73. But they never did it on fast-days. See Daniel x. 3.

V. 18. *Who is with you in your retirements.*] See the note on verse 6. *Openly.*] See the same note.

V. 19. *The moth.*] The Gr. word σῆς, literally signifies *a moth*. We have rendered it by the general name of *vermine*; because the word that signifies a species, is often put for the whole kind. For an instance, see Luke xii. 24. comp. with Matthew vi. 26. Here it is to be observed, that the ancients were wont to lay up in their treasures, [See the note on Matthew ii. 11.] not only gold and silver, but also rich clothes, and the like. See Ezra ii. 69. Job xxvii. 16. James v. 2, 3. This is what gave Jesus Christ an occasion of saying that *the moth and vermine; consume those treasures*.

V. 21. *For where, &c.*] This is a reflection made on the last two verses. The meaning of which is: if you consider this world's goods as your true riches, you will be wholly taken up with the care of getting and keeping them, 1 Tim. vi. 9, 10. But if, on the contrary, you look upon the kingdom of God, and its righteousness, as your supreme and only happiness; you will make it your whole business to obtain them, and will never renounce or forsake them. Compare Colossians iii. 2, 3.

treasure is, there will your heart be also. 22 The eye is the light of the body; if then your eye be simple, your whole body will be enlightened. 23 But if your eye is bad, your whole body will be dark. If therefore what is light in you be but darkness, how great will that darkness be? 24 No man can serve two masters. For either he will hate the one and love the other; or he will be attached to the one and neglect the other. You cannot serve God and mammon.

25 For this reason I tell you, be not solicitous with regard to your life, about what you shall eat, or what you shall drink; nor as to your body, about what you shall wear. Is not life more than food, and the body more than clothing?

V. 22, 23. Luke xi. 34, 36. V. 24. Luke xvi. 13. V. 25. Luke xii. 22, 23. Phil. iv. 6. 1 Timothy iv. 8. 1 Peter v. 7. Psalm lv. 23.

V. 22. *The light.*] Gr. *The lamp. Eye be simple.* A simple eye is properly a good and sound eye; in opposition to a *bad* or weak eye. In a figurative sense, which is that of Jesus Christ here, it signifies a mind free and disengaged from the love of this world, for it is manifest from the 19, 20, 21, and 24th verses of this chapter, that Jesus Christ condemns here *covetousness*. He hath made use of the words *single*, and *evil eye*, agreeably to the scripture style, which calls the love of riches, *the lust of the eye*. [1 John ii. 16. comp. Eccus. v. 11.] which denotes *liberality*, by the word *singleness* or *simplicity* (ἀπλότης) [Romans xii. 8. 2 Cor. viii. 2.] and which uses the words *evil eye*, not only to signify envy; but also avarice and hard-heartedness to the poor. See Dent. xv. 18. Proverbs xxiii. 6, &c.—Thus Proverbs xxii. 9. *A good eye* is a kind and merciful disposition.

V. 23. *If therefore what is light, &c.*] This is to be understood of the *heart*, which in the Hebrew style is taken for the mind and will. This is what Jesus Christ calls here *the light* of man. The meaning of this passage then is; if the heart which is to regulate and direct you, be erroneous and corrupted, what will your actions, and the general course of your life be?

V. 24. *Two masters.*] i. e. Of contrary dispositions.

*He will hate.*] To *hate* here, is not to mind, to have a less value; and to *love* is to have a greater regard for; as appears from the remaining part of the verse, and from Matth. x. 37. compared with Luke xii. 26.

*Mammon.*] We have retained this word, which is Syriac, and signifies *riches* or *treasures*, because the Evangelists have retained it, when writing in Greek, as have also some ancient versions; and that besides Jesus Christ hath represented riches here as a kind of false deity.

V. 25. *Be not solicitous.*—Our blessed Saviour condemns here only that immoderate *carefulness*, which is occasioned by the love of this world, and of its advantages and enjoyments, and proceeds from distrust, and incredulity. See Phil. iv. 6. 1 Peter v. 7. St. Luke hath made use of the word μετεωρίζω, which signifies to have a wavering and doubtful mind, disquieted, or tossed about with mistrust and fear, chap. xii. 29.

*Your life.*] Gr. *Your soul.* This is a Hebrew expression, very frequent in the sacred writings. See Exod. xxi. 23. Deut. xix. 21, &c.

*Is not life, &c.*] i. e. He that gave you life and being, will never fail to bestow upon you such things as are necessary for the support and preservation of it. This is an argument *a majori ad minus*.

26 Consider the birds of the air: They sow not, neither do they reap, nor gather into barns, and your heavenly father feeds them. Are you not of much greater value than they? 27 And which of you, by his solicitude, can add one single cubit to his stature?

28 As for clothing, why should you be solicitous about that? Behold the lilies of the field how they grow; they toil not, neither do they spin. 29 And yet I say to you, that Solomon himself, in all his magnificence, was not clothed like one of these. 30 Now if God thus clothes the flowers of the field, which to-day are, and to-morrow are thrown into the oven, how much more will he clothe you, O distrustful men? 31 Be not solicitous therefore, and say not, What shall we eat, or what shall we drink, or with what shall we be clothed? 32 For they are the heathens which seek after all these things, and your heavenly Father knows, that they are necessary for you. 33 But seek in the first place the

V. 26. Job xxxix. 3. 29. Psalm civ. 27, 28. cxlv. 15. cxlvii. 9. Luke xii. 24. V. 27. Luke xii. 25, 26. V. 28. Luke xii. 27, 28. V. 32. Psalm xxvii. 18, 19, 25. xxxiv. 9, 10. 1 Kings iii. 11, 12, 13. Luke xii. 13. Mark x. 30.

V. 26. *Of the air.*] Gr. *Of the heaven.* Jesus Christ cannot by any means be supposed to countenance here idleness and negligence: his whole design, in these words, being to recommend trust in God's providence, and calmness of mind, while we are employed in our several callings, and improve all those means which God hath set before us. Comp. Prov. vi. 6.

V. 27. *Can add, &c.*] See Luke xii. 25, 26.

V. 28. *The lilies.*] We must understand by this word, all sorts of flowers, according to the style of the Seventy. Compare the Hebrew and the LXX in the following passages, Exod. xxv. 33, 34. Numb. viii. 4. Isa. xxxv. 1. See preface to the introduction, p. 10.

V. 29. *Magnificence.*] Gr. *Glory.* See Isa. lvi. 1. where what is rendered *beautiful garments*, is in the Hebrew, *garments of glory*. It is the same as Esther v. 1. *To put on the kingdom*, that is, *royal apparel*. See Isa. lvi. 18. Luke vii. 5.

V. 30. *O distrustful men.*] Gr.

*O ye of little faith.* The word *faith* here, and in the like places, is to be understood of *trust* or *reliance*.

V. 32. *The heathens.*] i. e. the unbelievers in general.

*Which seek.*] The seeking after earthly advantages condemned here, is that which is accompanied with anxiousness and fear of being in want, (See ver. 25.) That which proceeds from the love of this world, and want of reliance on God, for such can only be applied to persons destitute of faith, verse 30.

V. 33. *The kingdom of God.*] i. e. True religion, the advantages of the kingdom of God. Romans xiv. 17. The *treasures* mentioned, verse 20. comp. 1 Kings iii. 11, 12.

*His righteousness.*] See ch. v. 6. That is particularly, the performance of God's commandments, as they have been illustrated and explained by Jesus Christ, and not as they were understood by the Pharisees, Matth. v. 20, 48.

*Over and above.*] i. e. The goods of this world ought not to be looked upon by Christians as true and essen-



kingdom of God, and his righteousness, and all these things shall be over and above supplied to you. 34 Be not therefore solicitous for the morrow, for the morrow shall take care of the things of itself. Sufficient to each day is the trouble thereof.

## CHAP. VII.

*Not to judge others, 1—5. Not to expose holy things, 6. Efficacy of prayer, 7—11. To treat others as we would be treated, 12. Narrow gate, 13, 14. Characters of true and false prophets, and of true and false Christians, 15—23. To build on a rock, 24—27. Doctrine of Jesus Christ admired, 28, 29.*

1 JUDGE not, that you be not judged, 2 For in the same manner as you judge, shall you be judged; and the same measure you use to others, shall be made use of to you. 3 Why do you see a mote in your brother's eye, and perceive

V. 31. Matth. vi. 11. Exod. xvi. 15, 20. V. 1, 2. Mark iv. 24. Luke iv. 37, 38. xvi. 15. xviii. 9, 11. Rom. ii. 1. xiv. 3, 4, 10, 13. 1 Cor. iv. 3, 4, 5. xiii. 7. Gal. vi. 1. James ii. 13. iii. 1, 2. iv. 11, 12. Prov. x. 12. V. 3. Luke vi. 41, 42.

tial advantages. They should make a good use of them, if God thinks proper to bless them therewith, 1 Timothy iv. 8. But if not, their duty is to be satisfied with their own portion, whatever it is, being possessed with spiritual goods, and hoping for those that are eternal, Hebrews xi. 10, 13, 16, 17.

V. 34. *For the narrow.*] i. e. For the time to come in general; for the Hebrews use this word to denote any time to come, though at a considerable distance. See Exodus xii. 14. Josh. iv. 6. in which places the word is *Mahar*, i. e. *the morrow*, though it was not really so. See ver. 11 of this chapter. This expression was also in use among the Greeks.

*The trouble.*] The Gr. word *κακία*, which properly denotes wickedness, signifies here *evil*, or punishment, as

in Eccles. xii. 1. according to the LXX.

V. 1. *Judge not.*] This is to be understood of those rash and censorious judgments, whereby we disapprove and condemn people's actions. See Luke vi. 37. Jesus Christ forbids here not only rashness, 1 Cor. iv. 5. but also severity and rigour in judging of others; for judgment is sometimes opposed to mercy. See James ii. 13. and compare James iv. 11, 12.

V. 2. *And the same measure.*] Gr. *And with what measure you meet, it shall be measured to you again.* This is a proverbial expression, much in vogue among the Jews; it occurs in the Chaldee paraphrase on Genesis xxxviii. 25, 26. and Isaiah xxvii. 8.

V. 3. *Do you see.*] To see here signifies not only to be acquainted

not a beam in your own? 4 Or how can you say to your brother: Let me take the mote out of your eye, whilst there is a beam in your own? 5 Hypocrite, take first the beam out of your own eye, and then you will see clearly to take the mote out of your brother's.

6 Give not holy things to dogs, neither cast your pearls before swine, lest they trample them under their feet, and turning *against you*, tear you in pieces.

7 Ask and it shall be given you; seek, and you shall find; knock and it shall be opened to you. 8 For whosoever asks, shall receive; whosoever seeks shall find; and to him that knocks, it shall be opened. 9 Is there a man among you, that would give his son a stone, if he asks him for bread? 10 Or, that would give him a serpent, if he asks for a fish? 11 If therefore you, wicked as you are, know how to give

V. 6. Matth. x. 11. 14. xi. 25. Acts xiii. 45, 46. Phil. iii. 2. Prov. ix. 7. V. 7. Matth. xxi. 22. Mark xi. 24. Luke xi. 9. xviii. 1. John xiv. 13. xv. 7. xvi. 23, 24. James i. 5, 6. 1 John iii. 22. Psalm cxviii. 5. 2 Cor. xii. 8, 9. Heb. iv. 16. Gen. xxxii. 26, 27. V. 9, 10. Luke xi. 11. V. 11. Luke xi. 13. Heb. xi. 10.

with other people's faults, but to pry into them, with a design to censure and reprove them.

*A mote—a beam—*] These were also proverbial expressions, formerly in use among the Jews. They are to be found in their ancient writings, where a *mote* signifies, as it doth here, a small and inconsiderable failing, and a *beam*, great and enormous crimes.

V. 4. *Or how can you say.*] Gr. *Say you.* We have given the sense of this passage, which is, *How can you have the confidence to say, &c.*

V. 6. *Give not, &c.*] The *dogs* and *swine*, here mentioned, are obstinate opposers of the doctrine of the gospel, who despise and reject it; and who, instead of embracing truth, load with scoffs and reproaches those by whom it is proposed. There is a like maxim in the Thalmudical writings, *Do not cast pearls before swine*; to which this is added by way of explanation, *Do not offer wisdom to one that knows not the price of it.* This was the reason why Jesus Christ

taught in parables. Comp. Acts xiii. 45, 46. and the parallel places.

V. 8. *For whosoever, &c.*] In these words Jesus Christ teaches us, that God grants us always our requests, provided we observe these two conditions, that is, 1. Provided we ask aright, and 2. Pray for what is agreeable to his will. See 1 John v. 14. and the parallel places. Compare John ix. 31.

V. 11. *Wicked as you are.*] It may seem somewhat strange, that Jesus Christ should speak thus to his disciples, whom he had called before *the salt of the earth, and the light of the world*, because they were in duty bound to be so; for they certainly were good and virtuous men, Matth. v. 1, 13, 14. These words therefore, *wicked as you are*, are to be understood of them, as compared with God who is a being of infinite holiness and purity.

*Good things.*] i. e. The true goods, Luke xi. 13. The gifts of the Holy Ghost; whatever in general is proper and necessary for them, and will prove to them a real good.

good things to your children, how much more will your Father, who is in heaven, give good things to those that ask them of him?

12 Deal in all things by other men as you are willing they should deal by you, for this is the law and the prophets.

13 Enter by the narrow gate, for the gate which leads to destruction is wide, and the way spacious, and many there are that go therein. 14 Whereas the gate which leads to life is narrow, and the way difficult; and there are but few that find it.

15 Take care of false prophets. They come to you in the garb of sheep, but within they are ravenous wolves. 16 You shall know them by their fruits. Are grapes gathered from thorns, or figs from thistles? 17 So every good tree bears good fruit, but a corrupt tree brings forth bad fruit. 18 A good tree cannot bear bad fruit; nor *can* a corrupt tree bring forth good fruit. 19 Every tree that bears not good fruit, is

V. 12. Luke vi. 31. Tob. iv. 19. Matth. xxii. 39, 40. Rom. xiii. 8, 10. Gal. v. 14. 1 Tim. i. 5. Tit. iii. 2, 3. V. 13, 14. Luke xiii. 24. V. 15. Micah iii. 5. Matth. vii. 22. xxiv. 4, 5, 11, 24. Mark xiii. 22. 2 Pet. ii. 1, 2. 1 John iv. 1. Rom. xvi. 17, 18. 2 Tim. iii. 5. Zech. xiii. 4. Acts xx. 29, 30. V. 16. Matth. vii. 20, 23. 2 Tim. iii. 1. 2 Pet. ii. 1, &c. Jude 1—20. Luke vi. 43, 44. James iv. 12. V. 17. Matth. xii. 33. V. 18. Matth. vi. 22, 23. xii. 34, 35. V. 19. Matth. iii. 10. Luke iii. 9. Deut. xx. 20. John xv. 2, 6.

V. 12: *Deal in all things, &c.*] This precept, which contains the rule of natural equity, and justice, and even of charity, was familiar to the Jews, and one of their maxims. See Tob. iv. 16. [The like precept hath been likewise delivered by several heathen writers, Γενῆ πᾶσιν ὡς σοι θέλεις πάντας. Nilus. *Quod tibi fieri non vis, alteri ne feceris*, &c. See Grot. in loc.]

*For this is the law, &c.*] The sum and substance of all that the law and the prophets have delivered, concerning our duty towards our neighbour. See Rom. xiii. 8. Gal. v. 14.

V. 13. *Enter on.*] i. e. Strive to enter. See Luke xiii. 24.

*The gate wide, the way spacious.*] By these figurative expressions our blessed Saviour gives us to understand, how easy it is to enter into destruction, and how hard to procure our own salvation; intimating at the same time, that the generality of mankind

tread in the wide paths of error, and follow their passions, while very few know how to find out truth, and to adhere thereto, notwithstanding all the obstacles and discouragements they meet in their way. Compare Prov. xiv. 12, 13. vii. 27. Ecclesiasticus xxi. 11.

V. 15. *In the garb of sheep.*] Jesus Christ alludes here to the clothing of the prophets, who were sometimes wont to cover their bodies with sheepskins. See Heb. xi. 37. Meaning thereby those outsides of meekness and piety, which the Pharisees affected to put on. Compare Rom. xvi. 18. 2 Tim. iii. 5.

V. 16. *By their fruits.*] By their morals and doctrine, 1 John iv. 1. 1 Cor. xiii. 3.

*Are grapes gathered.*] This seems to be a kind of proverb: there occur in profane authors some sayings much like this.

cut down and cast into the fire. 20 By their fruits therefore you shall know them.

21 All those that say to me, Lord, Lord, shall not enter into the kingdom of heaven; but those *only* who do the will of my Father, which is in heaven. 22 Many will say to me in that day, Lord, Lord, have we not prophesied in your name? Have we not in your name cast out devils? And have we not in your name worked many miracles? 23 But then will I openly declare to them, I never knew you, depart from me, ye that work iniquity. 24 Whosoever therefore hears these my instructions, and puts them in practice, I will compare him to a prudent man, that built his house upon a rock. 25 The rain fell; the rivers overflowed; the winds blew, and beat against the house, and it was not overturned, because it was founded upon a rock. 26 But it shall be with him, who hears these instructions, and practises them not, as with a foolish man, who built his house upon the sand. 27 The rain fell; the rivers overflowed; the winds blew, and beat against the house, and it fell down, and great was the fall thereof.

28 When Jesus had ended this discourse, the people were

V. 21. Matth. v. 20. Hosea viii. 2. Luke vi. 46. Rom. 23. James i. 22. V. 22. Luke xiii. 25, 26. 2 Thess. ii. 9. V. 23. Luke vi. 46. xiii. 26, 27. Matth. xxv. 12, 41. 1 Cor. viii. 3. xiii. 2. 2 Tim. ii. 19. Psalm i. 6. v. 5. Habakk. i. 13. Prov. xv. 29. V. 24, 25. Luke vi. 47, 48. V. 28, 29. Mark i. 22. xi. 28. Luke iv. 32. vii. 16. xx. 2. Matth. xiii. 54. xxi. 23.

V. 21. *All those that say to me, &c.*] i. e. Among those that acknowledge me for the Messiah, none but such as do the will of God shall be admitted into his kingdom. On these last words, see the note on ch. v. 20.

V. 22. *In that day.*] At the day of judgment, 2 Tim. iv. 8, &c.

*Have we not prophesied, &c.*] Have we not received commission, and authority from you to preach the gospel. For the meaning of the word *prophesy*, see the note on Rom. xii. 6. 1 Cor. xiii. 2. Here it signifies *to preach the gospel*.

*Have we not in your name, &c.*] i. e. By calling upon your name, through your power. See Acts xvi. 18. xiv. 13.

*Miracles.*] Gr. *powers*, or *virtues*. Thus are *miracles* frequently styled in the gospels. The name of the *cause*

being put for the *effect*, Matth. xi. 20. Mark vi. 2. Acts ii. 22, &c.

V. 23. *I never knew you.*] You are none of mine, I never approved you. To *know*, frequently signifies in scripture to acknowledge and approve, Matth. xxv. 12. 1 Cor. viii. 3. 2 Tim. ii. 19. John x. 14.

V. 24. *These my instructions.*] Gr. *These words of mine*. Thus ver. 26.

V. 25, 26, 27. *The rain, &c.*] The meaning of these verses is, that whoever grounds his salvation upon a mere outward profession of the gospel, without performing the commandments of God, will see all his ill-grounded hopes vanish and come to nothing, when he appears before the judgment seat of God, who will judge all men according to their works.

V. 28. *At his doctrine.*] Or, *His manner of teaching*. Mark i. 27

in admiration at his doctrine. 29 For he taught them as one having authority, and not like the scribes.

## CHAP. VIII.

*A leper cured, 1—4. Faith of the centurion, 3—10. Calling of the gentiles foretold, 11, 12. The sick healed, 13—17. Poverty of the Son of Man, 18—20. To leave the dead to bury their dead, 21, 22. The storm appeased, 23—26. Devils cast out; swine drowned, 28—34.*

1 JESUS being come down from the mountain, great multitudes of people followed him. 2 Then a leper came to him, and casting himself at his feet, said to him; Lord, if you will, you are able to cure me. 3 JESUS stretching out his hand, touched him, and said, I am willing: Be healed; and his leprosy was immediately cured. 4 Then JESUS added, be sure you tell *it* no man, but go and shew

V. 2. Mark i. 40. Luke v. 12.  
Lev. xiii. 2. xiv. 3, 4, 10.

V. 4. Mark i. 43, 44. Luke vi. 14.

V. 29. *As one having authority.*] This authority plainly appeared in these words; *But I say unto you, &c.* and in ver. 22, 23. *Have we not prophesied in your name? &c.* From which words it is manifest, that Jesus Christ was not a teacher only of God's will, but a lawgiver, and a person sent immediately from God, and invested with a much greater authority than any of the prophets that went before him. In order to judge of the force of these terms, see 1 Cor. i. 13.

*And not like the scribes.*] The Vulgate and Syriac versions add, *and the Pharisees.* These last grounded their doctrine on tradition and human authority; but Jesus Christ on his own, *I say unto you, &c.*

V. 1. *From the mountain.*] On which he delivered the instructions contained in the three foregoing chapters.

V. 2. *A leper.*] See the same history, Luke v. 12. Mark i. 40. As Jesus Christ healed this leper, when

coming down from the mountain, and after his sermon, which is contained in the three last chapters; and that on the contrary, our Saviour's discourse, related Luke vi. which agrees in several particulars with this, followed the cure of the same leprous person; they must be distinguished the one from the other. This we observe, that it may serve to reconcile the two Evangelists. See the note on chap. vi. ver. 1.

*To cure me.*] Gr. *Cleanse.* Leprosy was a most inveterate and infectious kind of itch. For which reason it was considered in the law as an extreme uncleanness. It made a man unfit to converse and keep company with others, and rendered him unclean. See Lev. xiii. 45, 46. Upon this account the curing of it was termed *cleansing.*

V. 3. *His leprosy was cured.*] Gr. *His leprosy was cleansed.*

V. 4. *Be sure you tell it no man, &c.*] Jesus Christ dealt in this man-

yourself to the priest, and present the offering which Moses hath enjoined, that it may serve as an evidence to them.

5 As Jesus was entering into Capernaum, a centurion came to him, and made him this request: 6 Lord, said he, I have a servant at home lying ill of a palsy, with which he is grievously afflicted. 7 Jesus said to him, I will come and heal him. 8 The centurion replied, Lord, I am not worthy that you should come into my house; but say the word only and my servant shall be healed. 9 For although I am under the authority of another; yet as I have soldiers under me, when I say to one, Go, he goes; to another, Come, he comes; to my servant, Do this, he does it. 10 The which when Jesus heard, he

V. 5. Luke vii. 1.

V. 8. Luke xv. 19, 21.

ner, that the Jews might have no manner of pretence for accusing him of seeking his own glory. Matth. xii. 16. He was besides unwilling to raise the envy of the Jews, which hath already been the cause of his leaving Judea, Mark ii. 39, and to gain too much the favour and esteem of the people, till he had fully instructed them in the nature of his kingdom, lest he should prove the occasion of some sedition among them. See what happened John vi. 15, compare Matth. ix. 30, Mark v. 43. He chose sometimes to act otherwise, undoubtedly for very good reasons, Mark v. 19, Luke viii. 39.

To the Priest.] To him that was appointed to examine and enquire into the nature of the leprosy, and to prescribe what was proper for the cure of it. This was done by him without the city, because no leper was allowed to go within the gates of the city, Lev. xiii. 2, xv. 3.

Present the offering.] For an account of the ceremonies used at the cleansing of a leper, and of the gifts he was to offer. See Lev. xiv.

That it may serve as an evidence to them.] Greek, For a testimony unto them, viz. to the Jews; and particularly to the priests and Pharisees, who withstood the doctrine of Christ. The meaning of the passage is: That the sacrifice offered by the leper, may be a proof of the

reality of this miracle, and consequently of my divine mission. The Jews were wont to say of leprosy, that it was the finger of God, that is, a distemper that was sent, and should be cured by God alone. See 2 Kings v. 3. 7, and compare Matth. xi. 5, where the cure of the leprosy is ranked among the proofs of Jesus being the Messiah. These words may also be rendered thus: That it may be a testimony against them. Comp. Mark vi. 11, Luke ix. 5.

V. 5. A centurion.] A captain of a hundred soldiers, in the Roman troops.

Come to him.] He did not come himself, but sent some of his friends, the elders of the people, to tell Jesus what is related here. See Luke vii. 6. In the Hebrew style a man is frequently said to do what he only causes or orders to be done. See for instance, Matth. xx. 20, compare with Mark x. 35, John vi. 3, Matth. xi. 2, 3.

V. 7. Said to him.] i. e. Sent him word.

V. 8. Replied.] Sent him back this answer by his friends.

Into my house.] Greek, Under my roof.

Say the word only.] i. e. You need but will and command.

V. 9. A man under the authority.] Greek, That am a man under authority.

V. 10. In Israel itself.] This

was surprised; and said to them that followed him; I assure you, that in Israel itself, I have not found so great faith. 11 Therefore I declare to you, that many shall come from the East and from the West, and sit at table, in the kingdom of heaven, with Abraham, Isaac, and Jacob. 12 But the children of the kingdom shall be thrust out into the darkness which is without, where shall be weeping and gnashing of teeth. 13 As for the centurion, Jesus said to him; go, according to your faith be it done to you; and his servant was healed at that very instant.

V. 5. Luke xiii. 28, 29. Gen. xxviii. 14. Isai. ii. 2, 3. xi. 10. xlii. 6. xlii. 6. comp. with Acts xiii. 46, 47. Mal. i. 11. Matth. iii. 9. xiv. 28, 30. Acts v. 45. xi. 1, 18. xiv. 27. xv. 14. xviii. 6. xxii. 21. xxvi. 23. xxviii. 28. Rom. xv. 9. Eph. iii. 6. V. 12. Matth. iii. 10, 11. xvi. 43. xvii. 13. xxiv. 51. xlv. 30. Luke xiii. 28, 30. Rom. ix. 4. 2 Peter ii. 17. Jude, v. 13. V. 13, Mark ix. 23.

centurion was a heathen, but in all probability a proselyte of one of those that are termed in the Acts, *fearing God*. See Luke vii. 5.

*So great faith.*] Nothing can indeed give a greater idea of the centurion's faith and reliance on Christ's power, than what he says, verse 9. He looks upon our blessed Saviour as the absolute disposer of diseases, who can command and be obeyed by them, as he was himself obeyed by his soldiers.

V. 11. *From the East, &c.*] i. e. From all parts of the earth; compare Luke xiii. 29. These words contain a prophecy of the calling in of the *gentiles*, which was at hand.

*Shall sit at table.*] The glory and happiness of heaven are described under the notion of a *feast*, or *banquet*, Luke xxii. 18.—30 Rev. ii. 7. Isai. xx. 5, 6. &c. and the calling in of the *gentiles* in particular, is represented as a great feast, to which they are invited by a king, Matthew xxii. 21. Luke xiv. 16. The meaning of this passage is, That the *gentiles* shall obtain by faith, all the goods and advantages, that had been promised to the patriarchs, Rom. ix. 16, 17. ix. 30, &c. Gal. iii. 7, 8, 9, &c.

V. 12. *The children of the kingdom.*] i. e. The Jews that were born heirs of the kingdom, who had

a right to it by birth, by virtue of promises, and covenant. See chap. xv. 26, 27. *The son, or child of death*, is used in scripture, to signify a person appointed unto death. See Psalm lxxix. 2. John xvii. 12. Thus, *the son of gehenna*, or hell, Matthew xxiii. 15. Jesus Christ expresses himself here in general terms, because the greater number of the Jews remained in unbelief, and few of them embraced the gospel, Rom. ix. 29.

*The darkness which is without.*] Jesus Christ alludes here to the custom the ancients had of making their feasts in the night time. They consequently that are unworthy of being admitted to the feasts, are cast out into darkness, that is, delivered up to the torments of hell.

*Weeping.*] The Greek word ( $\alpha\lambda\epsilon\iota\theta\eta\mu\acute{o}\varsigma$ ) signifies also the cries and howlings that sometimes accompany weeping, and the *gnashing of teeth*, that is added here, completes the description of rage and despair, See Matth. xiii. 42.—50. Acts vii. 54.

V. 13. *Said to him.*] Sent him word.

*His servant was healed.*] In several manuscripts, the following words are inserted here, *And the centurion returning to his house, found that his servant had been healed at*

14 After this, Jesus being come into Peter's house, found his mother-in-law, lying on a bed, sick of a fever; 15 He took her by the hand, and the fever having left her, she got up, and served them. 16 In the evening there were brought to him many that were possessed with devils, out of whom he cast the *evil* spirits with a word. He healed likewise all that were sick; 17 That this saying of the prophet Isaiah might be accomplished, he took our infirmities, and bore our sicknesses.

18 Jesus perceiving himself surrounded with a great crowd, gave orders to pass over to the other side of the lake. 19 Then a certain scribe coming up to him, said; Master, I will follow you wherever you go. 20 Jesus answered him; The foxes

V. 14. Mark i. 29. Luke iv. 38. V. 16. Mark i. 32. Luke iv. 40. V. 17. Isaiah liii. 1. 1 Pet. ii. 24. V. 18. Mark i. 33. V. 19. Luke ix. 57.

that self-same hour; but it is probable that these words have been taken from Luke vii. 10. by applying to the centurion what is there said of the friends he sent.

V. 14. *Into Peter's house.*] Namely, in that where he was wont to retire at Capernaum. See Mark i. 21, 22. He was of Bethsaida, which was at a little distance from Capernaum, John i. 45.

*His mother-in-law.*] His wife's mother. See 1 Cor. ix. 5.

V. 15. *Served them.*] Waited upon them at table. See Matth. ix. 11.

V. 17. *He took our infirmities.*] This prophecy of Isaiah liii. 4. relates *properly* to the *sins* of men, whereof diseases are the emblem and consequence; for which reason the original Hebrew words, that are rendered here *our infirmities*, have, by the Seventy, and St. Peter, 1 Eph. chap. ii. 21. been translated by *our sins*. St. Matthew applies this prophecy to our Saviour's curing diseases, in imitation of the Jewish doctors, who were wont to prove two different things by the same text of scripture, especially if they had any resemblance or connection one with another. See the note on chap. ix. 3.

V. 18. *To pass over to the other side, &c.*] In the country of the

Gergesenes, which was on the eastern side of the lake of Tiberias.

V. 20. *Jesus answered him; The foxes, &c.*] From this answer of Jesus Christ, it appears, that the scribe was willing to become his disciple with no other view, but that he might partake of the temporal advantages, which he expected to find in following the Messiah.

*The Son of Man.*] This name is borrowed from the prophets, Dan. vii. 13. Psalm viii. 5. and is that which Jesus Christ commonly gives himself; as he was called so by none but himself, it is plain, that he chose this title out of humility, as having some relation to his mean and humble appearance in this world. *Son of Man*, in the prophets Ezekiel, Daniel, and Zechariah, doth not so much denote the *human nature*, as the frailty and weakness of man, and in this sense undoubtedly is this expression used, Psalm viii. 5. and Ahi. 2. Jesus Christ takes care indeed to lay a stress upon it, when he would make his power and authority known, Matthew ix. 6. xiii. 26, &c. But he certainly made use of it for this end, that he might rectify the mistaken notions they had framed of the nature of his kingdom, and to give them to understand, that the way he was to enter



have holes, and the birds of the air have nests; but the Son of Man has not where to lay his head. 21 Another of his disciples said to him; Lord, give me leave to go and bury my father, before *I follow you*. 22 But Jesus replied, Follow me, and let the dead bury their dead.

23 Upon this he went into the bark, accompanied with his disciples. 24 And on a sudden so great a storm arose at sea, that the vessel was covered with the waves. But Jesus himself was asleep. 25 Then his disciples coming to him, waked him, and said; Lord, save us, we are perishing. 26 Jesus answered: Why are you afraid, O ye distrustful men? And rising up he rebuked the winds, and the sea; and there was a great calm. 27 *At which* every one was amazed: what is this man, said they, that even the winds and the sea obey him!

28 When he was arrived on the other side, in the country of the Gergesenes, two possessed persons, which came out from among the tombs, and were so exceeding fierce, that no man durst pass that way, 29 Met him, and cried out; What have we to do with you, JESUS, Son of God? Are you come here

V. 21. Luke ix. 59. V. 22. Luke ix. 60. Lev. xvi. 10, 11. Numb. vi. 6, 7.  
V. 23. Mark iv. 35. Luke viii. 22. V. 27. Luke viii. 25. Psalm lxxv. 8.  
lxxxix. 10. V. 28. Mark v. 1. Luke viii. 26. V. 29. 2 Pet. ii. 4.  
Jude ver. 6. Luke viii. 31. comp. with Rev. xv. 1.

into glory, was through sufferings and the cross.

V. 21. *Another of his disciples.*] One of the twelve, or one of his followers in general. See v. 1.

*Give me leave to go and bury my father.*] This answer supposes that Jesus Christ had ordered him to follow him. See Luke ix. 59. It is uncertain whether this disciple's father was just dead: it is more probable that he being very old, his son desired leave to stay with him till his death. See 1 Kings xix. 20.

V. 22. *Let the dead.*] i. e. Those that are *spiritually* dead, that are dead in sins and trespasses, Ephes. v. 14.

*Bury their dead.*] i. e. Mind earthly things, Luke ix. 60, 61, 62.

V. 24. *On a sudden.*] Gr. Be-hold.

V. 28. *Gergesenes.*] St. Mark says it was the country of the Gadarenes, v. 1. So doth also St. Luke viii. 26. Gadara and Gergeza were

two neighbouring cities on the eastern side of the lake of Genesareth, beyond Jordan. See Josephus of the Jews, l. ii. c. 20. l. iii. c. 2.

*Two possessed persons.*] St. Luke and St. Mark speak but of *one*, either because there was one fiercer than the other, that called himself Legion; or, because he distinguished himself by offering to follow Jesus, for which reason the two Evangelists, St. Mark and St. Luke take notice only of this one. See Mark v. 2. Luke viii. 27, 28.

*That came out from the tombs.*] The Jewish sepulchres were grottoes wherein people could shelter and dwell.

V. 29. *What have we to do with you?*] This is a Hebrew phrase, which signifies, *Why do you concern yourself about us?* 2 Sam. xvi. 16. John ii. 4. *Why do you us wrong?* *What difference have we had together?* *What injury have we done you?* Thus 2 Chron. xxxv. 21.

to torment us before the time? 30 Now there was at some distance from them, a great herd of swine feeding: 31 And the devils intreated him saying; If you cast us out, permit us to enter into the herd of swine. 32 Jesus said to them: Go. The devils therefore, coming out of *the possessed*, went into the herd of swine, and immediately all the swine were seen to run headlong down a precipice into the sea, and perished in the waters. 33 Then the keepers ran away, and coming into the city, related all, and what had happened to the possessed. 34 Whereupon the whole city went out to meet Jesus, and when they saw him, they desired him to depart out of their country.

Joel iii. 1. See the note on Mark v. 7.

*Son of God.*] See the note on Matth. iv. 3.

*To torment us before the time.*] They were afraid of being sent into the abyss, or deep, Luke viii. 31, where the devils are confined till the day of judgment. 2 Pet. ii. 4. Jude ver. 6. These fancied they ought longer to enjoy the liberty that had been allowed them of tormenting mankind.

V. 30. *At some distance from them.*] There is literally in the original, *a great way from them*. But by comparing Mark v. 11. and Luke viii. 32, with St. Matthew it will be found, that the true meaning of the word (*μακρὰ*) is that which we have given here. The Latin translator hath rendered it, *not far from them*.

*A great herd of swine.*] St. Mark says, there were *about two thousand*: which will not seem strange, if it be considered, that the generality of the

inhabitants of that country were heathens. Gadara is ranked by Josephus among the cities that lived according to the Greek customs and manners, which is the reason why it was taken off from the dominions of Archelaus, and annexed to the province of Syria, Joseph. Ant. Jud. l. xvii. 13. We learn from the same author, that the Gadarenes and Gergesenes were for the most part heathens, though there were Jews in their cities. Joseph. de Bello Jud. l. ii. c. 20.

V. 33. *Into the city.*] In Gergesa, otherwise called Gereza, or else in Gadara.

V. 34. *Whereupon the whole city.*] Gr. *And behold the whole city*.

*They desired him, &c.*] This they did out of *dread*, for so extraordinary a person; or perhaps, they were afraid of suffering more losses. See Luke viii. 37. comp. 1 Kings xvii. 18. Job xxii. 17. See also the note on Mark v. 17.

## CHAP. IX.

*The paralytic cured, 1—8. Calling of St. Matthew. Jesus eats with publicans, 9—13. His disciples fast not; and why, 14—17. A woman with an issue of blood healed, 20—22. Jairus's daughter raised from the dead, 23—26. Two blind men restored to their sight, 27—31. Of one dumb and possessed, 32, 33. Blasphemy of the Pharisees, 34. Jesus preaches in Galilee. The lost sheep. The harvest, 35—38.*

1 JESUS going again into the bark, crossed over the lake and came into his own city. 2 They brought to him there a paralytic, lying on a bed, and JESUS perceiving their faith, said to the paralytic; Son, be of good courage, your sins are forgiven. 3 Upon which, some scribes that were present, said within themselves; This man blasphemeth. 4 But JESUS knowing their thoughts, Why, says he to them, do you think ill of me in your hearts? 5 For which is easiest to say,

V. i. Mark ii. 1. Matth. iv. 13. V. 2. Luke v. 18. Deut. xxviii. 15, 22, 27. John v. 14. ix. 2. 1 Cor. xi. 30. James v. 15. V. 3. Isaiah xlii. 25. xliv. 22. Job xiv. 4.

V. 1. *Into his own city.*] i. e. Into Capernaum, to which he removed from Nazareth. See Matthew iv. 13. Mark ii. 1.

V. 2. *Perceiving their faith.*] This remark is made by the Evangelist, upon occasion of what the persons that carried this man sick of the palsy did, when not being able, by reason of the crowd, to bring him into the room where Jesus was, they let him down through the roof; which was a plain demonstration of the full reliance they had on our blessed Saviour's power and goodness. See Mark ii. 4, 5. Luke v. 19, 20.

*Your sins are forgiven.*] The Jews were persuaded that diseases, especially such as were grievous, were sent for the punishment of some sin. Though they carried this matter too far (See John ix. 3.) it is notwithstanding certain that human calamities are often no more than the just punishment of men's

iniquities. See Deut. xxviii. 21. 1 Cor. xi. 30. John v. 14. James v. 15. 1 John v. 16. This is the reason why Jesus Christ said to the man sick of the palsy, when he healed him, *Your sins be forgiven you*, compare Isai. xxviii. 21. and observe that what is in Mark iv. 12. *and their sins should be forgiven them*, is thus expressed Matth. xlii. 15. *and I should heal them.*

V. 3. *Upon which some scribes that were present.*] Gr. *And hold some of the scribes.*

*Blasphemeth.*] This word denotes in general, any impious word or expression what-so-ever. Jesus Christ would have actually rendered himself guilty of impiety, had he been no more than a mere man. This was the opinion of the scribes, who acknowledge that none but God hath authority to forgive sins. Luke v. 21.

V. 5. *Which is easiest.*] The meaning of Jesus Christ here, is,

Your sins are forgiven: or to say, Rise up and walk? 6 However, to let you see that the Son of Man has power to forgive sins on earth: Rise, says he then to the paralytic, take up your bed and go home. 7 Immediately the paralytic arose, and went home. 8 And the people having seen *what was done*, were filled with admiration, and glorified God for having given such power to men.

9 After this, Jesus departing from thence, saw a man, named Matthew, sitting at the tax-office; and he said to him, Follow me, *Upon which*, he rose up and followed him. 10 And as Jesus was sitting at table in the house of *Matthew*, several publicans and persons of a corrupt life, came and sat down with him and his disciples. 11 The Pharisees seeing *this*, said to his disciples, why does your Master eat with publicans and sinners? 12 But Jesus over-hearing them, answered: Not those that are in health, but

V. 9. Mark ii. 13, 14. Luke v. 27, 28. V. 11. Matth. xi. 19. Luke v. 30. xv. 2. John iv. 9. Acts x. 28. 1 Cor. v. 11. 2 John v. 10. Gen. xliii. 32. Daniel i. 8.

That since he had the power of curing diseases, he must consequently have at the same time, and for the very same reason, the power of forgiving sins, that were the cause of them.

V. 8. *Filled with admiration.*] This amazement was attended with fear. Several Greek copies as also some ancient versions read, *They were seized with fear.* See Luke v. 26. and the note on Matth. viii. 34.

*Glorified God.*] Blessed God, See Matth. v. 16. What was to the scribes an occasion of blaspheming, proved to the people an incitement to bless God.

*For having given such power to men.*] i. e. To a man, or to men in the person of Jesus Christ. Compare Mark ii. 12. Luke v. 26. They blessed God for his having sent among them a person, that had the power of curing their diseases, and forgiving their offences, comp. Luke i. 68, &c. This meaning may also be put upon these words; They glorified God, because he had granted unto men the power and privilege both of forgiving sins, and of healing diseases.

V. 9. *Matthew.*] He is by St. Mark and St. Luke called Levi. See

also Matth. x. 3. He went under both names.

*The tax-office.*] Which was a place near the lake and harbour, Mark ii. 13, 14. There were toll-booths on the great roads, as also, on the lakes and rivers.

V. 10. *In the house of Matthew.*] We have added these words (of Matthew) by way of supplement. See Mark ii. 15. and Luke v. 29.

*Persons of a corrupt life.*] Gr. *sinners.* This is the name the Jews were wont to give the publicans, and those that conversed with them. The former they looked upon as infidels and heathens, which are in scripture styled sinners. See Matth. xxvi. 45. Mark xiv. 41. Luke xxiv. 7, &c. They also thought that they would have defiled themselves, had they eaten with them. See the note on Mark ii. 16.

*Came and sat down.*] Gr. *Behold many.* &c.

V. 12. *Not those, &c.*] This is a severe reflection on the presumption of the Pharisees, who were puffed up with a vain self-conceit of their own righteousness. They were just and holy in their own eyes. It is to be noted, that this is a proverbial expression, which hath been known to

those that are sick, have need of a physician: 13 Go therefore and learn the meaning of this saying, I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

14 Then the disciples of John the Baptist came to Jesus, and said to him, What is the reason that since we and the Pharisees fast often, your disciples fast not at all? 15 Jesus made answer; Can the marriage-guests mourn whilst the bridegroom is with them? but the time will come when the bridegroom shall be taken from them, and then they shall fast. 16 No man puts a piece of new cloth into an old garment, because the piece which is added would tear off part of the

V. 13. Matth. xii. 7. Hosea vi. 6. Micah vi. 6, 7, 8. Eccles. xxxv. 1, 2, 3. 1 Samuel xv. 22. Proverb, xvi. 3. Isaiah i. 11. Mark ii. 17. Luke v. 32. xv. 7, 10, 29. xix. 10. 1 Timothy i. 15. V. 11. Mark ii. 18. Luke v. 33. xviii. 12. Matth. vi. 16. xi. 19. V. 15. Acts x. 30. xiii. 2, 3. xiv. 22. 1 Cor. vii. 5.

some heathen philosophers, that have made use of it in return to such like reproaches.

V. 13. *I will have mercy, and not sacrifice.*] i. e. *I will rather have mercy than sacrifice*; accordingly the Seventy have thus rendered the words in Hosea vi. 6. and the prophet explains his own meaning afterwards, when after these words, *I will have mercy, and not sacrifice*; he alters the turn of the expression, and adds, *and the knowledge of God more than burnt-offerings*. The meaning of Jesus Christ here, is, that a work of mercy, such as the conversion of sinners, is preferable to all sacrifices. See the like expressions, Matth. x. 20. John vii. See also this phrase explained, Matth. xxiii. 23.

*I am not come to call, &c.*] This is an ironical reflection on the Pharisees. I came not to save such righteous persons as you are, &c.

V. 14. *We—fast often.*] As John the Baptist preached repentance, he not only lived on coarse diet, but also fasted often, and trained up his disciples thereto. See ch. xi. 18. Luke v. 33. concerning the fasting of the Pharisees, see the note on chapter vi. 16.

*Your disciples fast not.*] i. e. Do not fast often, or are not used to fast. See a like expression, Mark xiv. 12. and xv. 16.

V. 15. *The marriage-guests.*] The original Greek words signify, *the children of the bride-chamber*. This is a Hebrew phrase, used to denote the friends of the bridegroom, that were wont to provide whatever was proper and necessary during the marriage festival. See John iii. 29. Psalm xlv. 10. Jesus Christ represents himself here under the idea of a bridegroom. St. John had described him under that name, John iii. 29. compare Matthew xvi. 6.

*The time will come—*] Our blessed Saviour speaks here of his death and sufferings, and foretells all the afflictions that were after it to happen to his disciples. This he hath expressed in a figurative manner, *they shall fast*.

V. 16. *No man puts, &c.*] The meaning of this comparison, as well as of the following one, is, that we must observe in every respect, the rules of prudence; adapt our actions to times, places, and persons; and not lay on raw and new disciples laws, the observance whereof is not suitable to their state.

*Of new cloth.*] The Greek word (*ῥάκη ἀγνάφη*) signifies *undressed cloth*, that hath not yet been fulled; which is a just representation of persons, that have not yet been trained up and instructed.

garment, and by that means it would become still more torn. 17 Neither do men put new wine into old vessels, otherwise the vessels happening to burst, the wine is spilt, and the vessels are lost; but they put new wine into new vessels, and both are preserved.

18 As he was discoursing in this manner, the ruler of the synagogue came to him, and throwing himself at his feet, said to him, My daughter is just now dead, but come and lay your hand upon her, and she shall live. 19 Jesus rose up and followed him, together with his disciples.

20 In the mean time, a woman, who had been troubled with a bloody flux twelve years, came behind him, and touched the hem of his garment. 21 For she said to herself, if I do but touch his garment, I shall be healed. 22 But Jesus turned about, and looking upon her, said, daughter, be of good courage, your faith hath cured you. And the woman was healed from that very moment.

V. 18. Mark v. 22, 23. Luke viii. 41, 42.

*The piece which is added.*] Gr. *The filling up.* This whole passage in the original is ambiguous; and may signify, either that a piece of new cloth rends the old garment to which it is sewed; or else, that he that hath put it, tears it out again when he observes how ugly it looks. Which way soever you take it, it makes no alteration in the sense.

V. 17. *Old vessels.*—] Gr. in *old skins*, that is, in vessels made with goat-skins, wherein they formerly put wine, in order to convey it from one place to another on mules or horses. This comparison hath the same sense as the foregoing.

V. 18. *The ruler of the synagogue.*] Gr. *one of the rulers.* There is only in the Greek, *the ruler or prince.* It was Jairus, ruler of the synagogue at Capernaum, Luke viii. 41. There were in every famous synagogue, several doctors, that were named *the rulers, or princes of it.* See Mark v. 22. Acts xiii. 15. and above them all a president, such as Jairus seems to have been in that of Capernaum.

*My daughter is just now dead.*] His meaning is, that he had left her at the agonies of death, so that she

must be dead by that time. See Mark v. 23. Luke vi. 41. and 49.

*Come and lay your hand upon her.*] This was an ancient ceremony, practised by the prophets, which they joined with the prayers they made for any person. See Numbers xxvii. 18. 2 Kings v. 11. Matthew xix. 13, &c. Jairus desires Jesus Christ to come and pray for his daughter, not doubting but that, as he was a great prophet, God would hear his requests. See and compare Genesis xv. 7.

V. 20. *In the mean time a woman.*] Gr. *And behold a woman.*]

*The hem.*] This is the most common acceptance of the original word (*χρῶσπιδος*.) The Seventy have by it rendered a Hebrew word of an uncertain signification. Numb. xv. 38. which some of our versions have translated a *fillet*, and others a *fringe*. What the Evangelist would here observe, is only, that this woman touched the hem of Jesus Christ's garment, as is manifest from the next verse and from Mark v. 27, 28.

V. 22. *Be of good courage.*] The woman was struck with fear, when Jesus Christ turned about, and looked upon her. Mark v. 33. Luke viii. 47.

23 When JESUS was come into the house of the ruler of the synagogue, and saw the players on the flute, and a company of people making a great noise, 24 He said to them, Withdraw; for the young woman is not dead, but asleep. And they derided him. 25 When therefore the company were put out of the room, he went in, and taking her by the hand, she rose up. 26 And the fame thereof was spread over all the country.

27 Afterwards as JESUS was going from that place, two blind men followed him, crying out; Son of David, have pity on us. 28 And when he was entered into the house, the blind men came to him; and JESUS said to them; Do you believe that this is in my power? They answered, Yes, Lord. 29 Then he touched their eyes, saying to them, According to your faith, be it done to you. 30 And their eyes were opened. But JESUS strictly charged them, saying; Be sure you let no man know it. 31 However when they were gone, they spread his fame through all the country.

32 As they were going away, a man that was dumb, and possessed with the devil, was brought to him. 33 The devil being cast out, the dumb man spoke, and all the people filled with admiration, said; Never was the like seen in Israel. 34 But the Pharisees said; He casts out devils by the help of the prince of the devils.

V. 27. Matth. xii. 23. John vii. 31.  
Matth. xii. 22, 23.

V. 32. Luke xi. 14. V. 33.  
V. 34. Matth. xii. 24. Mark iii. 22. Luke vi. 15.

She was afraid of having offended him, by touching his garment privately, and the more because she was unclean, according to the law, Levit. xv. 25. See the note on Mark v. 33.

*Hath cured you.*] This is the meaning of the original Greek word, both here and elsewhere. See Mark iv. 56. Luke vi. 9, &c.

V. 23. *The players on the flute.*] It was the custom among the Jews to have musical instruments at their funerals, whereon were played mournful tunes. See Jeremiah xlviii. 6. Some learned authors observe, that the trumpet was used at the funerals of grown or old persons, and the flute at those of children, such as was the daughter of Jairus, which was but twelve years old.

*Making a great noise.*] By their cries and lamentations, Mark v. 38, Jerem. ix. 17.

V. 24. *Withdraw, for, &c.*] As they were lamenting over a dead person, Christ bids them withdraw, for the reason which he added, *that she was only asleep*; i. e. that her death was going to be a very short sleep. Compare John xi. 11.

V. 27. *Crying out.*] Greek, *Crying, and saying, Son of David.* This is one of the names that were then by the Jews ascribed to the Messiah, Matth. xii. 23, &c. See the note on Matth. i. 1.

V. 30. *Be sure, &c.*] See the note on Matthew viii. 4, and on xii. 16.

V. 33. *Never was the like.*] What gave them an occasion of making this reflection was the greatness and multitude of our Saviour's miracles. For it is to be observed, that in one afternoon Jesus raised the daughter of Jairus from the dead, healed the wo-

35 Now JESUS went through all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom of God, and healing all sorts of diseases and infirmities among the people. 36 And having cast his eyes on the multitude, *which followed him*, he had compassion on them, because they were faint, and dispersed like sheep without a shepherd. 37 Then he said to his disciples: The harvest indeed is great, but the labourers *are* few. 38 Pray therefore the Lord of the harvest, that he would send labourers into the harvest.

V. 35. Mark vi. 6. Luke viii. 22. Matth. iv. 23. Daniel ii. 44. V. 36. Mark vi. 34. Numb. xxvii. 17. Matth. x. 6. 1 Kings xxii. 17. Jerem. l. 6. Ezek. xxxiv. 2. Zech. x. 2. V. 37. Luke x. 2. John iv. 35. Acts xvi. 9, 10. xviii. 10. 2 Thess. iii. 1. V. 38. Luke vi. 12, 13.

man that had a bloody issue, restored two blind men to their sight, and cured a dumb man, possessed with a devil, and all this in Capernaum.

V. 35. *Infirmities.*] See the note on Matthew iv. 23.

V. 36. *Faint.*] The Greek word (*ἐκλελειμμένοι*) denotes here a kind of faintness, the weakness that is caused by hunger and weariness. See Matth. xv. 32. Heb. xii. 32. There are notwithstanding, several Greek manuscripts, which read, as doth also the vulgate, *weary, fatigued*. These multitudes came not only from several parts of Galilee, but also from Judea, and Idumaea, from beyond Jordan, and the borders of Tyre and Sidon. See Mark iii. 7, 8.

*Dispersed.*] We may easily represent to ourselves the condition these multitudes were in, by fancying a

company of people so weary, as to be obliged to lie down all about, like a flock of sheep, dispersed in the fields, because they were unwilling to leave Jesus, though they were hardly able to follow him.

*Like sheep, &c.*] These words convey the idea which we have just now expressed; to which may be added, that this phrase is used in scripture to denote a most deplorable state, Numb. xxvii. 17. Zech. x. 2, &c.

V. 37. *The harvest is great, &c.*] The multitude that followed Jesus, and that expressed so earnest a desire of receiving his instructions, gives him an occasion of making this reflection. He compares Judea and the neighbouring countries to fields covered with ripe corn, where nothing was wanted but reapers. Compare John iv. 35.



## CHAP. X.

*Names, mission, power of the apostles, 1—8. Not to provide any thing, 9—11. Punishment of unbelievers, 12—15. Prudence and simplicity, 16. Persecutions foretold, 17—23. Motives to patience and trust, 24—33. Jesus brings war into the world, 34—36. To love him above all things; to bear his cross, 37, 38. To lose one's life in order to save it, 29. Reward of him that receives the disciples of Jesus Christ, 40—42.*

1 JESUS having called to him his twelve disciples, gave them power to cast out unclean spirits, and to heal all sorts of diseases and infirmities.

2. Now the names of the twelve Apostles are these. The first is Simon, called Peter; then Andrew his brother; James

V. 1. Mark iii. 13, &c. vi. 7. Luke vi. 13. iv. 1. V. 2. Acts i. 13.

V. 1. *Having called,]* Or, *Caused to come near him.*

*His twelve disciples.]* It appears from these words of St. Matthew, that Jesus had already chosen from among his disciples, those whom he afterwards honoured with the name of Apostles, Mark iii. 14. Luke vi. 13. This number *twelve*, seems to have a relation to the twelve patriarchs, and the twelve tribes of Israel, Matth. xix. 28. Luke xxii. 30. Rev. xxi. 12, 14. See also Exodus xxiv. 4. Deut. i. 23. Josh. iii. 12.

*Unclean spirits.]* As the Jews were persuaded that God suffered evil spirits to inflict several diseases on mankind; they distinguished these diseases into such as rendered men unclean, and those that did not. Thus the woman mentioned Luke xiii. 11. which had a *spirit of infirmity* that kept her bowed together, had not an *unclean spirit*, because her distemper was not defiling; whereas those that were afflicted with polluting distempers, were, in their opinion, possessed with *unclean spirits*. Now, as nothing was reckoned more defiling than sepulchres, the persons possessed with *devils*, that dwelt therein, were, according to them, tormented with *unclean spirits*. It is also observable,

that those lying spirits, which inspired the false prophets, are named in scripture, *unclean spirits*, Zech. xiii. 2. Revelations xvi. 13, 14. compare Luke iv. 33. because, in all probability, those prophets went into sepulchres to endeavour to get there some inspiration; they were a kind of *necromancers*. For ever since the captivity, the Jews were very much addicted to magic.

*Infirmities.]* See the note on iv. 23.

V. 2. *Apostles.]* This name, which signifies *sent*, was by Jesus Christ given to twelve of his disciples, Luke vi. 13. and St. Mark assigns the reason of it, because Jesus Christ *sent them to preach*, Mark vi. 14. Our blessed Saviour set apart these twelve, whom he called when he first entered on his public ministry, that they being fully satisfied and convinced of the truth of his doctrine, and miracles of his resurrection and ascension into heaven, might bear witness to the certainty of them.—See Acts i. 21, 22.

*Peter.]* Jesus Christ gave him this name, when he came to him for the first time, with John his brother, See John i. 12.

son of Zebedee, and John his brother; 3 Philip and Bartholomew; Thomas, and Matthew the publican; James, son of Alphaeus, and Lebbeus, surnamed Thaddeus; 4 Simon the Canaanite, and Judas Iscariot, who was the person that betrayed Jesus.

5 These are the twelve, whom Jesus sent forth after he had given them the *following* instructions; Go not to the gentiles, nor enter into *any* city of the Samaritans; 6 but go rather to

V. 6. Matthew ix. 36. xv. 24. xxii. 1. John i. 11. Acts iii. 25, 26. viii. 16. Romans xv. 8. Luke i. 54, 55. Ezekiel xxxiv. 4, 5, 16, 23. Isaiah liii. 6. 1 Peter ii. 25. Jeremiah l. 6, 17. Zech. xi. 17.

V. 3. *James son of Alphaeus.*] Who is also called the *Less*, Mark xv. 40. either because he was younger, or of a lesser stature than the other of the same name; he is likewise named *our Lord's brother*, Galatians i. 19. This was the author of the general epistle of St. James, which is extant among the books of the New Testament.

*Lebbeus surnamed Thaddeus.*] As is otherwise called Jude, Luke vi. 16, and wrote the epistle which goes under his name.

V. 1. *Simon the Canaanite.*] As St. Luke styles this apostle *Simon Zelotes*, and the Hebrew word *cana*, signifies to be *zealously affected*, it is very probable that the surname of Canaanite signifies no more than a *zealot*. See Luke vi. 15.

*Iscariot.*] The origin of this surname is unknown; and commentators are very much divided in their opinions about it. The most ingenious, as well as the most probable is, that which supposes, that this name was given Judas after his death, and that it is derived from the word *is-cara*, that signifies *strangling*.

V. 5. *Go not to the gentiles.*] Or, *Go not in the way of the gentiles*, i. e. into the way that leads to the *gentiles*. The reason why Jesus Christ gave his disciples this prohibition, was, that he might not give any offence to the Jews. For as they were persuaded that the Messiah was to come only for them, they would have imagined that Jesus was not the Messiah, had he preached the gospel to

the *gentiles*. It was besides expedient he should maintain the privileges of that nation. They were the children of the kingdom. Matthew viii. 12. compare Acts xiii. 46. This prohibition was afterwards taken off, Matth. xxviii. 19.

*Nor enter into any city of the Samaritans.*] They were not properly forbid going into them, see Luke ix. 52. John iv. 4, 5, but preaching the gospel there. The Jews entertained no better opinion of the Samaritans (though they were not idolaters) than they did of the heathens; nay, those two nations had such an extreme aversion the one for the other, that the Samaritans were much more odious to the Jews than the heathens themselves. John iv. 9, viii. 48.

V. 6. *To the lost sheep of the house of Israel.*] i. e. To the Jews. As they were God's chosen people, to whom his Messiah had been promised, and out of whom he was to be born, Rom. ix. 4, 5. God was pleased that they should first be honoured with the preaching of the gospel, and that Jesus Christ should converse with them during the whole time of his ministry, as did also his disciples before his ascension into heaven. See Matthew xv. 24. Romans xv. 8. Luke i. 51, 55.

*Lost.*] Or, *Strayed*. Jesus Christ compares the Jews to wandering sheep, which a shepherd goes and looks for. Compare Luke xv. 4. and Matth. ix. 36. Jeremiah l. 6. Isaiah liii. 6. Psalm cxix. 176.

the lost sheep of the house of Israel. 7 Preach *wherever* you go, that the kingdom of heaven is at hand. 8 Heal the sick; cure the leprous; raise the dead; cast out devils; freely you have received, freely impart.

9 Provide neither gold nor silver, nor money in your girdles: 10 Nor bag for the journey, nor two coats, nor shoes, nor staff. For the labourer is worthy of his sustenance. 11 Into what city or town soever you enter, inquire who is worthy *to entertain you*, and stay with him till you go *from that place*.

12 When you enter into a house, salute it; 13 If the house be worthy, let your peace rest upon it; but if it be not worthy, let your peace return to you. 14 When any one will not receive you, nor hearken to your instructions, as you go out of that

V. 7. Luke ix. 2. x. 9. Matth. iii. 2. iv. 17. Dan. ix. 25. Mal. iii. 1. V. 8. Matth. xi. 5. Acts xx. 33, 34, 35. 1 Cor. ix. 12, 15, 18. 2 Cor. xi. 9, 12. xii. 13, 14. V. 9. Mark vi. 8. Luke ix. 3. xxii. 35. V. 10. Luke x. 7, 8. 1 Cor. ix. 7, 11, 14. 1 Tim. v. 18. Deut. xxiv. 14, 15. Lev. xix. 13. Tob. iv. 14. V. 13. Isaiah lv. 11. Psalm xxxv. 13. V. 14. Mark vi. 11. Luke ix. 5. x. 10, 11. Acts xviii. 6. xx. 26. compared with xiii. 50, 51.

V. 7. *Wherever you go.*] Gr. *Going, or be gone.*

*The kingdom of heaven.*] See the note on Matth. iii. 2.

V. 8. *Cure the leprous.*] Or, *Cleanse the lepers.* See the note on Matth. viii. 2.

*Freely impart.*] This doth not exclude food, and other things necessary for their subsistence, which the Apostles were allowed to take of those whom they taught. Only they could not sell the gifts of God, because they were not their own, and that they were not the dispensers of them, 1 Cor. iv. 1.

V. 9. *Provide.*] The Gr. word (*κλίσσιν*) which signifies *to possess*, signifies also *to get*, to furnish one's self with a thing. This last is the meaning of it here.

*In your girdles.*] i. e. in your purses, as St. Luke hath it, ch. x. 4. The ancients were used to carry their money in purses, hanging to their girdles.

V. 10. *Nor shoes.*] That is, no other shoes but what you have on. This is explained by Mark vi. 8.

*Nor staff.*] i. e. No other staff besides that which you have, Mark vi. 9. Luke ix. 3. Jesus Christ's design in giving his disciples these directions, was to teach them, even in their first journey that they ought to trust to providence, and that provided they did their duty, they should want nothing. But it must be observed, that this injunction relates only to the first mission of the Apostles, for it was afterwards repealed, Luke xxii. 35.

V. 12. *Into a house.*] The house is here put for the family.

*Salute it.*] The form of the salutation is thus expressed by St. Luke x. 5. *Peace be to this house.*

V. 13. *Rest upon it.*] Gr. *Come upon it.*

*Return to you.*] i. e. They shall receive no advantage by it. For the meaning of this expression, see Isaiah lv. 11. Psalm xxxv. 13.

V. 14. *Shake off the dust of your feet.*] This action shews that that city was to be looked upon by them as a heathen city: For the Jews fancied, that the dust of heathen lands was polluting. See Luke x. 11. comp. Matth. xviii. 17.

house or city, shake off the dust of your feet. 15 Assuredly I tell you, Sodom and Gomorrah shall be treated with less rigour in the day of judgment than that city.

16 I send you as sheep among wolves, be ye therefore wise as serpents, and harmless as doves. 17 And take care of *these* men, for they will deliver you to their tribunals, and cause you to be scourged in their synagogues. 18 You shall be brought before governors and kings for my sake, to the end ye may bear witness of me before them and the Gentiles. 19 But when ye shall be delivered *into their hands*, be not solicitous, either how ye shall speak, or what ye shall say; because at that very instant you shall be inspired with what you have to say. 20 For it will not be you that shall speak, but the spirit

V. 15. Matth. xi. 24. Lament. iv. 6. V. 16. Luke x. 3. Rom. xvi. 19. 1 Cor. xiv. 20. Coloss. iv. 5, 6. Eph. v. 15, 16. Phil. ii. 15. Gen. iii. 1. V. 17. Acts ii. 40. Matth. xxiv. 9. Mark xiii. 9. Luke xii. 11. xxi. 12. V. 18. Mark xiii. 9. Luke xxi. 12, 13. Acts xiii. 1. xxv. 23. 2 Tim. iv. 16. V. 19. Luke xii. 11. xxi. 14, 15. Jerem. i. 6, 7. V. 20. Acts ii. 4, 16, 17. iv. 8, 31. vi. 10, 15. Exod. iv. 12, 15. 2 Sam. xxiii. 2.

V. 15. *Sodom and Gomorrah.*] Gr. *The land of the inhabitants of Sodom and Gomorrah.*

V. 16. *Wise as serpents.*] A serpent is generally reckoned a very prudent and wary creature, in preserving itself from danger. See Gen. xlix. 17. Psalm lviii. 6.

*Harmless.*] The Greek word (*ἀνέμενος*) properly signifies *pure and unmixed*, or else *innocent and unwilling to do harm*. The simplicity recommended here, includes meekness, sincerity, and innocence; and it is with these virtuous qualities, that Jesus Christ tempers what might be pernicious in the serpents, whose prudence is commonly accompanied with a mischievous disposition, Gen. iii. 1. Our blessed Saviour hath given remarkable instances of the prudence he requires here in his disciples, Matth. xxii. 21, &c.

V. 17. *To their tribunals.*] Gr. *To the Sanhedrims.* See Matth. v. 22. That is, not only before the great Sanhedrim, but also before other inferior tribunals.

*In their synagogues.*] Though the assemblies of judges were also

called synagogues (see Susa. 41. and 1 Mac. vii. 12.) yet it is most probable that this passage is to be understood of religious assemblies, Acts xxii. 19. and xxvi. 11. And indeed it is very probable that the Jews had some particular place in their synagogues, where they caused those which they thought guilty of heresy to be punished. This is what is asserted by some learned commentators, who moreover pretended, that there was in each synagogue a council, consisting of three judges, which was to order and appoint when any one was to be scourged. See Introduction, p. 70.

V. 18. *You may bear witness of me.*] Gr. *For a testimony to them and the Gentiles.*

V. 19. *Either how you shall speak.*] Compare Exodus iv. 10, 11, 12.

*Inspired with it.*] Gr. *Given.*

V. 20. *It will not be you that shall speak.*] i. e. It shall not be so much *you* that shall speak, as the spirit of God through your mouth. This expression is like that in ch. ix. 13. The Holy Ghost was to assist the Apostles, according as they should

of your Father will speak in you. 21 Then the brother shall deliver up *his* brother to death, and the father *his* son; the children shall rise up against *their* parents, and put them to death. 22 And you shall be hated by all the world for my name's sake; but he that perseveres to the end shall be saved.

23 When therefore you are persecuted in one city, fly to another; for I tell you for certain, that before you have gone through all the cities of Israel, the Son of Man shall be come. 24 The disciple is not above his master, nor the servant above his lord. 25 It is sufficient for the disciple to be as his master, and for the servant as is lord. If they have called the master of the house Beelzebub, much more will

V. 21. Micah vii. 5, 6. Deut. xiii. 6, &c. Luke xxi. 16. Matthew x. 36. V. 22. Mark xiii. Luke xxi. 17. Matthew xxiv. 13. Daniel xii. 12, 13. V. 24. Luke vi. 40. John xiii. 16, xv. 20. V. 25. Matthew ix. 34, xii. 24. Mark iii. 22. Luke xi. 15. John vii. 20, viii. 18, 52, x. 20, xv. 20.

have need of his assistance, in the defence they were to make for themselves before magistrates. The office of the *comforter*, was to plead the cause of the first preachers of the gospel.

V. 22. *By all the world.*] Greek, *Of all.*

*He that perseveres.*] i. e. He that shall bear constantly, and with an invincible patience, the persecutions of the world. Compare Hebrew x. 32. The Greek word (*ὑπομείνας*) denotes both patience and constancy.

V. 23. *When you are persecuted.*] Or, *When they shall drive you*; and this meaning of the words is confirmed by some copies which read *from this city*, instead of *in this city*.

*Fly.*] Or, *Go*. Avoid an unnecessary danger, and make use of the prudence recommended in the 16th verse. Compare Matth. vii. 6, and see the note. Consult also Acts xii. 17, ix. 35, xvii. 10, and see the example of Jesus Christ, John xi. 54, and Matth. xii. 15.

*To another.*] Jesus Christ orders them here not to be discouraged by persecutions, and not to forsake their ministry upon account of them.

*Before you have gone through, &c.*] Gr. *You shall not have finished the cities of Israel before, &c.*

*The Son of Man shall come.*] This is to be understood of the coming of Jesus Christ (foretold in the 24th chapter of this Gospel) to punish Jerusalem and Judea, for the incredulity of their inhabitants. The meaning of this passage is; you shall not have preached through all the cities of the Israelites, before I come to execute vengeance on your persecutors.

V. 24. *The disciple is not, &c.*] This is a proverbial expression, which Jesus Christ applies on different occasions; here, and John xv. 20, it relates to the persecutions his disciples were to undergo; it is applied to another subject, John xiii. 16, Luke vi. 40.

V. 25. *Beelzebub.*] This is a name, which was by the Jews given to the prince of the devils. See ch. ix. 34, xii. 24. The Hebrews had an idol, which they called *Beelsamen*, that is, the God, or Lord of heaven, or as other nations expressed it, *Jupiter Olympius*. This idol is, 2 Kings i. 2, named *Beelzebub*, i. e. *the god of flies*; but as the Jews affected to give slighting names to false deities, they had changed this name into that of *Beelzebub*, i. e. *a dunghill god*, or the *prince of idols*, because they looked upon all idols as dunghill gods.

they call his domestics so. 26 Be not then afraid of them, for there is nothing hid but what shall be discovered; or secret, but what shall be known. 27 Whatever I tell you in darkness, declare in the light; whatever is whispered in your ear, proclaim on the house tops. 28 And fear not those who kill the body, but cannot kill the soul; fear him rather who is able to destroy both body and soul in Gehenna. 29 Are not two sparrows sold for a farthing? and yet not one of them falls to the ground without your Father's *permission*. 30 The very hairs of your head are all numbered. 31 Therefore be not afraid, you are of more worth than many sparrows.

V. 26. Mark iv. 22. Luke viii. 17, xii. 4. Job xii. 22. V. 28. Jerem. i. 8. Isaiah viii. 12, 13, li. 7, 8. 1 Pet. iii. 14. Wisd. xvi. 13. V. 30. Luke xxi. 18. Acts xxvii. 34. 2 Samuel xiv. 11.

See 1 Kings xv. 12. 2 Kings xvii. 12. This word *Beelzebub*, was also a title of respect, which the heathens gave to some of their deities, as appears from Pliny, lib. x. c. 28. xxix. 6, because, as they fancied, they were by their means delivered from the troublesome flies.

V. 26. *Be not afraid of them.*] The meaning of this verse is, that the disciples ought not to conceal the truth, which had been committed to them, notwithstanding all the contradictions they might meet with in the course of their ministry, because the design of God was, that the gospel, which Jesus Christ revealed to them in private, and which was a mystery to all the rest of mankind (Matth. xi. 27. 1 Cor. ii. 9, &c.) should by them be published all over the world; our blessed Saviour applies here a proverbial saying to the gospel. See Mark iv. 22. Luke viii. 17, xii. 2.

*There is nothing hid, &c.*] This is a general rule, that may admit of several exceptions; Jesus Christ applies it to different subjects. Here he gives his disciples to understand, that it was his design they should openly and courageously reveal to the world those truths, which time did not then permit him to disclose every where. See Mark iv. 22. Luke viii. 17, xii. 2.

V. 27. *In darkness.*] i. e. In private.

*In the light.*] i. e. In public.

*Proclaim on the house tops.*] This is a proverbial expression. The roofs of the houses in Judea were flat, so that people could walk about upon them. See Acts, x. 9.

V. 28. *Fear not those who kill, &c.*] This was a saying familiar to the Jews. See Wisdom xvi. 13, 14, compare Isaiah li. 7.

*In Gehenna.*] i. e. In hell. See Matth. v. 22. and xxiii. 15, 33.

V. 29. *A farthing.*] The Greek word (ἀσφαγίς) denotes a very small piece of money, about the value of which, commentators are not agreed. The Vulgate hath rendered it by a penny.

*Falls to the ground.*] i. e. *Perishes*. It is a Hebrew phrase. See Joshua xxiii. 14. 2 Kings x. 10. Compare Luke xxi. 18, with Acts xxvii. 34.

V. 30. *The very hairs, &c.*] The following words must be understood, though they were not expressed by Jesus Christ, *not one of them falls to the ground without God's permission*, since he knows the number of them. This is a proverbial saying, which gives a very noble and lively representation of the care God takes of the righteous. See 1 Samuel xiv. 45. 2 Samuel xiv. 11. 1 Kings i. 51. Luke xxi. 18.

V. 31. *Than many sparrows.*] i. e. Than all the sparrows in the world. There is in the original Greek *many*; which is sometimes put for a great

32 Whosoever shall confess me before men, him will I also confess before my Father, who is in heaven. 33 But whosoever shall renounce me before men, him will I also renounce before my Father, who is heaven. 34 Imagine not that I am come to bring peace on earth; I am not come to bring peace, but a sword. 35 I am come to sow dissension between the son and his father, between the daughter and her mother, between the daughter in law and her mother in law; 36 And even a man's own domestics shall be his enemies. 37 He that loves father or mother more than me, is not worthy of me. 38 And whoever takes not his cross, and follows me, is not worthy of me. 39 He that saves his life shall lose it, and he that loses his life for my sake, shall save it.

40 He that receives you, receives me; and he that receives

V. 32, 33. Mark viii. 38. Luke ix. 26, xii. 8. 2 Tim. ii. 12. Rev. iii. 5. V. 34. Luke xii. 49, 51. V. 36, ver. 21, of this chap. 4 Esdras v. 9, vi. 24. V. 37. Luke xiv. 26. V. 38. Matth. xvi. 24. Mark viii. 31. Luke ix. 23, xiv. 27. V. 39. Matth. xvi. 25. Mark viii. 35. Luke ix. 24, xviii. 33. John xii. 25. V. 40. Matth. xviii. 5. Luke x. 16. John v. 23. xii. 11, xiii. 20. xiv. 21, 24.

*number*, or for *all*. See Dan. xii. 2. and compare Rom. v. 12 and 15.

V. 32. *Shall confess me.*] To *confess*, here signifies publicly to acknowledge Jesus Christ for the promised Messiah, and the Son of God; this confession extends to the receiving of his whole doctrine. See Mark viii. 38. Rom. i. 16, and even the least of his commandments, ver. 19, of this chapter.

V. 33. *Shall renounce me.*] To *deny Jesus Christ*, is, not to acknowledge, or to disown him; to renounce his doctrine, and be ashamed of the profession of it. See Mark viii. 38. Luke ix. 26.

*I will renounce him.*] This is what is otherwise expressed before in these words, *I never knew you*, chap. vi. 33.

V. 34. *I am not come to bring peace, but a sword.*] It must not from these words be inferred, that to sow strife and dissensions among men, was either the intention of Jesus Christ, or the tendency of the gospel, whose maxims and precepts are so excellently well calculated to promote peace and good will in the world.

But only that this is what should happen upon the account of the gospel, through the incredulity and perverseness of men.

V. 35. *The son.*] Gr. *I man*, as in Dent. xvii. 30. Prov. xv. 20, comp. Luke xii. 53. These words are an imitation of Micah, chap. vii. 6.

V. 37. *He that loves.*] See Dent. xxxiii. 9, to which Jesus Christ manifestly alludes.

*Is not worthy of me.*] i. e. *Of being my disciple.* See Luke xiv. 26.

V. 38. *Takes not his cross.*] Or, *bears his cross.* Christ alludes here to a custom then in use, of making the criminal carry his cross to the place where he was to be fastened thereto. The disciples *taking up or bearing their cross*, signifies to bear with constancy and patience, the persecutions they were to undergo.

V. 39. *He that saves his life.*] Gr. *finds his soul.* As Matth. ii. 20, i. e. He that to save his life, shall renounce my doctrine. See Luke xvii. 33, and comp. Matth. xvi. 25, and Mark viii. 35. St. Matthew hath here put to *find one's life*, for preserving it when one is in danger of being deprived of

me, receives him that sent me. 41 He that receives a prophet, as a prophet, shall receive a prophet's reward; and he that receives a just man, as a just man, shall receive a just man's reward. 42 And whosoever shall give but a glass of cold water to one of the meanest of these *my disciples* as to one of my disciples, I assure you, he shall by no means lose his reward.

## CHAP. XI.

*John the Baptist sends to enquire whether JESUS be the Messiah. The answer, 1—6. Encomium of John, 7—11. Kingdom of heaven taken by force, 12—15. John's austerities, and Christ's indulgence without fruit, 16—19. The impenitent cities upbraided, 20—24. The gospel hid from the wise; revealed to children. Christ's yoke, 25—30.*

I AFTER JESUS had done giving instructions to his twelve disciples, he departed from thence in order to go and teach,

V. 42. Mark ix. 41.

it. Compare the Hebrew with the LXX in Jerem. xxxviii. 2. xxxix. 18. and xlv. 5.

V. 41. *A prophet.*] i. e. In general a minister of God. See Matth. vii. 22. and Rom. vii. 6.

*As a prophet.*] Gr. *In the name of a prophet*, i. e. Because he is a minister of my word, and hath been sent by me.

*A prophet's reward.*] i. e. The same reward as was appointed for a prophet, and consequently a very considerable one. Comp. Daniel xii. 3. Luke xix. 5, 9. Heb. viii. 2. This is an allusion to an ancient custom of giving the prophets *presents*. 1 Sam. ix. 7, 8.

*A just man.*] He that without being commissioned to teach, believes in Jesus Christ, and observes his commandments. This just person hath been described, ch. vii. 24, 25. Here, as also Matth. xiii. 17, the righteous person is joined with, and subordinate

to a prophet. These are the believers, and the disciples of the prophets.

V. 42. *To one of these, &c.*] Jesus Christ so styles those persons that were recommendable neither for their learning nor dignity; plain and well-meaning men, who, though they were illiterate, were of a teachable disposition, and entertained a great love for truth. Matth. xi. 5, 25. xviii. 6. Mark ix. 42. Luke xvii. 2.

*As to one of my disciples.*] This is not to be understood of the twelve Apostles; for Jesus Christ observing here a gradation, descends from a prophet to a just man, and from a just man to a disciple. It is therefore in general any one that believes in Christ, Matth. xviii. 6. v. 1. Here we see that what renders *good works* valuable in the sight of God, and procures them a recompence from him, is their being done out of regard for him, and our Saviour Jesus Christ.

V. 1. *In the cities.*] That is in



and preach in their cities. 2 In the mean while John the Baptist having heard in prison the actions of Jesus Christ, sent two of his disciples to ask him this question. 3 Are you he that was to come, or are we to expect another? Jesus made answer, Go and tell John *both* what you hear and what you see. 5 The blind receive their sight, the lame walk, the leprous are healed, the deaf hear, the dead are raised, the poor have the gospel preached to them, 6 And happy is he to whom I shall not be an occasion of falling.

V. 2. Matth. xiv. 3. Luke vii. 18, 19. V. 3. Gen. xlix. 10. Isai. xxxv. 4. Dan ix. 24. John vi. 14. V. 5. Isai. xxix. 18. xxxv. v. xlii. 7. lxi. 1. Psal. cxlvi. 8. Matth. x. 8. John ii. 23. iii. 2. v. 36. x. 25, 38. xiv. 11. Luke iv. 18. James ii. 5. V. 6. Matth. xiii. 57. xxi. 44. xxiv. 10. xxvi. 31. Isai. viii. 14, 15. Compare Rom. ix. 32, 33. and 1 Pet. ii. 8. Luke ii. 34. John vi. 60, 66. 1 Cor. i. 23. ii. 14.

the cities of the Jews. The pronoun is often put without having a noun going before, to which it relates. For instance of this, see Luke iv. 15, v. 17. or else, by the *cities* here mentioned, we must understand those cities of Galilee, of which the disciples were, Acts ii. 7.

V. 2. *John the Baptist having.*] This shews that John the Baptist had been put in prison a little while after Jesus Christ had entered on his public ministry, and before he had wrought any considerable number of miracles. See Matth. iv. 12.

*In prison.*] Where he had been put by Herod Antipas. See Matth. xiv. 3.

*The actions.*] Or, *The miracles*; for the Gr. word (*ἔργα*) is often used in this sense. Luke xxiv. 19. John v. 32. vii. 3, 21. Heb. iii. 9, &c.

*Sent two of his disciples to ask him, &c.*] Gr. *Having sent two of his disciples, said unto him*, that is, he ordered them to say unto him. See Matth. ix. 18.

V. 3. *Are you he.*] Though John the Baptist had borne witness to Jesus Christ, John i. 15. yet it is evident from this question, and from what Jesus Christ says, verse 6. and 11. that the long imprisonment of the Baptist, proved no small temptation to him, and that he began to doubt whether Jesus was the Messiah, since he did not deliver him.

*That was to come.*] Thus they were wont to describe the promised Messiah, whom the Jews were then in expectation of; it is a compendious way of speaking; put for *the king that was to come*. See Psalm cxviii. 26. Isaiah lxii. 11. Zech. ix. 9. compare Mark xi. 10. Hebr. vi. 5.

V. 4, 5. *Go and tell, &c. The blind, &c.*] These miracles were exactly the characters of the Messiah, Isai. xxxv. 5, &c. lxvii. 1. Matth. viii. 17. St. Matthew hath omitted here one circumstance, which serves very much to illustrate this relation; namely, That Jesus Christ worked several miracles in the presence of John's disciples, Luke vii. 24.

*The leprous are healed.*] See the note on chap. ix. 8.

*The poor have the gospel, &c.*] These words are added here from Isai. lxi. 1. to give the disciples of John to understand that the kingdom of heaven was to have nothing of outward pomp and grandeur. The poor here are the little ones mentioned chap. x. 42.

V. 6. *Happy is he to whom, &c.*] Gr. *Whosoever shall not be scandalized in me*. We have rendered in our translation the meaning of the word *σκανδαλίζω*. See Matth. v. 29. This is an indirect reflection on John the Baptist, who, being prepossessed, as all the Jews, and even the disciples of Jesus Christ were at that time, with

7 When they were gone, Jesus said to the people speaking of John, what was it you went to see in the wilderness? a reed shaken with the wind? 8 What was it then you went to see? a person richly apparelled? but those that are clothed in that manner are in kings' palaces. 9 What then was it that you went to see? was it a prophet; yes, I assure you, and more than a prophet: 10 For it is of him that it is written;

V. Luke vii. 24. Matth. iii. 5. V. 9. Matth. xiv. 5. xxi. 26. Luke i. 76. V. 10. Matth. iii. 3. Mark i. 2. Luke vii. 27. Isaiah xl. 3. Malachi iii. 1.

wrong notions of Christ's kingdom, could not think that if he was the Messiah, he would leave his fore-runner lying in Herod's prison. This relates in general to the humble and mean appearance of Jesus Christ, his obscure birth, his sufferings and death. Compare Matth. xiii. 57. xvi. 31. Mark vi. 3.

V. 7. *A reed.*] Earthly powers are sometimes compared in scripture to *reeds*, upon account of their uncertainty and instability. See Isai. xxxvi. 6. Ezekiel xxix. 6. The meaning of this passage is, that they were not to expect either in John the Baptist, or the kingdom of the Messiah, whose fore-runner he was, any thing like those short-lived and transitory grandeurs, on which no reliance can be had. His design herein is to undeceive them from the wrong and sensual notions the disciples of John the Baptist, and perhaps John himself, had framed of the kingdom of the Messiah.

V. 8. *Richly apparelled.*] Gr. *In soft clothes*, i. e. made with fine and soft stuff, such as purple, fine linen, or silk. Accordingly St. Luke hath expressed Jesus Christ's meaning by *sumptuous clothes*, Luke vii. 25. Our Saviour's design in these words, is to make his hearers reflect on the austerity of John the Baptist, and consequently on the nature of the kingdom of heaven, whose fore-runner was so far remote from the luxury and effeminacy of great men. See Matth. iii. 1. from whence it follows, that this kingdom was not an earthly kingdom.

V. 9. *Then,*] Gr. *But*.

*More than a prophet.*] See the note on verse 10.

V. 10. *I send.*] Gr. *Behold I send*, i. e. I am going to send. The word *behold*, which is frequently used by the Hebrews in their discourses and relations, and is generally no more than an expletive, serves here only to denote that this event was at hand.

*Before you.*] Gr. *Before your face*. This is an Hebraism. There is in the Hebrew, *before me*, or, *before my face*. This difference makes no alteration in the sense. Jesus Christ hath explained here Malachi's prophecy iii. 1. in quoting it, because God is come into the world only in the person of his son. Compare Matthew x. 40. John xiv. 9, 10, 11.

*My messenger.*] Gr. *My angel*. The word (*ἄγγελος*) signifies only a messenger or ambassador. This name is sometimes given to the prophets, as to Moses, Numb. xx. 16. Hag. i. 13. Sometimes to the high-priest, Malachi ii. 7. To the bishops of the churches under the New Testament, Revel. ii. 1. To all those that are sent from God, Judges ii. 1, 2. Chron. xxxvi. 15, 16. And to the Son of God himself, who is styled *the angel of the covenant*, Mat. iii. 1. What gave John the Baptist the pre-eminence above the rest of the prophets, was, that he was the messenger or fore-runner of Jesus Christ; that he saw with his own eyes that *salvation* which the others had only foretold, and that he immediately prepared the way before him.

*Who shall prepare, &c.*] Gr. *That*

I send before you my messenger, who shall prepare the way for you. 11 Assuredly I tell you, that a greater than John the Baptist has not *yet* appeared among those that are born of women : nevertheless, the meanest in the kingdom of heaven is greater than he. 12 Ever since the time of John the Baptist, to this hour, the kingdom of heaven is, *as it were*, invaded by violence, and *none but* the violent forcibly seize it. 13 For

V. 11. Matth. iii. 11. xiii. 17. Luke i. 15. iii. 16. John i. 15, 27, 30. Rom. xvi. 25. Eph. i. 9. Coloss. i. 26, 27. 2 Tim. i. 10. 1 Pet. i. 20. V. 12. Luke i. 16, 17, 76. vii. 29. xvi. 16. Matth. iii. 2, 5. V. 13. Luke xvi. 16. Mal. iv. 4, 5. Compare with Luke i. 17.

*shall prepare the way before you.* This is an allusion to what is practised by kings, who send persons before them, to prepare what is necessary in places they are to go through. St. John *prepared the way* to Jesus Christ, by testifying he was the Messiah, and by disposing sinners to repentance. See Matth. iii. 3. and Luke i. 76, 77.

V. 11. *Those that are born of women.*] This is a Hebrew circumlocution used instead of the word *men*. See Job xiv. 1. xx. 14, &c. It is to be noted, that this passage is to be understood only of the times that preceded the coming of John the Baptist and the Messiah, as is evident from the following words.

*The meanest in the kingdom, &c.*] The meaning of this is, that the *least* of the faithful, since the exaltation of our blessed Redeemer, hath a more perfect knowledge of Jesus Christ, of his redemption and kingdom, than John the Baptist had, seeing he was put to death before the full manifestation of the gospel. See the note on ver. 27. and Matth. iii. 2. ver. 20. The sense of this expression, *the least in the kingdom of heaven*, is not the same as above, v. 19. It must also be observed, that these words contain an indirect reflection on the doubts which John the Baptist had shewed immediately before concerning him, and discovers the cause of them, namely, because he entertained wrong notions about the nature of his kingdom.

V. 12. *Ever since the time, &c.*] This hath a connection with these words of the foregoing verse, *there hath been none greater than John the Baptist*. The reason of this is, that since he began to preach, the kingdom of heaven hath been revealed to mankind, and, as it were, set before all those that would conquer it. Compare Luke xvi. 16. In this consisted the greatness of John the Baptist.

*None but the violent forcibly seize it.*] By the *violent* here Jesus Christ means the publicans and centurions; all those that followed such employments as might dispose them to violence and extortion, and who being wrought upon by the exhortations of John the Baptist had embraced the gospel. They *took it away*, in a manner from the Pharisees and doctors of the law, to whom it seemed of right to belong. The meaning then of these words is, that the *gospel* is published since the preaching of John the Baptist, and that they who are most ready to embrace it, are chiefly those that seemed most unworthy of it, such as publicans, soldiers, and prostitutes. Compare Luke vi. 29, 30. Matth. xvi. 31, 32, 43. and viii. 11, 12. See also the note on verse 19 of this chapter.

V. 13. *For all the prophets, &c.*] i. e. The law and the prophets have been your guides till the coming of John; but now God hath sent me to you as another director, and John is that Elias who was to go before me.

all the prophets and the law prophesied until John. 14 And moreover, if you will believe me, he is the Elias who was to come. 15 He that hath ears to hear, let him hear. 16 But to what shall I compare *the men of* this generation? they are just like children sitting in public places, and crying to their companions. 17 We have played on the flute to you, and you have not danced; we have sung mournful airs to you, and you have not lamented. 18 For John came neither eating nor drinking, and they said, he is possessed with a devil. 19 The son of man is come eating and drinking, and they say, he is a glutton, and a drinker, a companion of publicans and sinners. But wisdom has been justified by her children.

V. 14. Matth. xvii. 12, 13. Mal. iv. 5. Luke i. 17. John i. 21. Compare Matth. xvii. 10. V. 15. Matth. xiii. 9. Rev. ii. 7. V. 16. Luke vii. 29, 30, 31, &c. V. 18. Matth. iii. 4. Luke i. 15. vii. 33. John x. 20. V. 19. Matth. x. 11.

and declare my coming to the world. Compare John i. 17. Heb. i. 1.

V. 14. *The Elias.*] It was a general tradition among the Jews, that Elias was to come in person in the time of the Messiah. See Matth. xvi. 14. John i. 21. This expectation they grounded on Malachi iv. 5, which they applied to Elias; whereas it ought to be understood of *the spirit and power of Elias*, which conspicuously appeared in John the Baptist. See the note on Luke i. 17. and Matth. iii. 4.

V. 15. *He that hath ears, &c.*] This is a smart and pithy reflection, wherewith Jesus Christ sometimes concludes his discourses, to make his hearers sensible of the importance of what he delivers, and to engage them to dive into the sense of it. Matth. xiii. 9. St. John uses it in the *revelations*.

V. 16. *Of this generation.*] The men of this age.

*They are like children.*] That generation was not, properly speaking, like children *that* call, but those *to* whom they call, i. e. the character and behaviour of this generation is like that of those men to whom children make the like reproaches.

V. 17. *We have played on the*

*flute, &c.*] The meaning of this comparison is, that neither the severity of John the Baptist, nor the austerity of his life; neither the meekness of Jesus Christ, nor his condescension, in adapting himself to the weakness of men, could prevail upon the Jews; but served only to harden them: which is chiefly to be understood of the scribes and Pharisees, Luke vii. 30. compare Prov. xxix. 9. This comparison is a kind of proverb.

V. 18. *Neither eating nor drinking.*] This expression is restrained by St. Luke vii. 33. to not eating *bread*, and not drinking *wine*, but it may also denote frequent fastings; for the disciples of John said to Jesus Christ, that his disciples *eat and drank*, that is, did not fast, Luke v. 33.

*He is possessed with a devil.*] i. e. He is mad or foolish. See John vii. 20.

V. 19. *Eating and drinking.*] i. e. Living like the rest of men without abstaining from wine, and the common sort of food, and without affecting any extraordinary fastings. See John ii. 2.

*A drinker.*] The Greek word (*οἰνοπότης*) signifies a *wine-drinker*.

20 Then JESUS began to upbraid the cities, wherein he had wrought most of his miracles, because they had not repented. 21 Woe unto thee, Chorazin; woe unto thee, Bethsaida; for if the miracles which were done in you, had been done in Tyre and Sidon, they would long since have repented in sackcloth and ashes. 22 Therefore I declare to you, that in the day of judgment Tyre and Sidon shall be treated with less severity than you. 23 And thou Capernaum, *now* exalted to heaven, shall be brought down to hell; for if the miracles, wrought in thee, had been wrought in Sodom, it might have stood to this day. 24 And therefore I tell you, that in the

V. 20. Luke x. 13. Isaiah xxiii. 1. Ezekiel iii. 6, 7, xxviii. 7. V. 23. Lamentations iv. 6. Luke x. 15. Isaiah xiv. 13. Jeremiah li. 53. Ezekiel xxvi. 20. xxxii. 18, 23. Genesis xi. 4. Deuteronomy i. 28. V. 24. Matth. x. 15. Luke x. 12.

*But wisdom, &c.]* These words seem to be a Jewish proverb. *Wisdom* here implies the method which God followed in bringing the Jews to Christianity; the austerity of John the Baptist, and the meekness of Jesus Christ. It is what St. Luke calls the *counsel of God*. See Matth. vii. 30.

*But wisdom hath been justified.]* i. e. Hath been owned and acknowledged by those that love and respect it. *The children of wisdom* are the wise, the disciples of wisdom; as the *children of peace* are the *peace-makers*, Luke x. 16. They are the *babes* mentioned in the 25th verse of this chapter.

V. 21. *Woe unto thee, &c.]* These words do not contain an imprecation against those cities, but only a denunciation of the judgments which they were bringing down upon themselves by their impenitence.

*Chorazin—Bethsaida—]* Cities of Galilee standing by the lake of Genesareth, Bethsaida on the eastern, and Chorazin on the western side.

*Tyre—Sidon—]* Cities of Phœnicia lying on the sea-shore; they were formerly rich, but very full of debauchery. The inhabitants were heathens. See Isaiah xxiii. 1, &c.

*In sackcloth and ashes.]* Sackcloth was a kind of cloth made with hair, or some other coarse stuff. The prophets used to put on sackcloth when they preached repentance, and the

people were then wont to lie on ashes, and to strew some on their heads, Job ii. 8. Matthew iii. 1.

V. 23. *Exalted to heaven.]* Thus doth Jesus Christ describe the favors which God had bestowed on that city; which consisted in our Saviour's choosing it for the place of his residence, in his preaching the gospel therein, and confirming it by the most remarkable miracles. See Matthew iv. 13, viii. 5. ix. 1. Most of the miracles related in these two chapters were done at Capernaum. Compare Daniel iv. 22.

*Brought down to hell.]* This is a scripture phrase, used to denote an utter destruction, a total overthrow. See Isaiah xiv. 13, 15, lvii. 9. This prophecy hath been so exactly fulfilled in the destruction of Capernaum, that, according to the relation of travellers, there are not now above eight cottages where it stood. The word *hell* doth not signify here the place of the damned, and indeed it hardly ever hath that signification in scripture; but it means only the *sepulchre*, or the condition and place of the *dead*. Here it signifies the *sepulchre*, which is called *the lowest parts of the earth*, Eph. iv. 9, which passage may serve to illustrate Jesus Christ's words here.

V. 24. *Sod m.]* Greek, *the land of the inhabitants of Sodom*, as before, Matthew 10. 15.

*Than you.]* Gr. *than thou*, but we

day of judgment Sodom shall be treated with less severity than you.

25 At the same time, JESUS continuing to speak on, I praise thee, says he, O Father, Lord of heaven and earth, for having concealed these things from the wise and prudent, and for having revealed them to children. 26 Thus it is, O Father, because such was thy will. 27 My Father hath shewn me all

V. 25. Luke x. 21. Matthew xiii. 11. Isaiah xxix. 14. xxxii. 4. xlv. 18. lxi. 1. Psalm xxv. 9. Eccles. iii. 19. 1 Cor. i. 26. 2 Cor. iii. 14. iv. 3. V. 26. 1 Cor. i. 21. V. 27. Matthew xxviii. 18. Luke x. 22. John i. 18. iii. 35. v. 27. vi. 46. x. 15. xiii. 3. xvii. 2. 1 Cor. xv. 24, 25, 27. Esdr. ii. 34. Wisdom viii. 4.

have put in our translation *you*, because the same word goes before, and that besides some manuscripts read so.

V. 25. *Continuing to speak on.*] The Greek word *ἀποκρίνωμαι*, which commonly signifies *to answer*, means here only *to continue to speak*, as the words *at the same time* to insinuate. It is a Hebrew way of speaking, as several learned commentators have observed.

*I praise thee.*] Greek, *I confess unto thee*. This is a Hebrew expression, which signifies, *I bless, praise, or give thee thanks*. There are numberless instances of this in the Psalms.

*For having concealed, &c.*] God did not conceal the doctrine and miracles of Jesus Christ from the *wise and prudent* in Galilee, since our blessed Saviour wrought more miracles, and preached longer there than any where else. They *hid* then the truth from themselves, blinded as they were, with prejudice and the false notions they entertained concerning the person and kingdom of the Messiah, and with the sway their passions had on their minds. God *hides the gospel* in the same sense as Jesus Christ says that *he came to send a sword on earth*, Matthew x. 34. This was by no means the intention of Jesus Christ, but only owing to the perverseness of men, of which the gospel hath been made an occasion. Compare John ix. 39. Matth. viii. 11, 12, 13, 14, 15.

*From the wise.*] i. e. the learned. The words *wise* and *wisdom* denote only *the learned* and *learning*. It is a Hebrew and Greek expression. See the three first chapters of the first epistle to the Corinthians. *The prudent* are the cunning and politic men of this world. But Jesus Christ doth by this word denote those that are puffed up with their own knowledge, 1 Cor. viii. 1, 3. *That are wise in their own eyes*.

*To children.*] To the little ones, to the modest and humble, in opposition to the learned, noble, and cunning men of this world. See 1 Cor. i. 16. Compare Luke i. 48. Matth. x. 42, xi. 5. 1 Cor. ii. 7, 8, 9. Psalm xxv. 14. Eccles. xviii. 17, 18. These *babes* could notwithstanding, reason very well, as appears from John ix. 30, 33.

V. 27. *Hath shewn.*] The Greek word *παρέδωκεν* admits of this signification. It is a Hebrew way of speaking. See 1 Corinth. xi. 2, 23, xv. 38. This interpretation is confirmed by the following words, *no man knoweth, &c.* and by the parallel places, John viii. 28, xii. 49, xv. 15. The meaning then of this passage is; the Father hath given me the knowledge of all things, hath revealed unto me all his secrets. See John iii. 11, 13, i. 18. This passage may also be thus rendered, *all things have been delivered unto me by my Father*.

*No one knows the Son, &c.*] All this is to be understood of the gospel,

things, and no one knows the Son but the Father, nor does any one know the Father but the Son, or he to whom the Son is pleased to reveal *him*.

28 Come to me, all you that labour and are over-burdened, and I will relieve you. 29 Take upon you my yoke, and learn of me, because I am mild and of a humble heart, and you shall find peace in your souls. 30 For my yoke is easy, and my burden light.

## CHAP. XII.

*The plucking the ears of corn, and withered hand cured on the Sabbath-day, 1—14. Patience and gentleness of Christ, 15—21. Devil cast out. Culamny refuted, 22—30. Unpardonable blasphemy. Account to be given of idle words, 31—37. Jews condemned by the Ninivites and queen of Sheba, 38—42. Parable of the unclean spirit, 43—45. True relation of our Lord, 46—50.*

I AT that time, as JESUS was walking through the corn fields on the Sabbath day, his disciples being hungry, began

V. 28. John vii. 37, 38.  
xxx. 25. Eccles. vi. 25, 28.  
Wisdom viii. 16. Prov. iii. 17.

V. 29. Zech. ix. 9. Phil. ii. 7, 8. Jer. vi. 16.  
V. 30. 1 John v. 3. Acts xv. 10. Gal. v. 1.

either with regard to the Father's design of saving the world by the death of his Son, and by faith; of calling in the Gentiles without bringing them in subjection to the law of Moses: or with regard to the person of the Son of God, which was then unknown to the world, as was also the nature of his kingdom. This is what Jesus Christ calls, *to know the Father and the Son*, and his meaning is, that no one could of himself arrive at this knowledge, that none but the Father and the Son could reveal it, and that it is only by the Son that the Father reveals it. Compare Matth. xvi. 17. John vi. 44.

V. 28. *That labour and are over-burdened, &c.*] With your sins and miseries, Psalm xxxii. 4. xxxviii. 5, with the ceremonies of the law. Gal. v. 1. Acts xv. 10, and with the traditions of the Pharisees, Matthew xxiii. 4.

V. 29. *Learn of me.*] Or, *Become my disciples for I am meek.* Which makes also very good sense.

*Mild, and of an humble heart.*] Or, *I am of a lowly spirit.* That is, the temper of my doctrine is meek and merciful. This character of Jesus Christ is opposed to cruelty, to the pride and haughtiness of the Pharisees, who daily rendered the yoke of the law more intolerable by their traditions, and who despised the humble and the meek. See Matth. xii. 19, 20. xxiii. 4, 7.

V. 30. *My yoke is easy.*] Easy to bear; in opposition to the ceremonies of the law and the traditions of the Pharisees.

V. 1. *At that time.*] See Luke iv. 1, where the Evangelist points out the sabbath, and day whereon this happened. It was after the feast of the passover.

*Through the corn fields.*] Through

to pluck the ears of corn, and to eat them. 2 The Pharisees observing *this*, said to him; See, your disciples are doing what it is not lawful to do on the Sabbath-day. 3 Jesus answered them; Have ye not read what David did, when he was hungry, he and those that were with him? 4 How he entered into the house of God, and eat the shew-bread, which it was not lawful for him, or for those that were with him, to eat, but for the priests alone. 5 Or have ye not read in the law, that on the sabbath-days the priests break the sabbath in the temple; and *for all that* are guiltless? 6 Now I declare to you, that *one* greater than the temple is here. 7 And if you had understood the meaning of *this saying*, I will have mercy and not sacrifice, ye would not

V. 2. Mark ii. 23. Luke vi. 1. Deut. xxiii. 25. V. 4. 1 Samuel xvi. 6. Exod. xxv. 30, xxix. 33. Lev. viii. 32, xxiv. 6, 9. V. 5. Numb. xxviii. 9. V. 6. Malachi iii. 1. V. 7. Hosea vi. 4. Matthew ix. 13. Micah vi. 6. Eccles. xxxv. 1. 1 Samuel xv. 22. Ecclesiast. v. 1. Isaiah i. 11.

paths that were in the corn; that is in *barley*, which was then ripe in Judea.

V. 2. *Your disciples are doing what it is not lawful, &c.*] The Jews were allowed by the law, when they came into the standing corn of their neighbours, to pluck some ears, and eat them, Deut. xxiii. 25. But as they were by the same law, forbid reaping on the sabbath-day, the Pharisees accounted this action of the disciples to be a kind of reaping; they looked also upon the rubbing of the ears of corn in their hands as a breach of the law, because they were not allowed by it to dress their victuals on the sabbath day. See the Introduction, p. 158 and note.

V. 3. *Those that were with him.*] We read 1 Samuel xxi. 1, that there was none but David that went to the high-priest, for he had left his companions some way off, 1 Samuel xxi. 2, 3.

V. 4. *Into the house of God.*] Not in the temple, for it was not yet built; but in the court of the tabernacle, which was at that time pitched at Nob, one of the priests' cities in the tribe of Benjamin.

*The shew-bread.*] Or, *Loaves that had been offered to God.* There were *twelve* offered every sabbath-day,

which were set in the sanctuary, on the golden table, Lev. xxiv. 6. The loaves David did eat, were some of those that had been taken away the day before to put others in their room. (See Introduction, p. 56, 57.)

V. 5. *The priests break the sabbath.*] Because they lighted thereon the fire, slew the sacrifices, &c. whereby they would have profaned the sabbath had not those things been enjoined by God. Accordingly the Jews were wont to say, that there is no sabbath in the temple. See Numb. xxviii. 9.

V. 6. *One greater than the temple, &c.*] i. e. The business I am engaged in, and which my disciples are now entering upon, is more important and necessary than any thing that is done in the temple; and indeed the curing of diseases, and the instructing of mankind, which was the employment of Christ and his Apostles, were works more excellent than the observance of the ceremonial law. Some copies read, *He that is here is greater than the temple.* And if so, then these words must relate to Jesus Christ.

V. 7. *I will have mercy.*] These words are a confirmation of what is said in the foregoing verse. Works of mercy are more acceptable to God than all the sacrifices. See Matth. ix. 13.



have condemned the innocent. 8 For the Son of Man is Lord, even of the sabbath.

9 Then JESUS being departed from thence, went into their synagogue. 10 And a man with a withered hand, being there, the Pharisees, that they might *have somewhat wherewith* to accuse JESUS, asked him, whether it was lawful to heal *the man* on the sabbath-day? 11 He replied, Is there any one of you, who having a sheep, if it happen to fall into a ditch on the sabbath-day, would not *immediately* lay hold of it, and draw it out? 12 And of how much greater worth is a man than a sheep? It is lawful therefore to do good on the sabbath-day. 13 Then says he to the man; Stretch out your hand; he stretched *it* out, and it became as sound as the other.

14 Upon this, the Pharisees being gone out of the synagogue, consulted together against him, how they might put him to death. 15 But JESUS knowing *their design*, withdrew from thence, and being followed by a great multitude, he healed all that were sick among them. 16 And he charged them not to discover him; 17 That this saying of the prophet

V. 9. Mark iii. 1. Luke vi. 6.  
ix. 16. V. 13. 1 Kings xiii. 6.  
John x. 39. xi. 53.

V. 10. Luke xiii. 14. xiv. 3. John  
V. 11. Mark iii. 6. Luke vi. 11.

V. 8. *For the Son of Man is Lord.*] This is what serves to justify the disciples. They attended upon the Son of Man in his ministry, as the priests served God in the temple; besides, the Son of Man had the power of dispensing them from the observance of the ceremonial law of the sabbath. See the Introduction, p. 160, 161.

V. 10. *Being there.*] Greek, *Behold*.

*The Pharisees.*] We have added this word here from verse 14, and Luke vi. 6.

*On the sabbath-day.*] This did not happen on the same sabbath, as is mentioned, verse 2. See the note on Luke vi. 6.

V. 11. *If it happened to fall, &c.*] The Jewish saying is mentioned by some writers; *It is unlawful to do any servile work on the sabbath-day, unless it is on purpose to save a soul*, which comprehends also brutes. From what is said here, and Luke xiii. 15, xiv. 5, it appears, that this was then a common saying.

V. 15. *All that were sick among them.*] Greek, *He healed them all*. We have given the sense in our translation.

V. 16. *He charged them.*] The Greek word ἐπιμαρτυρεῖν, is commonly translated, *he charged them with threatenings*, but it is unnecessary to add these last words. See the note on Matthew viii. 26.

*Not to discover him.*] We have in our note on Matthew viii. 4, assigned the reasons why Jesus Christ was unwilling that his miracles should be published every where, and why he withdrew when the Pharisees conspired against him.

V. 17. *Might be fulfilled, &c.*] This prophecy of Isaiah, which contains a true representation of the meekness and patience of our blessed Saviour, is not cited here according to the Hebrew original, the Evangelist having contracted it. Neither is it quoted according to the version of the Seventy, who have but indifferently paraphrased this passage of Isaiah.

Isaiah might be fulfilled. 18 See my servant whom I have chosen, my beloved, in whom my soul is well pleased; I will put my spirit in him, and he shall preach righteousness to the Gentiles. 19 He shall not be contentious and clamorous, neither shall his voice be heard in the streets. 20 A bruised reed shall he not break, and the smoking flax shall he not quench, till he shall have rendered righteousness victorious. 21 And in his name shall the Gentiles put their trust.

22 Then was brought to him a possessed person, blind and dumb, and he healed him; so that the man which had been blind and dumb, recovered both his speech and sight. 23 At which all the people were so astonished, that they said; Is not this man the Son of David? 24 But the Pharisees, who heard that, said; He casts not out devils but by *the help of* Beelzebub, the prince of the devils.

25 Jesus knowing their thoughts, said to them; Every kingdom divided against itself, shall become desolate, and every city or house divided against itself, cannot subsist;

V. 18. Isaiah xlii. 1. Matth. iii. 17. xvii. 5. V. 20. Ezekiel xxxiv. 16. Isaiah lxi. 1. Job xxxvi. 7. Lament. v. 20. Amos viii. 7. V. 22. Luke xi. 14. V. 23. Matth. ix. 33. John iii. 2. vii. 31. V. 24. Matth. ix. 34. Mark iii. 22. Luke xi. 15. V. 25, 26. Matth. ix. 4. John ii. 25. Rev. ii. 23. Mark iii. 24. Luke xi. 15, 16.

V. 18. *Whom I have chosen.*] Or, *Whom I have protected, and defended.* Which very well agrees with the Hebrew.

*My soul is well pleased.*] This is a Hebrew expression, the import of which is, *I am delighted.* See Isaiah i. 11.

*Righteousness.*] Greek, *Judgment.* This is another Hebraism, which signifies the *laws* and *commandments* of God, what is just and righteous. See Matth. xxiii. 23. Luke xi. 42. There are abundance of instances of this meaning of the word, in Psalm cxix.

V. 19. *He shall not be contentious.*] This is one of the characters of Jesus Christ, Acts viii. 32, which was imitated by his disciples, 1 Peter iii. 15, 16. 1 Cor. xi. 16. xiv. 33, and is opposed to that of his adversaries, Romans ii. 8, compare 1 Tim. vi. 4.

*And clamorous.*] The original word denotes the ravings of a fretful and impatient person. See Acts xx. 22, 23, compare Eph. iv. 31. Isaiah liii. 7.

V. 20. *A bruised reed shall he not*

*break.*] This expression is used to denote our Saviour's gentleness towards those whose repentance and salvation he did not despair of. It implies also his forbearance towards such enemies as he could easily have destroyed. Compare Job xiii. 25.

*Till he shall have rendered righteousness victorious.*] Greek, *Till he hath sent forth judgment unto victory.* This is, Jesus Christ's forbearance towards the Jews, will last till the gospel hath been preached to them, and till he hath vindicated them from the calumnies of their adversaries. This is what is thus expressed by Isaiah, *Till he hath established judgment or justice upon earth.*

V. 21. *And in his name, &c.*] i. e. In him. St. Matthew hath followed here the Seventy, which he did not in the first part of his quotation, because they mistook the prophet's meaning.

V. 23. *The Son of David.*] i. e. The Messiah. See Matth. i. 1.

V. 24. *Beelzebub.*] See the note on chapter x. 25.

26 Now if satan casts out satan, he is divided against himself, how then should his kingdom stand? 27 And if it is by Beelzebub that I cast out devils, by whom do your children cast them out? For which reason they *themselves* shall be your judges. 28 But if I cast out devils by the spirit of God; it follows from thence, that the kingdom of God is come to you. 29 Or how can one enter into a strong man's house, and carry off his goods by force, unless one first bind the strong man? Then one shall be able to pillage his house.

30 He that is not with me is against me, and he that with me heaps not up, squanders away. 31 I declare to you, that

V. 28. Luke xi. 20. Daniel ii. 44. vii. 14. compare Luke i. 33. Heb. xii. 28. V. 29. Isaiah xlix. 24, 25. John xvi. 11. V. 30. Luke vi.

23. V. 31. Mark iii. 28. Luke xii. 10. 1 John v. 16. Heb. vi. 1. v. 26. 1 Samuel xix. 25.

V. 27. *Your children.*] i. e. Your disciples, or your countrymen in general. There were among the Jews several that took upon them to exercise. Some made use for that purpose, of herbs, perfumes, and superstitious ceremonies. Others conjured the devils by the God of Abraham, Isaac, and Jacob, and some even by the name of Jesus, that they would come out. See Mark ix. 38. Luke ix. 49. Acts xix. 13.

V. 28. *If I cast out devils, &c. The kingdom of God.*] That is, you may thereby discover that I am the Messiah, or that king who was promised to the Jews. The miracles of Jesus Christ, and the manner in which he performed them, were manifest demonstrations of his having been sent from God (see John iii. 2, &c.) and consequently that what he said of himself was true. But the casting out of devils in particular, was a miracle that proved Christ to be the Messiah, since he came into the world on purpose to destroy the works of the devil. See 1 John iii. 8. John xii. 31. Heb. ii. 14.

V. 29. *Or how, &c.*] In this comparison, by the *strong man* is meant the devil, and Jesus Christ is the person that *binds* that strong man, and *spoils his goods*, by casting him out of those whom he tormented and possessed. Compare Isaiah xlix. 24, 25, 26.

V. 30. *He that is not with me, &c.*] This is a proverb founded upon this, that when two powers are at irreconcilable enmity against each other, he that forbears joining with one side, is reputed to be against it; and such is the war between Jesus Christ and the devil, Gen. iii. 15. The inference our Saviour would draw from hence is, that one, who far from standing neuter in this war, oppose and casts out devils, cannot well be said to be on their side, or act by their power and authority. Jesus Christ may seem also to have an eye to some of the Pharisees, who though they could not forbear acknowledging the holiness of his doctrine, were notwithstanding kept by fear, interest, or vain glory, from making an open profession of it. See John vii. 42, 43. There is in St. Luke a passage that seems contrary to this. See Luke ix. 50.

V. 31. *All other sins and blasphemies.*] i. e. All other sin, that is not attended with the same degree of malice. St. Luke restrains these blasphemies to those that are spoken against the Son of Man. Luke xii. 10.

*Shall be forgiven.*] Upon their hearty and unfeigned repentance.

*The blasphemy against the Holy Ghost.*] By the *blasphemy against the Holy Ghost*, is to be understood that intolerable affront, which was by

men shall be forgiven all *other* sins and blasphemies, but as for the blasphemy against the Holy Ghost, it shall never be forgiven them. 32 And if any one speaks against the Son of Man, it shall be forgiven him; but if any one speaks against the Holy Ghost, it shall not be forgiven him, either in this world, or the world to come.

33 Either say the tree is good, and its fruit good; or else say, the tree is corrupt, and its fruit corrupt; for a tree is known by its fruit. 34 Offspring of vipers, how is it possible

V. 32. Matthew viii. 55. John vii. 12, 52. Matthew xi. 19. V. 33. Matthew iii. 8. vii. 16, 17, 18. Luke vi. 43, 46. V. 34. Matthew iii. 7. xvi. 33. Luke vi. 45.

the Pharisees offered to the Holy Ghost, in ascribing the miracles that were wrought by his influence to the power of the devil. Jesus Christ says, verse 28 of this chapter, that he cast out devils by the Spirit of God. (For a fuller explanation of what the *blasphemy against the Holy Ghost* was, see Hales's Tracts; and Dr. Whitby's Append. 4. to St. Matthew.)

[*It shall not be forgiven him.*] For this, several reasons may be assigned. As true and unquestionable miracles are the last means of conviction that God can make use of for the conversion of mankind, those that obstinately resist this kind of proof, have nothing further left whereby they might be convinced and brought to repentance, and consequently can never be forgiven. We may judge from the manner of Christ's expression here, that the blasphemy against the Holy Ghost, is so horrible a crime, that God hath excepted it from the covenant of grace, and resolved never to forgive it. Under the law there were several sins, for which no expiation or satisfaction could be made. This is the only one that cannot be forgiven under the gospel. Compare Numbers xv. 22, 30, 31. Heb. vi. 4, and v. 26.

V. 32. *Speaks against the Son of Man.*] See the note on Matth. viii. 20. By *speaking against the Son of Man*, is here meant speaking against Jesus Christ, as considered in that state of humiliation which is in the New Testament described by the *Son of Man*,

and which was so apt to give offence to persons possessed with false notions of the Messiah, Matth. ix. 6. The *Son of Man* is opposed to *Jesus Christ* as acting by a divine power; and the *blasphemies* spoken against him are opposed to those malicious *revilings* that were uttered against his ministry, though it was undeniably proved and confirmed by present and unquestionable miracles. See Mark iii. 30. *To speak against the Son of Man*, is the same as *to blaspheme*, Mark iii. 28. Luke xii. 10, compare Luke xxii. 65. xxiii. 34. Matth. xxvii. 39. Mark xv. 29. 1 Tim. i. 13.

[*Either in this world, or the world to come.*] i. e. Neither in this life, nor in the life to come. In the Jewish style, *the age to come* is the age of the resurrection. This is confirmed by Luke xx. 34, 35. The meaning of this passage then is, That blasphemy shall *never be forgiven*; for thus it has been explained by St. Mark chap. iii. 29, but shall be punished both in this life and the life to come. See a like expression, 2 Mac. vi. 26.

V. 33. *Either say.*] Greek, *Make*. That is, since to cast out devils is a *good fruit*, ye must needs acknowledge, that the *tree* which bears that fruit, is *good*. Or else, if you deny the latter, you must then say, that to cast out devils is a *bad fruit*, which is absurd; for the fruit partakes of the nature of the tree. See Matthew vii. 16, 17.

V. 34. *Since it is from the abundance, &c.*] There is no occasion to

for you, wicked as you are, to say good things, since it is from the abundance of the heart that the mouth speaks; 35 The good man, out of the good treasure of his heart, produces good things; and the wicked man, out of the evil treasure of his heart, produces evil things. 36 But I declare to you, that men shall be accountable in the day of judgment for every vain word they shall have uttered. 37 For by your words you shall be justified, and by your words you shall be condemned.

38 Then some of the Scribes and Pharisees said to him; Master, we would fain see you work some miracle. 39 To which JESUS made answer; This wicked and adulterous generation *of men* require a miracle, but no other miracle shall be given them, but that of the prophet Jonas. 40 For as Jonas was three days and three nights in the belly of a large fish, so shall the Son of Man be three days and three

V. 36. Exod. xx. 7. Levit. xix. 12. Ephes. v. 4, 6. V. 38. Matth. xvi. 1. Mark viii. 11. Luke xi. 16, 29. 1 Cor. i. 22. V. 39. Matth. xvi. 1. Mark viii. 12, 38. John iv. 48. V. 40. Jonah ii. 1.

wonder at the malice you express in your judgments and discourses. Such as the heart of man is; such are his words. Comp. Matth. vi. 22, 23.

V. 36. *Vain word.*] The Seventy, whose style the Apostles generally make use of, render the Hebrew word *shaker*, which signifies *falsehood, revilings, calumny*, by *vain or unprofitable*. Comp. the Hebrew with the Seventy in these passages, Exod. v. 9. xx. 14. Deut. v. 17. Hosea xii. 1. Micah i. 14. Habak. ii. 3. and see Eph. v. 6. where the word *vain* is joined with *deceit* and *imposture*: now it is manifest from verse 31, 32, that Jesus Christ doth not speak here of *idle or impertinent*, but of *false, reviling and blasphemous* words. For this reason some manuscripts read, *every wicked word*; and thus St. Chrysostom understood it.

V. 38. *Some miracles.*] Gr. *We would see a sign from you*. Miracles are in the Hebrew style termed *signs*, because they are proofs and manifest tokens of a divine mission. See Exod. ix. 8, 9, &c. The miraculous works of Christ, such as healing the sick, &c. were indeed *signs*, but the Jews required some of another nature, so that the *sign* meant here, is *some un-*

*common appearance in the heavens*. Luke xi. 16. like those that were caused by Joshua, chap. x. 13. by Samuel, 1 Sam. vii. 10. and by Elijah, 1 Kings xviii. 32.

V. 39. *Wicked and adulterous generation.*] i. e. A degenerate and base generation, which hath departed from the holiness of its ancestors. This passage is an allusion to Isaiah lvii. 3, 4. comp. John viii. 34—44. Psal. cxliv. 7, 8. It is the *generation of vipers*, mentioned in the 31st verse. Perhaps Jesus Christ alludes here to the debauchery and unlawful divorces then so common among the Jews, which proved the occasion of numberless divorces among that people.

*A miracle.*] Gr. *A sign*. As in the foregoing verse.

*That of the prophet Jonas.*] i. e. That which happened in the person of Jonas.

V. 40. *Of a large fish.*] Thus we read in Jonas, chap. ii. 1. and the Gr. word *ῥῆλος*, which is used here in the original, signifies no more than a *large fish*, and not properly a whale. It hath even been observed, that a whale's gullet is so narrow, that she cannot swallow a man; therefore the learned have supposed that the fish that swal-

nights in the bosom of the earth. 41 The Ninevites shall rise up in the day of judgment against this generation, and shall condemn it, because they repented at the preaching of Jonas, and a greater than Jonas is here. 42 The queen of the south shall rise up in the day of judgment against this generation, and shall condemn it, because she came from the farthestmost bounds of the earth, to hear the wisdom of Solomon; and a greater than Solomon is here.

43 When an unclean spirit is gone out of a man, he walks through dry places, in quest of some repose, but finding none, 44 He says, I will return to my house, from whence I came out; and at his return, findeth it empty, swept and neat; 45 He goes and takes with him seven other spirits, more wicked than himself; they enter in, they dwell there;

V. 41. Luke xi. 32. Jonas iii. 5. Ezek. xvi. 51, 52. V. 42. 1 Kings x. 1. 2 Chron. ix. 1. Luke xi. 31. V. 45. 2 Pet. ii. 20, 21, Heb. vi. 4. x. 26.

lowed Jonas was one of that kind, which is by the Greeks called *lamia*, because his mouth and throat are very large.

*Three days and three nights.*] The Hebrews were wont to say *the day and the night*, to denote a whole natural day, consisting of 24 hours. See Gen. vii. 4, 12. Exod. xxiv. 8. xxxiv. 18, &c. It is then as if Jesus had said, *The Son of Man shall be three days in the heart of the earth.* It is true, that Jesus Christ did not remain three whole days in the sepulchre, but the whole is put for a part. But it may be observed, that the Jews were used to reckon part of a day, and even one hour for a whole day; when they explained the law that orders children to be circumcised on the eighth day.

*In the bosom of the earth.*] Gr. *In the heart of the earth.* It is an Hebraism put for the *earth*. See what Ezekiel says of the city of Tyre, which was situated on the sea shore, ch. xxvii. 1. and xxviii. 2. What indeed Jesus Christ to express himself in this manner, is that he alludes to what Jonas says, chap. ii. 2.

V. 41. *Shall rise up.*] Gr. *Shall stand.* Which is an allusion to a custom then in use among the Jews and Romans; namely, That the witnesses stood up, when they accused

the criminals, and bare witness against them, Mark xiv. 17.

*Shall condemn it.*] i. e. *Shall cause it to be condemned,* as Heb. xi. 7. and verse 28 of this chapter.

*A greater than Jonas is here.*] Gr. *And behold,* &c. Thus in the next verse, *And behold more than Solomon.*

V. 42. *The queen of the south.*] That is of Sheba, or Saba, in Arabia Felix, on the south of Judea.

*From the farthestmost bounds, &c.*] The kingdom of Saba extended as far as the ocean, and was the extremity of the earth on that side.

*The wisdom of Solomon.*] That is, the learning of Solomon. The Greeks were wont to give the name of *wisdom* to the knowledge of divine and human things, of nature and religion. This was the *wisdom* which the Egyptians boasted of, Acts vii. 22. and the Grecian philosophers professed.

V. 43. *When an unclean spirit, &c.*] This is a comparison that is explained in the 15th verse. See the note on Matth. x. 1.

*Through dry places.*] i. e. In deserts, wherein, as the Jews fancied, the devils were wont to reside. See Isai. xiii. 21, according to the LXX.

V. 45. *Seven other spirits.*] i. e. Many, John iv. 1. 1 Sam. ii. 5.

*It shall happen.*] The Jews had

and the last of that man is worse than the first. In the same manner it shall happen to this wicked generation.

46 As JESUS was yet discoursing to the people, his mother and his brothers stood without, and wanted to speak with him. 47 Upon which, one said to him, Your mother and brothers are without, and desire to speak with you. 48 But Jesus replied to him that spake to him: Who is my mother, and who are my brothers? 49 And pointing with his hand towards his disciples, Behold, says he, my mother and my brothers.

50 For whoever shall do the will of my father, who is in heaven, the same is my brother, and sister, and mother.

### CHAP. XIII.

*Parable of the sower, 1—9. Why Christ spake in parables, 10—15. Explication of that of the sower. Advantage of the disciples, 16—23. Parable of the tares, 24—30. Of the mustard seed. Of the leaven, 31—35. That of the tares explained, 36—43. The hidden treasure. The pearl of great price. The net, 44—50. The scribe well qualified, 51, 52. Christ despised in his own country, 53—58.*

1 The same day JESUS being gone out of the house, sat by the sea-side. 2 And there came about him so great a

V. 46. Mark iii. 31. Luke viii. 19. V. 1. Mark iv. 1. Luke viii. 4.

often been severely punished by God, they as often repented, and God forgave them. But at last they provoked him to destroy them, by obstinately rejecting the gospel, and crucifying Jesus Christ. Then it was, that instead of one devil wherewith they had been till that time tormented, they were for ever tormented by an infinite number of evil spirits. Compare Hebrews vi. 4, 5, 6. 2 Peter ii. 20, 21, 22.

V. 46. *His brothers.*] See Matth. xiii. 55.

V. 50. *Whoever shall do the will, &c.*] This is an excellent saying, whereby our Saviour declares that the most righteous person is the nearest and dearest to him in the

world. He takes upon him the beautiful character which is given to Levi, Deut. xxxiii. 9. What constitutes the children of God, is what makes the kindred and brethren of the Son of God, compare Luke xi. 27, 28, and Matth. v. 9, 45.

V. 1. *The same day.*] This is the plain and literal meaning of the original, and it may be understood of the day when the mother and relations of Jesus Christ came to him. It must notwithstanding be observed, that this expression is not always to be taken literally, but may only signify at that time, or one of those days, as St. Luke words it, v. 17.

V. 2. *He was forced to go into a bark.*] To prevent being thronged by

multitude of people that he *was forced* to go into a bark, where he seated himself. whilst all the people stood on the shore.

2 Then he told them many things in parables, and discoursed to them *thus*: 4 A sower went out to sow; and as he was sowing, part *of the seed* falling upon the beaten path, the birds came and eat it up. 5 Another part fell upon rocky ground, where it had not much earth, so that it quickly sprung up, because the soil had no depth. 6 This was the reason that upon the sun's appearing it was scorched, and as it had no root, withered away. 7 Another part fell among thorns, and the thorns grew up and killed it. 8 But *lastly*, another part falling on good ground, bare fruit, one grain *yielding* an hundred, another sixty, another thirty. 9 He that hath ears to hear, let him hear.

10 Upon this the disciples came up to him and said, Why do you *thus* speak to them in parables? 11 He replied, It is, because to you *indeed* it is given to know the mysteries of the

V. 8. Gen. xxi. 12. V. 9. Matth. xi. 15. Luke viii. 8. Mark iv. 9 Deut. xxix. 4. V. 11. Matth. xi. 25. xvi. 17. 1 Cor. ii. 10. 1 John ii. 27.

the people, and that he might be the better heard.

*Stood.*] The Greek word ἐστῆκεν, which properly signifies *stood up*, signifies here only *stood*, or *was*. See the note on chap. vi. 5.

V. 3. *Parables.*] The Greek word παραβολή, or parable, signifies a *comparis u.* Here it is taken for the figurative and enigmatical manner in which Jesus Christ delivered his instructions to the people, lest he should be understood by some, (see ver. 13, 14.) and might excite the curiosity and attention of others. Thus Ezekiel's *riddle* is a *parable*, Ezek. xlii. 2. See likewise Ezek. xi. 49. according to the Seventy. It is in our versions, chap. xxi. 5. The LXX have given the same name to some common proverbial sayings, 2 Chron. vii. 20. Psal. lxxix. 11.

V. 1. *A sower.*] Gr. *Behold a sower went forth to sow.* The word *behold* hath no particular emphasis, but is only a form the Hebrews have of beginning their narrations.

V. 6. *This was the reason.*] This

is the meaning of the Greek particle ὅτι in this place.

*Upon the sun's appearing.*] Gr. *Being up.*

V. 8. *One grain yielding, &c.*] Which is the most plentiful crop. See Gen. xxi. 12.

V. 9. *He that hath ears, &c.*] See Matth. xi. 15.

V. 10. *Upon this.*] There is in the Greek only *and*. *And the disciples, &c.* But it appears from St. Mark, that the disciples did not ask Jesus Christ this question till after the multitudes were gone away. See Mark iv. 10.

V. 11. *The mysteries.*] The word *mystery* signifies in general whatever is hidden and unknown. The heathens were wont to give that name to their religious and secret ceremonies. But Jesus Christ uses it here to denote some particulars that were to happen relating to the gospel, the preaching of it, and the success it was to meet with in the world; which were at that time unknown, and consequently *mysteries*, till they were re-



kingdom of heaven, but to them it is not given. 12. For to him that *already* has shall be given, and more shall he receive; but for him that has not, from him shall be taken even what he has. 13 Upon this account it is that I speak to them in parables; for seeing, they see not; and hearing, they hear not, nor understand. 14 Thus in them is fulfilled *that* prophecy of Isaiah, ye shall hear indeed, but ye shall not understand; ye shall see indeed, but ye shall not perceive. 15 For the heart of this people is grown fat; they are dull of hearing with their ears, and their eyes have they shut, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I

V. 12. Matth. xxv. 29. Mark iv. 25. Luke viii. 18. xix. 26. John xv. 5. Rev. xxii. 11. V. 14, 15. Isaiah vi. 9. Mark iv. 12. Luke viii. 10. John xii. 40. Acts xxviii. 26. Rom. xi. 8. 2 Cor. iii. 14, 15.

vealed. And this is the true notion of a *mystery*, in the scripture sense of the word. See verse 35 of this chapter, and compare 1 Cor. ii. 9.

V. 12. *Shall be given.*] This is a sentence often made use of by Jesus Christ, and which looks like a paradox. *He that hath*, is he that improves those advantages which God hath given him, and continually receives more till he hath attained to a full measure of them. And *he that hath not*, is he that doth not improve the like advantages, and makes so ill a use of them, that they stand in no more stead than if he had them not. This sentence is explained by the parable of the talents. See Matth. xxv. 14, &c.

*Shall be taken what he hath.*] i. e. the talents that have been intrusted to him. This is *what he hath*. And *he hath nothing*, because he doth not make a good use of them.

V. 13. *Upon this account it is.*] This is the reason why Jesus Christ covers his doctrine under parables. See Matth. xi. 25. and vii. 6.

*Seeing, they see not.*] i. e. they are resolved neither to hear, nor understand, as is plain from verse 15. This expression, which is not peculiar to the sacred writers, denotes here a want of minding and attending to what is done or said. *Men see it, without seeing it*, because they do not care to understand, and accord-

ingly slight what is proposed to them. But it is to be observed, that what is said in this and the following verses, is to be understood only of the greater number, not of all.

V. 14. *In them is fulfilled, &c.*] i. e. This prophecy hath been a second time fulfilled in the Jews that lived in the time of our Saviour, as it had been before in those Jews, who were contemporary with Isaiah. St. Matthew hath, in his quotation out of the prophet, followed the Seventy; which is sufficient to let us into the reason of the difference there is between the original in this place and the Hebrew.

*Ye shall hear indeed.*] Gr. *Hearing, you shall hear, and seeing, you shall see*. This is a Hebrew phrase, which signifies only, *You shall hear, you shall see*. There are numberless instances of this in the Old Testament, as Jer. iv. 20. Zech. vi. 15. St. Luke did not think fit to retain this Hebraism, ch. viii. 40.

V. 15. *Grown fat.*] i. e. stupid, dull, and properly affected with such a stupidity as is caused by prosperity. See Deut. xxxii. 12—15. *The heart* is twice put in this verse for *the mind* or *understanding*. It is a Hebrew expression.

*I should heal, &c.*] St. Mark hath expressed this without a figure. *And that their sins should be forgiven them*. See Mark iv. 12.

should heed them. 16 But *as for you*, happy are your eyes, because they see; and your ears, because they hear. 17 For I assure you, that many prophets and holy men were desirous to see those things which you see, and saw them not; and to hear things which you hear, and heard them not.

18 You therefore may hear *the explication* of the parable of the sower. 19 When a man hears the word of the kingdom of God, and relishes it not, the wicked one comes and takes away what had been sown in his heart. This is he who received the seed in a beaten path. 20 As for him that received the seed on rocky ground, he is a man who hears the word, and at first gladly receives it; 21 But who having not root in him, believes only for a time, for as soon as any affliction or persecution happens on account of the word, he presently falls off. 22 He *that receives* the seed among thorns,

V. 16. Matth. xvi. 17. Luke x. 23. V. 17. Heb. xi. 13. 1 Pet. i. 10, 11. V. 18. Mark iv. 14. Luke viii. 11. V. 20. Isaiah lviii. 2. Ezek. xxxiii. 31. 32. John x. 25.

V. 17. *Many prophets and holy men.*] This is what sets the disciples above all prophets, and rendered them *greatest in the kingdom of heaven*. See Matthew xi. 11, compare Psalm cxix. 174. Luke ii. 25, 29, 30. John viii. 56. 1 Peter i. 10, 11, 12, &c.

V. 19. *When a man hears.*] Gr. *Any one hearing.*

*The word of the kingdom of God.*] That is the gospel. See Matth. iii. 2.

*Relishes it not.*] Gr. *Understandeth it not*, i. e. doth not understand the truth, excellency, and value of it, doth not make due reflections on the instructions he receives, and slights, and undervalues them. See the force of the original Greek word, Rom. iii. 11, and i. 21, 31. The Seventy have made use of it, Isaiah vii. 9, to express a Hebrew word that signifies to believe.

*The wicked one comes.*] That is the devil, who is generally supposed to be the first cause and origin of evil. See Mark iv. 15. This is a Hebrew expression which is not to be literally understood, for the devil doth not enter into a man's heart, to take the word away from thence; it vanishes of it oft for want of knowledge, faith,

and value for the truth, and as Jesus Christ says, because *they do not understand it*. The devil is said to do what is caused by the passions, and an inordinate love for this world, who are looked upon as his instruments.

*He who received the seed.*] Gr. *He that is sown*, i. e. the field that hath been sowed; but in explaining this parable, Jesus Christ mixes proper and figurative expressions together. See the note on Luke viii. 12. There is the same expression (*he that is sown*) verse 20, 22, 23.

V. 21. *Who having no root in him.*] It is properly the word that hath no root in itself. Compare Col. ii. 5. Ephesians iii. 18. By the *root* here is meant a firm and well grounded faith, accompanied with good works. See Matth. vii. 26, 27.

*Believes only for a time.*] Gr. *Is for a time*. We have added the word *believes* from Luke viii. 13.

*He falls off.*] Gr. *He is scandalized*, i. e. he apostatizes and renounces the gospel. For the true meaning of this word see the note on Matthew xi. 6. v. 29. Compare Luke viii. 13, where it is *they fall away*.

is a man that hears the word, but in whom the cares of this life, and deceitfulness of riches choke it, and render it fruitless. 23 *Lastly*, those who received the seed on good ground, are they who hear the word and relish it, in whom it bears fruit, and yields in some an hundred *fold*, in others sixty, and in others thirty.

24 JESUS proposed to them another parable in these terms; The kingdom of heaven is like a man, who had sown good seed in his field. 25 But whilst his servants slept, his enemy came and sowed tares among the *wheat*, and went away. 26 When therefore the blade was come up, and bear *its* fruit, the tares were seen also to appear. 27 Then the servants came to their master, and said to him; Sir, did not you sow good seed in your field? Whence then are these tares? 28 He said to them, Some enemy has done this. Shall we therefore, said the servants to him, go and weed them out? 29 No, answered he, for fear whilst you are weeding out the tares, you pluck up likewise the corn. 30 Let them grow together till harvest, and I will say to the reapers in the time of harvest; Gather first the tares, and bind them in bundles, to burn them, but carry the wheat into my barn.

31 JESUS proposed to them this parable *also*: The kingdom of heaven is like a grain of mustard seed, which a man takes and sows in his field. 32 This grain is indeed the least of all seeds, but when it is grown, is the largest of all pulses, and becomes *as* a tree, so that the birds of the air may come and make their nests in the branches thereof.

V. 22. 2 Tim. iv. 10. V. 27. Matth. x. 25. xiii. 37. V. 30. Matth. iii. 12. V. 31. Mark iv. 30. Luke xiii. 18. Isaiah ii. 2, 3. Micah iv. 1.

V. 22. *The cares of this life.*] Compare Luke xxi. 34. and 2 Tim. ii. 4.

*Deceitfulness of riches.*] e. i. riches that are deceitful. Jesus Christ doth not here condemn riches, but an immoderate love of them, which hindered men from embracing the gospel, and from continuing in the profession of it. See Matth. vi. 33. 1 Timothy vi. 9, 10.

V. 24. *The kingdom of heaven is like, &c.*] That is, the same thing happens in the preaching of the gospel, as would happen to a man that sows good corn, &c. There is in the Greek, *good seed*.

V. 29. *Weeding out.*] Gr. *Gathering, reaping*.

V. 31. *This parable also.*] Gr. *Another parable, saying*, The design of this parable, and of the following one, was to teach the people, that there would be but a small number of Jews that should embrace the gospel, but that they would be so many instruments in the hand of Providence in converting an incredible multitude of gentiles.

V. 32. *Is the least of all seeds.*] This is an exaggeration frequently used in common discourse, for there are some sorts of *seeds* smaller. This is then to be understood as if Christ

33 Again, he spake this parable to them: The kingdom, of heaven is like leaven which a woman takes and covers up in three measures of meal, till the whole is leavened.

34 Jesus spake all these things to the people in parables, and without a parable he said not *any thing* to them: 35 That this saying of the prophet might be fulfilled; I will open my mouth *to speak* in parables, I will divulge things which have been concealed ever since the foundation of the world.

36 Then Jesus, having dismissed the people, went to his house, and his disciples being come to him said; Explain to us the parable of the tares *sown* in the field. 37 He answered them, He that sows the good seed is the Son of Man; 38 The field is the world; the good seed are the children of the kingdom; the tares are the children of the wicked *one*; 39 The enemy who sowed them is the devil; the harvest is the end of the world, and the reapers are the angels. 40 As therefore

V. 33. Luke xiii. 20. V. 34. Mark iv. 33, 34. V. 35. Psalm lxxviii. 2. Rom. xvi. 25. 1 Cor. ii. 7. Col. i. 26. Eph. iii. 9. V. 38. Gen. iii. 15. Matth. xxiv. 41. xxviii. 19. Mark xvi. 15. Luke xxiv. 47. John viii. 44. Acts xiii. 8. 1 John iii. 8. Rom. x. 18, xi. 11, 12. Col. i. 6. V. 39. Rev. xiv. 15. Joel iii. 13. V. 40. 4 Esdr. iv. 31.

had said, *which is one of the smallest seeds.* Jesus Christ hath in this comparison of the kingdom of heaven with mustard seed, made use of a phrase familiar to the Jews, who were wont thus to describe a very small thing. See Matth. xvii. 20.

*Is the largest of all pulses.* Mustard seed, which in these parts of the world produces but a small plant, doth in the eastern countries yield so lofty and branched a stalk that people may shelter under its branches.

*Make their nests.* Or *perch*, and *shade themselves*.

V. 33. *Three measures of meal.* Jesus Christ hath mentioned here three measures of meal in particular, because this seems to be the quantity that used to be kneaded at once. See Gen. xviii. 6.

V. 34. *Without a parable he said not, &c.* That is, at that time, or else to the people that heard him then.

V. 35. *That this saying of the prophet, &c.* See Psalm lxxviii. 2. This

is not a prophecy of the manner in which Jesus Christ was to teach; but only an application the Evangelist makes of the words of the psalmist to the mysterious manner in which our blessed Saviour taught.

V. 38. *The children of the kingdom.* This is an Hebraism, signifying the heirs of the kingdom. See Matthew viii. 12. where the unbelieving Jews are named *the children of the kingdom*, in opposition to the gentiles, because that being born within the covenant the kingdom was theirs, if they had not rejected it by their unbelief. Here *the children of the kingdom* are, first, the believing Jews; and, secondly, the converted gentiles, that were substituted in the room of the unbelieving Jews.

*The children of the wicked one.* i. e. Of the devil, that imitate him in his wickedness, and are the instruments of his mischievous purposes. John viii. 44.

V. 39. *The end of the world.* Gr. *of the age.* This is a Hebrew ex-

the tares are gathered and burned in the fire, just so it shall happen at the end of the world. 41 The Son of Man shall send his angels, who shall root out of his kingdom all occasions of falling, and those that practise iniquity; 42 And shall cast them into the burning furnace, where shall be weeping and gnashing of teeth. 43 As for the righteous, they shall then shine like the sun in the kingdom of my father. He that hath ears to hear, let him hear.

44 Again, it is with the kingdom of heaven as with a treasure hid in a field; a man finds this treasure, and hides it *again*; then goeth with joy and sells all that he has and purchases that field.

45 Moreover, the kingdom of heaven is like a merchant, who is in quest of fine pearls. 46 And having met with one of great value, goes and sells all that he has and buys it.

47 The kingdom of heaven is also like a net, which is cast into the sea, and incloses all sorts of fish. 48 When it is full, the fishermen draw it to the shore, and sitting down, put the good together in vessels, and cast away the bad. 49 Thus shall it be at the end of the world. The angels shall come, and after they have separated the wicked from the just, 50 They shall cast the wicked into the burning furnace, where there shall be weeping and gnashing of teeth.

V. 41. Matth. xviii. 7. 1 Cor. xi. 19. Rom. xvi. 17. 2 Pet. ii. 12. V. 12. Matth. iii. 12. viii. 12. Rev. xix. 20. xx. 10. V. 43. Wisdom iii. 7. Dan. xii. 3, 4. Esdr. vii. 55. 1 Cor. xv. 41. V. 44. Prov. ii. 4. iii. 13. V. 46. Prov. viii. 10, 11. V. 49. Matth. xxv. 32.

pression frequently used in the New Testament. See Heb. i. 2. And thus also ver. 40.

*The angels.*] This is an allusion to Joel iii. 13. See likewise Rev. xiv. 15.

V. 41. *That shall root out.*] There is only in the Greek, that shall *gather* or *pluck out* of his kingdom.

*All occasions of falling.*] i. e. All those that are an *occasion* of *falling*, and who, like tares, hindered the good corn from growing: the children of the wicked, ver. 38.

V. 42. *Into the burning furnace.*] In Gehenna, Matth. v. 22.

*Where shall be weeping.*] See Matth. viii. 12.

V. 44. *Again, it is, &c.*] The meaning of this is, that the same thing happens in the kingdom of hea-

ven, as when a man, &c. The design of this comparison, and of the following one is to shew, That the advantages of the kingdom of heaven are of so great a value, that he that can obtain them, ought to sacrifice every thing in the world to purchase them. Comp. Matth. xix. 27, 28. 29.

V. 47. *Like a net.*] Compare Matth. xxii. 9, 10. The meaning of this parable is much the same as of that of the tares and the field. Both *good* and *bad* embrace the gospel; and remain conformed together, till Jesus Christ comes with his angels to separate them the one with the other.

V. 49. *Of the world.*] Gr. *of the age*, as above, ver. 39.

V. 50. *They shall cast.*] See ver. 42 of this chapter.

51 Then said Jesus to his disciples, do ye understand all these things? They replied, yea, Lord. 52 Then he said to them, It is thus that every doctor, well instructed for the kingdom of heaven, is like the master of a family, who produces out of his treasure things old and new.

53 When he had finished these parables he departed from that place: 54 And being come into his own country, he taught *the people* in their synagogue, so that they said, all filled with astonishment, whence has this man this wisdom, and the power of working these miracles? 55 Is not this the carpenter's son? Is not his mother called Mary, and his bro-

V. 52. Matth. xxiii. 34. 3 Esdr. viii. 3.  
iv. 16.

V. 55. John vi. 42. Matth. xii. 46. Isa. xlix. 7.

V. 54. Mark vi. 1. Luke

V. 51. *Do you understand.*] See above, ver. 19.

V. 52. *Every doctor.*] Gr. *Every scribe.* But we have not in our translation retained this word, which properly denotes the doctors of the law, because Christ here speaks of the teachers of the gospel. See Matth. xxvii. 34, where Jesus Christ makes use of this word in the same sense. This is particularly to be understood of our Saviour himself, who sometimes makes use of dark and obscure sayings and sometimes explains them: who at one time quotes Moses and the prophets, and at other cites sayings that were vulgarly used among the Jews.

*Is like the master of a family.*] Jesus Christ compares a faithful and industrious preacher of the gospel, to a good householder, who hath gathered together the fruits of several years, and distributes them to his family. He hath given the pattern and example of such a teacher, in his discourse contained in this chapter. We hath been already observed, that the word *treasure* signifies any collection of things whatsoever, and the places where such collections are kept. *Grammars* are called *treasuries*, (θεσαυροί, in the Seventy, Joel i. 17, see Matth. v. 14.

V. 53. *He departed from that place.*] He crossed the lake to go to Galilee, Mark iv. 35.

V. 54. *This wisdom.*] i. e. that

learning. They were amazed to find in Jesus Christ such extraordinary learning without having ever been taught by their doctors. See Matth. xii. 41.

*The power of working these miracles.*] Gr. *and these virtues*, which is a word that denotes both miracles, and the power of performing them.

V. 55. *The carpenter's son.*] The Greek word (τεχνίτην) signifies one that works either in wood, iron, or stone; but it is a received tradition in the church, that Joseph was a carpenter.

*His brothers.*] By comparing Matth. xxvii. 56. Mark xv. 40. John xix. 25, with this passage, it appears that the four persons mentioned here were the sons of Mary, sister to the Virgin Mary, and the wife of Cleophas or Alpheus, for it is the same name. See Matth. x. 3.

*James.*] That is James the Lesser, who is by St. Paul called *our Lord's brother*, Gal. i. 19.

*Joseph.*] Or Joseph, for it is the same name; this is the only son of Mary the wife of Alpheus, that never was an Apostle.

*Simon.*] He that is named the *zealot* or *Canaanite*, thereby to distinguish him from Simon Peter. See Matth. x. 4.

*Jude.*] The author of the epistle that goes under that name, wherein he styles himself the brother of James. See Matth. x. 3.

thers, James, Joscs, Simon, and Judas? 56 His sisters, are they not all here among us? Whence then can he have all these things? 57 And they took offence at him. But JESUS said to them, It is only in his own country, and in his own family, that a prophet is not honoured. 58 And he did but few miracles there by reason of their unbelief.

## CHAP. XIV.

*Herod hears of Christ and his miracles, 1, 2. An account of the death of John the Baptist, 3—12. Jesus Christ feeds five thousand men, with five loaves and two fishes, 13—21. He walks on the water, and causes Peter to do so too, 22—31. Several sick persons cured by touching the hem of his garment, 32—36.*

1 AT that time Herod the Tetrarch hearing of the fame of JESUS, 2 Said to his servants; this is John the Baptist, he is risen *again* from the dead, and hence it is that he works mi-

V. 57. Matth. xi. 6. Mark vi. 3, 4. Luke iv. 24. John iv. 44. Isa. liii. 3. V. 1. Mark vi. 14. Luke ix. 7.

V. 57. *They took offence at him.*] Gr. *they were scandalized in him.* This is not to be understood of *scandal* in the common acceptation of that word in our language. The Nazarenes not being able to reconcile the miracles and wisdom of Jesus Christ with the meanness of his birth were full of doubts and uncertainties, they could not tell what to say or think of him, suspecting, perhaps, that he was a sorcerer. The word *unbelief*, that is used in the next verse, serves to explain all this, and even we learn from Luke iv. 22. that notwithstanding their unbelief they could not forbear praising and admiring him.

*It is only in his own country.*] i. e. That is what most usually happens. And this is a proverbial saying. See the note on Mark vi. 4. compare Luke iv. 24.

V. 58. *By reason of their unbel-*

*ief.*] Jesus Christ displayed his power only towards those that believed in him; hence this saying of his, *thy faith hath healed thee*, Luke viii. 48. xviii. 42. compare Acts xiv. 9. See the note on Mark vi. 5.

V. 1. *Herod.*] viz. Herod Antipas, one of the sons of Herod the Great.

*Tetrarch.*] That is, prince or governor of the fourth part of a kingdom or country. Herod left by will, Galilee and Peræa to his son Herod Antipas, Joseph. Antiq. l. xvii. c. 10.

V. 2. *He is risen again.*] It is manifest from this passage, and Luke ix. 7. that the resurrection of the dead was then an article of faith among the Jews.

*He works miracles.*] Gr. *Powers, or virtues operate in him.* See the note on Matth. vii. 22.

rales. 3 For Herod having apprehended John, had bound him, and put *him* in prison, on account of Herodias, his brother Philip's wife : 4 Because John had said to Herod : It is not lawful for you to have her. 5 He would therefore very fain have put him to death, but he was afraid of the people, because John was looked upon as a prophet. 6 But whilst Herod's birth-day was solemnizing, *it happened that* the daughter of Herodias danced before the whole company, and pleased Herod : 7 So that he promised with an oath, to give her whatever she should desire. 8 Upon which she, instructed beforehand by her mother, said ; Give me here in a dish, the head of John the Baptist. 9 The king was troubled *at this*, but on account of his oath, and of those that sat at table with him, he ordered that it should be given her ; 10 And *accordingly* sent and beheaded John the Baptist in the prison. 11 His head was brought in a dish, and given to the daughter, who carried it to her mother. 12 After which, his disciples came and took up his body, and having buried it, went and acquainted Jesus *with what had happened*.

13 As soon as Jesus heard *this*, he privately retired from

V. 3. Matth. xi. 2. Mark vi. 17. Luke iii. 19, 20.  
6. xx. 21. V. 5. Matth. xvi. 26. Luke xx. 6.  
V. 13. Mark vi. 32. Luke ix. 10. John vi. 2.

V. 4. Lev. xviii.  
V. 9. See ver. 5.

V. 3. *For Herod.*] Here is a digression from this verse to the 13th.

*Having apprehended.*] See the note on Matth. xxvii. 26.

*Herodias.*] Which was the daughter of Aristobulus, who was put to death by his own father. Joseph. Antiq. l. xviii. c. 7.

*Philip.*] Tetrarch of Trachonitis, Gaulonitis, Batanara, and Pencas. Joseph. *ibid*.

V. 4. *It is not lawful, &c.*] By the law, a man was forbid marrying his brother's wife, unless the latter died childless, Lev. xvii. 16. xx. 21. Deut. xxv. 5. Now Philip was still alive, and had even a daughter by his wife, which served to aggravate the crime.

V. 5. *He was afraid of the people.*] St. Mark adds, ch. vi. 20. that he had respect for John, because he was just and holy ; both these particulars agree very well.

V. 6. *Danced.*] Which was an ancient custom among the eastern monarchs. See Gen. xl. 20.

*Before the whole company.*] In the presence of the princes, captains, and chief men of the nation, Mark vi. 21.

V. 7. *Whatever she would desire.*] St. Mark adds, *even to the half of his kingdom*, Mark vi. 23. See the same offers made, Esth. v. 3.

V. 9. *The king.*] Thus he is called, Mark vi. 14. The Tetrarchs frequently took upon them the name of kings, as is manifest from the instance of Dejotarus, Tetrarch of Galatia, to whom the Roman senate gave the name of *king*.

V. 10. *In the prison.*] Which was contrary to the law of Moses, for by it it was enjoined, that malefactors should be publicly executed.

V. 13. *As soon as Jesus heard, &c.*] Here ends the digression or parenthesis that begins at the 3d verse. The meaning of this then is ; when Jesus heard of the opinion Herod had of him, &c.

*Into a desert.*] In the desert of *Bethsaida*, Luke ix. 10. On the other side the sea, John vi. 1. and



thence by water into a desert; but the people having been informed *of it*, came out of the cities on foot in order to follow him. 14 And Jesus beholding at his landing, a great multitude, took pity on them, and healed those among them that were sick.

15 As it grew late, his disciples came to him, and said; This place is desert, and the hour *of dining* is already passed, send away the people, that they may go and buy themselves provisions in the *neighbouring* villages. 16 But Jesus said to them; there is no occasion for their going away; do you provide for them yourselves. 17 We have here, answered they, but five loaves and two fishes. 18 Bring them hither to me, said he to them. 19 Then having commanded the people to sit down on the grass, he took the five loaves and two fishes, and lifting up his eyes to heaven, he blessed *God*, and after he had broken the loaves, he distributed them to the disciples, and the disciples to the multitude. 20 They all eat and were satisfied, and there was taken up twelve baskets full of the fragments which remained. 21 Now those that did eat were about five thousand men, besides women and children.

22 Presently after, Jesus obliged his disciples to go on board a bark, and pass over to the other side before him, whilst he should dismiss the people. 23 When therefore he had sent the multitude away, he privately retired to a mountain to pray, and the evening being come, he was alone in that

V. 14, 15. Mark vi. 35, &c. Luke ix. 12, &c. John vi. 5.  
2 Kings iv. 43. V. 19. Matth. xv. 36. xxvi. 26.

V. 16.  
V. 23. Mark  
vi. 46. John vi. 16.

consequently in the tetrarchy of Philip, who was a meek and peaceable prince.

V. 14. *Took pity on them.*] Mark gives the reason of it; because they were as sheep without a shepherd, Mark vi. 34.

V. 15. *It grew late.*] When it was near sun-set, Luke ix. 12.

V. 19. *He blessed God.*] In the next chapter, ver. 36. there is, *he gave thanks*, which comes to the same in the style of the New Testament. The grace the Jews were wont to say before meals, was a thanksgiving, being conceived in these terms, *Blessed be thou, O Lord, who hast given us*, &c. See Mark vi. 41. viii. 6, 7, and Matth. xxvi. 27. 1 Cor. xiv. 16.

V. 20. *Twelve baskets full.*] As many baskets as there were disciples. Each of the disciples carried a basket with him, as the Jews were wont to do, when they travelled.

V. 22. *To the other side.*] In Galilee, where undoubtedly the disciples were very unwilling to go, after they knew that John the Baptist had been put to death by Herod.

V. 23. *The evening being come.*] The same expression (ὁ ψαλς γενομένης) is also found in the 15th verse. The Jews reckoned *two evenings*, the first was about our three or four of the clock in the afternoon, and the second after sun-set. It is the latter of those that is meant here. See Introduct.

place. 24 In the mean time the bark was now in the midst of the sea, tossed with the waves, because the wind was contrary. 25 But in the fourth watch of the night, Jesus came to them, walking upon the sea. 26 The disciples seeing him walking upon the water, were frightened. It is, said they, an apparition, and they cried out for fear. 27 But at the same instant Jesus called to them, and said, Take courage, it is I, be not afraid. 28 Peter answered him, Lord, if it be you, command that I come to you *walking* upon the water. 29 Jesus then said to him, Come. And Peter being come out of the bark, walked upon the water towards Jesus. 30 But perceiving that the wind blew strong, he was afraid, and as he began to sink, he cried out, Lord, save me. 31 Immediately Jesus reaching out his hand, took hold of him, and said; O distrustful man, why did you doubt! 32 And when they were entered into the bark, the wind was still. 33 Then those that were in the bark came, and falling down at his feet, said, most assuredly you are the Son of God.

34 Then having crossed the water, they entered into the country of Gennesaret. 35 Where the people of that place knowing him again, sent into all the country round about, and brought to him all that were sick, 36 desiring that they might but touch the hem of his garment, and as many as touched him were perfectly healed.

V. 25. Job ix. 8. V. 33. Matth. xvi. 16. xxvi. 63. John i. 49. Psalm ii. 7. V. 36. Matth. ix. 21.

V. 25. *At the fourth watch.*] Which was from *three* of the clock in the morning till *six*. The Romans had brought in Judea the custom of dividing the night into four watches.

*Walking upon the sea.*] This character is ascribed to God, in Job ix. 8. See the Septuagint.

V. 26. *An apparition.*] It was a common opinion among the Jews, that spirits appeared sometimes under a human shape. What frights the disciples here, is, that it was a received notion among them, that evil spirits

appeared more frequently in the night than in the day time.

V. 33. *The Son of God.*] i. e. The Messiah, in the language of the Jews, who applied to the Messiah these words of Psalm ii. *Thou art my Son*, &c. See the note on Matth. iv. 3.

V. 34. *Gennesaret.*] It was the name of a country and lake; the same as is called Cinnereth. Numb. xxxiv. 11. Capernaum, where Jesus Christ was then going, was in that country. See John vi. 17.

V. 36. *The hem of his garment.*] See Matth. ix. 20.

## CHAP. XV.

*Vanity of human traditions, 1—9. The true notion of cleanliness stated, 10—20. Christ retires towards Tyre and Sidon. Faith of a Canaanitish woman. Her daughter healed, 21—28. Christ goes up into a mountain by the sea of Galilee. He cures there a great number of sick, and feeds four thousand with seven loaves and a few small fishes, 29—39.*

1 THEN certain scribes and Pharisees, from Jerusalem, addressed themselves to JESUS, and said to him: 2 Why do your disciples transgress the tradition of the elders; for they wash not their hands before meals? 3 But he answered them; and you, why do you transgress the law of God, *to follow* your tradition? 4 For God gave this commandment: honour thy father and mother; and *again*, he that curses father or mother, let him be punished with death. 5 But you say, when any one shall have said to his father or mother, all the relief which you might receive from me, is a *consecrated* gift, let him not any more honour his father or his mother. 6 Thus you have annulled the command-

V. 1. Mark vii. 1. V. 4. Exodus xx. 12. Dent. v. 16. xxi. 18, xxvii. 16. Ep. vi. 2. Exodus xxi. 17. Lev. xix. 3, xx. 9. Proverbs xx. 20, xxiii. 22, xxx. 17. Ecclus. iii. 8, 12. V. 6. Proverbs i. 25.

V. 1. *Then.*] i. e. About that time.

V. 2. *Of the elders.*] Here, by the elders is meant the chief doctors among the Jews. In some of the Jewish writings are these blasphemous maxims to be found; *the words of the scribes are more lovely than the words of the law; the words of the ancients are more weighty than those of the prophets.*

*They wash not, &c.*] See the note on Mark vii. 2, 3, 4.

*Before meals.*] Greek, *When they eat bread.* This is a Hebrew phrase, the meaning of which is, *when they take their meals.* See 1 Sam. xx. 23. Mark iii. 20. John xviii. 13.

V. 4. *Honour.*] It is necessary to observe, that *to honour*, properly signifies both here, and in the following verse, *to relieve and assist.* See Gen. xxxi. 1. Numb. xxii. 17, where the words *glory and honour* are used to denote *riches, goods.* See likewise 1 Tim. v. 17.

*Curses.*] Or vilifies, i. e. *revileth*, rails at, Dent. xxvii. 16. Proverbs xx. 20.

V. 5. *A consecrated gift.*] See the note on Mark vii. 11, where there is, *let it be corban.* See Matthew xxvii. 6. (The meaning of this passage then is, *let it be no less unlawful to give it to you, than if it was a thing consecrated to God.*)

*Let him not any more honour.*] *He* is thereby dispensed from relieving, &c. according to the foregoing remark, and Mark vii. 12. It would have been shocking, if the Jewish doctors had directly forbid children assisting their parents. They had on the contrary laid down some maxims, wherein this duty was expressly recommended. But they had another way of *rendering the commandment of God of none effect*, under pretence of this vow, or oath; pretending that children were so strictly bound thereby, that, as soon as they had made it,

ment of God by your tradition. 7 Hypocrites, well may Isaiah *be said to* prophecy of you in these words. 8 This people draw near to me with their mouth, and honour me with *their* lips, but their heart is far from me. 9 In vain do they serve me whilst they teach doctrines, which are but inventions of men.

10 Then having called *to him* the people, he said to them, Harken, and understand this: 11 What enters into the mouth, is not that which defiles the man, but it is what comes out of the mouth, that defiles him. 12 Upon which, his disciples came and said to him, did not you observe, that when the Pharisees heard this discourse, they took offence at it? 13 But he answered, every plant which was not planted by my heavenly Father, shall be rooted up. 14 Let them alone, they are blind men leading blind men; now if one blind man is guide to another, they will both fall into the ditch. 15 Then Peter replied, explain that saying to us. 16 And Jesus said to them; and you, are you still without understanding? 17 Do you not yet conceive how whatever enters in at the month descends into the belly, and is cast into the jakes? 18 But what comes out of the mouth, proceeds from the heart, and it is that which defiles a man. 19 For from the heart proceed wicked thoughts, murders, adulteries, fornications, theft, false-witness, calumnies. 20 These are the things which defile a man; but to eat with unwashed hands, that defiles him not.

V. 8. Isaiah xxiv. 13. Mark vii. 6. Col. ii. 22. V. 10. Mark vii. 14. V. 11. Acts x. 14, 15. Romans xiv. 14. 1 Cor. viii. 4. x. 25. 1 Tim. iv. 4. Tit. i. 15. V. 13. John xv. 2. 1 Cor. iii. 12. V. 14. Matth. xxiii. 16. Luke vi. 39. Isaiah iii. 3, 6, 8, ix. 16, xlii. 19. Jer. v. 31. V. 15. Mark vii. 17. V. 16. Matthew xvi. 9. Mark vii. 18. V. 18. James iii. 6. V. 19. Genesis vi. 5, viii. 21. Mark vii. 21.

it was unlawful for them to assist either father or mother.

V. 9. *Doctrines which are but, &c.*] or the *Doctrines and traditions of men.*

V. 13. *Every plant.*] That is, every doctrine. What Jesus Christ had said in the foregoing verses being levelled at the traditions of the Pharisees, the latter had been offended at it. From whence Christ takes an occasion of saying, that those traditions being of human institution, no greater regard is to be had to them than to the indignation of the Pharisees.

V. 14. *They are blind men.*] See Matthew xxiii. 16, and Luke vi. 39.

V. 15. *That saying.*] Gr. *Parable.* But this word frequently signifies a sentence, or maxim. And it relates to the maxim contained in the 11th verse.

V. 19. *Calumnies.*] The Gr. word βλασφημίας signifies also *blasphemies*; we have rendered it by *reviling* or *calumny*, because Christ here speaks of offences committed by one man against another, as Mark vii. 22. Eph. iv. 31. Colos. iii. 8.

21 JESUS being gone from thence, retired towards Tyre and Sidon. 22 And a Canaanitish woman, who was come from those parts, cried after him, saying, Lord, Son of David, have pity upon me; my daughter is miserably afflicted with a devil. 23 But as he made her no answer, his disciples came and desired him to send her away; for, said they, she cries after us: 24 I am not sent, replied he, but to the lost sheep of the house of Israel. 25 In the mean time she came forward, and casting herself at his feet, said to him, Lord, help me: 26 He answered her, It is not fit to take the children's bread, and give it to the dogs. 27 She replied, it is true, Lord; but however, the dogs eat the crumbs which fall from their master's table. 28 Then Jesus answered, O woman, great is your faith, be it done unto you according to your desire; and from that very moment her daughter was healed.

29 JESUS having quitted that place, went near the sea of Galilee, and going up a mountain, he sat down there. 30 At the same time there came to him a great multitude of people, bringing with them the lame, the blind, the dumb, the maimed, and many other *sick persons*, whom they laid at JESUS's feet, and he healed them; 31 So that all the people were astonished to see the dumb to speak, the maimed to be made whole, the

V. 21. Mark vii. 24. V. 24. Matth. ix. 36. x. 5, 6. Luke i. 54, 55. John i. 11. Acts iii. 25, 26, xiii. 46. Rom. xv. 8. Isai. liii. 6. compare with I Peter ii. 25. Jer. i. 6, 17. Ezek. xxxiv. 5, 6, 28. Zech. xi. 17. V. 26. Matth. vii. 6. V. 29. Mark vii. 31. V. 30. Isai. xxxv. 5.

V. 22. *A Canaanitish.*] St. Mark vii. 26, says that this woman was a Syro-Phœnician, because that northern part of the land of Canaan, was called Syro-Phœnicia.

*Son of David.*] Though this woman was a heathen; yet as she lived in the neighbourhood of the Jews, and had communication with them, she had undoubtedly, by that means, learnt that the Messiah was to be the son of David.

*Afflicted with a devil.*] The Gr. word (*δαίμονιζέλαι*) that is used here in the original, may signify, is afflicted with a grievous disease. See the note on Matth. iv. 24.

V. 23. *To send her away.*] Grant her her request.

V. 24. *I am not sent.*] As the Gospel was to be published to the Jews, before it was to the Gentiles,

Jesus Christ never preached out of Judea. This is the reason why St. Paul styles him the minister of the circumcision, Rom. xv. 8. See Acts xiii. 46.

*But to the lost sheep.*] Or, *Than to the sheep of the house of Israel that are lost*, that perish, or are in danger of being lost, for want of shepherds, Matth. ix. 36.

V. 28. *Your faith.*] Faith here is that reliance which arises from a full persuasion of the power and goodness of God.

*Was heard.*] From this word we may infer that it was a disease.

V. 30. *The maimed.*] Or, *crippled*.

V. 31. *They glorified, &c.*] Acknowledging that in this event was fulfilled the prophecy of Isaiah, chap. xxxv. 5.

lame to walk, the blind to receive their sight. And they glorified the God of Israel.

32 Then Jesus called his disciples and said to them; I pity these people, they have been with me now three days, and have nothing to eat: I am unwilling therefore to send them away fasting, lest their strength should fail them on the road. 33 But his disciples said to him, whence should we get in a desert, so many loaves as would suffice so great a multitude? 34 And Jesus said to them, how many loaves have you? seven, said they to him, and a few small fishes. 35 Then he commanded all the people to sit down in rows on the ground. 36 After which, having taken the seven loaves and the fishes, he broke them in bits, having first given thanks, and distributed *them* to the disciples, and the disciples to the multitude. 37 They all ate and were satisfied, and there were taken up seven baskets full of the fragments which remained. 38 Now those that did eat were in number four thousand men, besides women and children. 39 Then Jesus having dismissed the people took boat, and went into the country of Magdala.

## CHAP. XVI.

*The Pharisees and Sadducees ask a sign from Jesus. He refers them to the sign of Jonas, 1—4. Leaven of their doctrine. The disciples reproved for their want of faith, and shortness of understanding, 5—12. St. Peter's confession. Jesus's answer to him, 13—15. Jesus foretels his death and resurrection. Peter's reflection upon it. He is censured. Self-denial; the approaching glory of the Son of Man, 20—28.*

1 THEN the Pharisees and Sadducees came to him, and in order to tempt him, desired him to shew them some miracle

V. 32. Mark viii. 1. V. 37. 2 Kings iv. 43. V. 1. Matth. xii. 38. xix. 3. xvi. 18. Mark viii. 11. Luke xi. 16. xii. 54. John iv. 48. 1 Cor. i. 22.

V. 36. *Given thanks.*] The words *blessing* and *giving thanks*, have the same meaning among the Hebrews. See the note on xiv. 19.

V. 39. *Magdala.*] Or *Magedan*. St. Mark viii. 10, says, that Jesus

came from the parts of Dalmanutha. And indeed, Magdala and Dalmanutha were near one another.

V. 1. *Pharisees and Sadducees.*] See the note on Matth. iii. 7.

from heaven. 2 But he answered them, in the evening, you say, the weather will be fair, for the sky is red; 3 And in the morning, the weather will be bad to day, for the sky is red and overcast. Hypocrites, you know how to judge of the appearances in the sky, and yet cannot judge of the signs of the times. 4 *This* wicked and adulterous generation require a miracle, but no other miracle shall be given them but that of Jonas; and leaving them, he went away.

5 Now in crossing over to the other side, his disciples *found*, that they had forgot to take bread *with them*. 6 And JESUS said to them, have a care of the leaven of the Pharisees and of the Sadducees. 7 Whereupon they said to one another; this is because we have brought no bread *with us*. 8 The which JESUS having observed, said to them; O distrustful men; why debate you among yourselves upon your not having brought bread? 9 Are you still without understanding? and have you forgot the five loaves, of the five thousand men; and how many baskets *full of fragments* you took up: 10 And the seven loaves of four thousand, and how many baskets *full of fragments* you took up? 11 Do you not perceive, that it was not of bread I was speaking, *when I told you* to have a care of the leaven of the Pharisees, and of the Sadducees? 12 They understood then that it was not of the leaven of the bread, that he had bid them take care, but of the doctrine of the Pharisees and of the Sadducees.

13 As JESUS was going towards Cæsarea-Philippi, he asked

V. 4. Matth. xii. 39. Jonas ii. 1. V. 5. Mark viii. 14. Luke xii. 1. V. 9. Matth. xiv. 17, 20. John vi. 9, 12. V. 10. Matth. xv. 34. V. 13. Mark viii. 27. Luke ix. 18. Psalm viii. 4, 5. comp. Hebr. ii. 6. Daniel vii. 13, 14.

*Some miracle from heaven.*] Such as might be a fire from heaven, 1 Kings xviii. 38, or storms in the air, 1 Sam. vii. 10. As if the miracles that Jesus Christ did, had not been sufficient proofs of his divine mission.

V. 3. *Hypocrites.*] He calls them *hypocrites*, because they required further proofs of his being the Messiah, after he had abundantly demonstrated that he was.

*Of the times.*] That is, of the time of the coming of the Messiah, or, as an ancient translator hath very well rendered it, *of this time*.

V. 4. *This wicked, &c.*] This is meant of the Pharisees and Sadducees, and not of the whole Jewish nation. See Matth. xii. 39, 40.

*Adulterous.*] i. e. Unbelieving or degenerate, that hath departed from the faith and holiness of its ancestors. See Matth. xii. 39.

*Of Jonas.*] See the note on Matth. xii. 39.

V. 6. *Have a care of the leaven.*] It appears from Mark viii. 14, 22. that Jesus spoke these things to his disciples, as they were going to Bethsaida. The discourse related Luke xii. 1. is different from this. See the note on Mark vii. 15.

V. 9. *Baskets full.*] That remained after the multitudes were satisfied.

V. 12. *Of the doctrine.*] Pernicious doctrines and precepts, like leaven, are apt to corrupt the minds and affections of men.

V. 13. *As Jesus was going* St.

his disciples, whom do people say that I am, I the Son of Man? 14 They answered him, some, John the Baptist; others, Elias; others, Jeremias, or some one of the prophets. 15 And you, said he to them, whom do you say that I am? 16 Simon Peter replied; you are the Christ, the Son of the living God. 17 And JESUS said to him; happy are you, Simon, son of Jona; for flesh and blood revealed not *that* to you, but my Father, who is in heaven. 18 And moreover, I say unto you, that you are Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it. 19 I will give you the keys of the kingdom of heaven,

V. 14. Matth. xiv. 2. Luke ix. 8. V. 16. John i. 42, vi. 69, xi. 27. Acts viii. 37, ix. 20. 1 John iv. 15, v. 5. Psal. ii. 7. comp. Hebr. i. 5. Matth. xxvi. 63. V. 17. Matth. xi. 27, xxiv. 22. John i. 14. Rom. iii. 20, viii. 3. 1 Cor. i. 29, ii. 10. Gal. i. 16. 1 John iv. 15, v. 5. Psal. lvi. 5. Ecclus. xiv. 19. V. 18. Luke xxx. 31, 32. John i. 42. Eph. ii. 20. Rev. xxi. 14, 19. Job xxxviii. 17. Isai. xxxviii. 10. Psal. ix. 14. cviii. 18. Wisd. xvi. 13. V. 19. Matth. xviii. 18. John xx. 23. Mark xvi. 15. Rom. i. 16.

Mark says, ch. viii. 27, that Christ had this conference with his disciples when he was on the way to Casarea.

*Casarea-Philippi.*] This city was so called, because it was rebuilt by *Philip* the tetrarch, in honour of *Tiberius Cæsar*. It is by the addition of the word *Philippi*, distinguished from another *Casarea*, mentioned Acts x. 1.

*I the Son of Man.*] Or, *do they say that I am the Son of Man?* by supplying *do they say*; See an instance of the like addition, Matth. xviii. 21, where the words, *shall I forgive him?* must be added. See the note on Matth. viii. 20. By *the Son of Man* is meant the Messiah, Matth. viii. 20. xii. 40. xiii. 41. Mark ii. 10. Luke xvii. 26. John xii. 34.

V. 14. *John the Baptist.*] See Matt. xiv. 2.

*Jeremiah.*] They mention *Jeremiah* rather than any other prophet, because the ancient Jews used to set *Jeremiah* at the head of the prophets.

V. 17. *Jona.*] Some authors suppose that *John* and *Jona* are but one and the same name.

*Flesh and blood.*] This is a Hebraism, which denotes all mankind. The meaning of this, then is, that hath not been made known to you by any

man. See Gal. i. 6. Eph. vi. 12. Heb. ii. 14.

V. 18. *Peter.*] In Syriac, *Cephas*, which signifies *a stone*, John i. 43. Jesus Christ gave this name, or ascribed this quality to Simon, as God had before given *Abram* the name of *Abraham*, *Jacob* that of *Israel*; and as Christ himself, surnamed *James* and *John Boanarges*. Simon then was called *Peter*, either because having been the apostle of the Jews to whom the gospel was at first preached, he was to be considered as one of the chief corner-stones, or first foundations whereon the Christian church was built; or else, because he remained firm, unshaken, and immoveable in the profession of the Christian religion, even unto death. This is purely personal.

*The gates of hell.*] This expression is always used both in sacred and profane authors to denote *death*. See Job xxxviii. 17. Isai. xxxviii. 10. Wisd. xvi. 13. Rev. i. 18. i. e. Death shall never be able to destroy my church.

V. 19. *The keys of the kingdom, &c.*] By *the kingdom of heaven*, is not meant *heaven* itself, but *the kingdom of the Messiah*. And as St. Peter was to be the Apostle of the



and whatever ye shall bind on earth, shall be bound in heaven, and whatever ye shall loose on earth, shall be loosed in heaven.

20 At the same time he charged his disciples, to tell no one that JESUS was the Messiah. 21 And he began from thence forward to discover to them, that he must go to Jerusalem, and *there* suffer many things from the elders, chief-priests, and scribes, be put to death, and rise again on the third day. 22 Upon which, Peter taking him aside, attempted to restrain him in these words ; Lord, God forbid, this shall not happen to you. 23 But JESUS turning about, said to Peter ; away from me, Satan, you are an obstacle to me, because, instead of minding the things of God, you are *intent only on the things of men*.

24 Then said JESUS to his disciples ; if any one is willing

V. 20. Matth. xvii. 9. Mark viii. 30. Luke ix. 21. V. 21. Matth. xx. 17. Mark viii. 31. Luke ix. 22. V. 22. 2 Sam. xxiii. 17. 1 Chron. xi. 19. 1 Macc. ii. 21. V. 23. Rom. viii. 7. V. 24. Matth. x. 38. Mark viii. 34, Luke ix. 23, xiv. 27. xviii. 33.

Jews, to whom the first publication of the gospel was to be made, and that he was the first that preached to the Gentiles, Acts x. and xi. Jesus Christ therefore had great reason to say that he would *give him the keys of that kingdom*. This again is purely personal.

*Whatever you shall bind.*] This maxim seems not to relate so much to persons as to things : the meaning of it, according to the language of the Jews is, " whatsoever you shall allow " shall be allowed of, and whatever " you forbid shall be forbidden. " Your determinations shall be ratified in heaven." This may relate as much to the rest of the Apostles as to St. Peter, since they had received the gift of infallibility as well as he. The same promise hath another meaning, Matth. xviii. 9.

V. 20. *To tell no one that Jesus was the Messiah.*] It was expedient that this truth should not be published to the world at an un-reasonable time, for fear of drawing persecutions upon Christ, and stopping the progress of the gospel. See Matth. xvii. 9.

V. 21. *Chief priests.*] There was

at that time frequently more than one high-priest, as is manifest from several passages in the gospel, and from the history of Josephus.

V. 22. *Taking him aside.*] Or, *embracing him*.

*God forbid.*] There is literally in the Greek, *God be merciful to you*, which amounts to this expression, *God forbid*.

V. 23. *Satan.*] Or, *adversary*, which is the proper signification of the word Satan. See 2 Sam. xix. 22. where the word Satan signifies an adversary, one that lays snares, as the Seventy have rendered it.

*An obstacle.*] Gr. *Scandal*. We have in our translation given the true meaning of the word *σκανδαλον*, as the Syriac translator had done before. Peter being unacquainted with the end and design of Christ's death, endeavoured to put an obstacle to it by his advice.

*The things of men.*] St. Peter had still the same gross and carnal ideas of the Messiah's kingdom as the rest of the Jewish nation. See Rom. viii. 5—8.

V. 24. *Take up his cross.*] See the note on Matth. x. 38.

to come after me, let him deny himself, take up his cross and follow me: 25 Because whoever will save his life, shall lose it: and whoever will lose his life for my sake, shall find it. 26 Now what profit would it be to a man to gain the whole world, if he lose his life? or by what exchange could he repair the loss of his life? 27 For the Son of Man is to come in the glory of his Father with his angels, and then he shall reward every one according to his works. 28 I tell you, assuredly; There are some here present, who shall not die till they have seen the Son of Man come in his kingdom.

## CHAP. XVII.

*Transfiguration, 1—9. John the Baptist is the Elias which was to come, 10—13. Lame cured; efficacy of faith and piety, 14—20. Christ foretells his sufferings, and pays tribute, 21—26.*

1 Six days after Jesus took with him Peter, James, and John his brother, and carried them privately up into a high moun-

V. 25. Matth. x. 39. Mark viii. 35. John xii. 25. V. 26. Mark viii. 36. Luke ix. 25. xii. 20. Job ii. 4. V. 27. Matth. xxv. 31. xxvi. 46. Mark viii. 36. Luke ix. 26. comp. John xvii. 5. Zech. xiv. 5. Jude, ver. 14. Psalm lvi. 13. Dan. vii. 10. Eccles. xvi. 12, 13, 14. Job xxxiv. 11. Prov. xxiv. 12. Jerem. xvii. 10. xxxii. 19. Rom. ii. 6. 1 Cor. iii. 8. 2 Cor. v. 10. 1 Pet. i. 17. Rev. ii. 23. xxii. 12. V. 28. Mark ix. 1. Luke ix. 27. xxii. 18. Matth. xxvi. 64. Heb. ii. 9. V. 1. Mark x. ii. Luke ix. 28.

V. 26. *His life.*] Gr. *His soul*, according to the style of the Hebrews, who by the *soul* frequently understand the *life*, or even the whole person. Here the *life* is taken in the first place, for the present life; and in the second, for life everlasting. See the note on Matth. x. 39.

V. 28. *Shall not die.*] Gr. *shall not taste of death*. It is an Hebraism.

*In his kingdom.*] Jesus Christ began, properly speaking, to enter into his kingdom at his resurrection and a cension into heaven. The sending

down of the Holy Ghost upon the Apostles, and especially the terrible judgment he inflicted upon the Jewish nation about forty years after his death, ought to be looked upon as consequences and effects of the exercise of this glorious kingdom. Now St. John out-lived this last event.

V. 1. *Six days.*] Six whole days. See Luke ix. 28, where we read *about eight days*, that is, reckoning the day before and the day after the *six* mentioned here.

*Peter, James and John.*] These

tain. 2 There he was transfigured in their presence; his face shone like the sun, and his clothes became as glistening as the light. 3 And on a sudden they saw Moses and Elias, talking with him. 4 Then Peter said to Jesus; Lord, it is good for us to continue here, let us make, if you please, three tents, one for you, one for Moses, and one for Elias. 5 And as he was yet speaking, they were surrounded with a bright cloud, from whence issued at the same time a voice, saying, This is my beloved Son in whom I am well pleased; hear him. 6 At this voice the disciples fell down upon their faces to the ground, and were exceedingly terrified. 7 But JESUS came and touched them, said, rise, be not afraid. 8 Then lifting up their eyes, they saw none but JESUS alone.

9 As they were coming down from the mountain Jesus gave them this charge, Tell no man, said he, what you have seen, till the Son of Man is risen from the dead. 10 But his disciples asked him; Why then do the scribes say, that Elias must first come? 11 JESUS answered them, It is

V. 2. Matthew xxviii. 3. John i. 14. 2 Peter i. 17. Exodus xxxiv. 29, 35. V. 5. Matth. iii. 17. Mark i. 11. John i. 34. Isaiah xlii. 1. Eph. i. 21. Phil. ii. 9. Coloss. i. 13. 2 Peter i. 17. Deut. xviii. 15. compare Acts iii. 22. V. 7. Daniel viii. 18, ix. 21, x. 18. V. 9. Matthew xvi. 20. Mark viii. 30. V. 10. Matthew xi. 14. Mark ix. 11. Malachi iv. 5.

were the three disciples whom Jesus Christ admitted to the most private transactions of his life.

V. 2. *He was transfigured.*] Our blessed Saviour seems to have had these two things in view in his transfiguration; 1st. To give his disciples some intimations of his resurrection and future glory after he had spoken of his sufferings. 2dly. To teach them how much the most renowned prophets under the law were inferior to him, and that since he was the prophet promised, Deut. xviii. 17, all the rest ought, as if it were, to disappear before him.

*Glistening.*] Greek, *White*.

*As the light.*] Or, as snow, Mark ix. 2, as the Vulgate, and some ancient manuscripts read here.

V. 3. *Talking with him.*] St. Luke tells us, that they spake of the death which Christ was to accomplish at Jerusalem, Luke ix. 31.

V. 5. *Beloved.*] The Greek word ἀγαπητός signifies also *only*. See Gen.

xxii. 2, and compare the Hebrew with the Seventy. Concerning this expression, see the note on Matthew iii. 17.

V. 9. *Tell no man.*] As the Scribes, Pharisees, and chief men of the Jewish nation stood then affected, this new miracle would have served only to exasperate them the more against Jesus Christ without doing any good.

V. 10. *Why then.*] Why would you have us not say that we have seen Elias, since that it being the opinion of our Rabbies, that he is to be the forerunner of the Messiah, this might be a most likely means of persuading the Jews that you are the Messiah.

*That Elias must come.*] The Jews were persuaded that Elias was to come before the Messiah. This persuasion was grounded upon a misunderstood passage of Malachi iv. 5, 6.

*First.*] Before the Messiah.

V. 11. *Restore all things.*] Jesus Christ grants the supposition of his disciples, that a prophet was to come

true, Elias was first to come and restore all things. 12 Accordingly I declare to you, that Elias is already come; but they knew him not, and have dealt with him as they thought fit. In like manner will they make the Son of Man suffer also. 13 Then the disciples perceived that it was John the Baptist he had been speaking of to them.

14 After this, when they had joined the multitude, there came to him a man, who falling on his knees, said to him; 15 Lord, take pity upon my son, who is lunatic, and miserably afflicted, for he often falls, one while into the fire, and another while into the water. 16 I brought him to your disciples, but they were not able to cure him. 17 Upon which Jesus said, O faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him hither to me. 18 And Jesus having rebuked the devil, he came out of the child who was healed at that very instant. 19 Then the disciples addressing themselves privately to Jesus, asked him the reason why they had not been able to cast out *that devil*? 20 It was because of your unbelief, answered Jesus; for be assured, that if you had faith *but as great as is a grain*

V. 12. Matthew iii. 7, &c. xiv. 3, xvi. 21, xxi. 25. V. 14. Mark ix. 17. Luke ix. 38. V. 20. Matthew xxi. 21. Mark xi. 23. Luke xvii. 6. 1 Cor. xiii. 2.

and restore all things; but he applies to John the Baptist what the Jews were wont to understand of Elias himself, and instead of restoring them to their former grandeur as they imagined he would do, our blessed Saviour gives them to understand that the restoration John was to cause in the world was to be the only spiritual, like that mentioned, Luke i. 17.

*Have treated him as they thought fit.*] John the Baptist was all along exposed to the calumnies of the Jews, and at last fell a sacrifice to the passion of Herod, and the foolish humour of Herodias. See Matthew xi. 17. and xiv. 3, 10.

V. 15. *My son.*] St. Luke says that he was an only son, Luke ix. 38.

*Lunatic.*] See chapter iv. 24.

V. 17. *O generation.*] This reproach seems to be directed to all those that were then present, and to each of them in particular, according as

they deserved it: to the disciples who are blamed for their unbelief, verse 20, to the father who seemed to doubt, Mark ix. 21, 22, 23, but especially to the Jewish nation which is represented exactly under that character, Deut. xxxii. 5, 20.

V. 19. *That devil.*] There is only in the Greek, *cast him out*, but it is evident from verse 21, that the word *devil* is to be understood, which also is only a figurative expression denoting a disease,

V. 20. *As great as is a grain, &c.*] This was a common comparison among the Jews, which they made use of when they would express a very small thing. See the note on Matth. xiii. 31.

*Say to this mountain.*] When the Jews had a mind to extol any of their doctors, they said of him *that he plucked up mountains by the roots*; these expressions of Jesus Christ must not be taken literally.

of mustard-seed, you shall be able to say to this mountain; Be removed from hence thither, and it should be removed, and nothing should be impossible for you. 21 But however, such sort *of devils* are not cast out but by prayer and fasting.

22 Afterwards as they were in Galilee, JESUS said to them; The Son of Man is going to be delivered into the hands of men; 23 They shall put him to death, but on the third day he shall rise again; and *the disciples* were extremely troubled.

24 When they were come to Capernaum, those that collected the two drachmas, applied to Peter and said, Doth your master pay the two drachmas? 25 He answered, yes. And when he was entered into the house, Jesus prevented him and said, What think you Simon? Of whom do the kings of the earth take tribute or custom? Of their own children, or of strangers? 26 Of strangers, says Peter; Jesus replied, The children then are exempted. 27 But however, not to give them any offence, go to the sea, cast in a hook, and the first fish which comes up take and open his mouth; you shall find there a stater; that take, and give it them for me and you.

V. 22. Matth. xvi. 21, xx. 18. Mark viii. 31, ix. 31, x. 33. Luke ix. 22, 44, xviii. 31, xxiv. 26. John x. 18, xix. 11. Acts xi. 13. V. 24. Exod. xxx. 13.

V. 21. *Such sort of devils.*] It appears from Matth. xii. 45. that there are devils worse than others, as there are men of different characters. By this passage may also be understood *inveterate diseases*, that can hardly be cured without a miracle. See Mark ix. 20.

V. 22. *As they were in Galilee.*] See Mark ix. 29.

V. 24. *Capernaum.*] Which Jesus Christ had chosen for the place of his residence, Matth. iv. 13. and ix. 1. comp. with Mark xi. 1. This is the reason why they stayed till he was come to Capernaum to ask him for the tribute.

*The two drachmas.*] Gr. *Didrachm*. That is two drachmes, or half a shekel, which might be worth about 14d. of our money. This was the tribute which every Jew paid yearly for the use and service of the temple, Exod.

xxx. 13, 16. There are still some pieces of this coin to be seen in the cabinets of the curious, with this inscription, DIDRACHMA.

V. 25. *Custom.*] Gr. *the census*, the original Greek word (κηνσος) was used among the Romans to denote the valuation of each man's goods. Here it is taken for the tax that was laid upon persons and land.

*Of strangers.*] Or, *of others*, because the word *stranger* may be ambiguous.

V. 27. *Not to give them any offence.*] i. e. That they may have no pretence for rejecting my doctrine, or that we may give them no occasion for blaming us.

*A stater.*] That is, four drachmas, or a *shekel*, which might be worth about half a crown of our money.

## CHAP. XVIII.

*Children emblems of humility, 1—5. To avoid whatever may be occasion of falling or giving offence, 6—11. The lost sheep. Brotherly reproof, 12—17. Power to bind and loose given the Apostles. Union in prayer and its efficacy, 18—20. Hard-heartedness of creditors condemned. To be ready to forgive, 21—35.*

1 AT that time the disciples came to JESUS and asked him, who was the greatest in the kingdom of heaven. 2 Whereupon JESUS having called to him a little child, set him in the midst of them, and said; 3 I declare to you, if you be not converted, and become like little children, you shall not enter into the kingdom of heaven. 4 He therefore that becomes humble as is this child, shall be the greatest in the kingdom of heaven. 5 And whoever receives a little child, such as this, in my name, receives me.

6 But if any one shall be an occasion of falling to one of these little ones, who believes in me, it were better for him, that a millstone had been hung about his neck, and that he had been thrown into the bottom of the sea. 7 Woe to the world by reason of offences! for there is a necessity that offences

V. 1. Matth. xx. 21. Mark ix. 33. Luke ix. 46. V. 3. Matth. xix. 14. Mark x. 14. Luke xviii. 16. 1 Cor. xiv. 20. 1 Pct. xi. 1, 2. V. 4. Matth. xx. 26. xxiii. 11. Luke ix. 48. Psalm cxxxi. 1, 2. V. 5. Matth. x. 42, 43. V. 6. Mark ix. 42. Luke xvii. 1. V. 7. Luke xvii. 1. 1 Cor. xi. 19;

V. 1. *The kingdom of heaven.*] i. e. In the kingdom of the Messiah; from hence it appears, that the disciples still entertained the same carnal ideas of this kingdom, as the rest of the Jews did.

V. 4. *Becomes humble.*] Or, *shall become little*; i. e. free from ambition, for a child is not capable of humility, properly so called, nor indeed of any virtue. See Psalm cxxxi. 2.

V. 5. *A child, such as this.*] i. e. A man as free from ambition as is this child.

*In my name.*] That is, because he is a Christian.

V. 6. *Shall be an occasion of falling.*] Piety is sometimes treated in the world, with so much scorn and

contempt, that the best of men are sometimes ashamed of making pretensions to it; this is what Jesus Christ calls here, *to scandalize, to be an occasion of falling*; that is, to discourage men from the profession of the gospel, by using them ill. See ver. 10. of this chapter.

*A millstone.*] That is a very large stone. This kind of punishment was used in Syria.

V. 7. *Offences.*] By *offence* or *scandal* is generally meant whatever is capable of turning men away from piety and the profession of the gospel, such as contempt, injuries, persecutions, and also ill examples.

*A necessity.*] That is, such a thing is unavoidable, Luke xvii. 1. considering the perverseness of men.

should happen : however, woe to that person by whom the offence comes ! 8 But if your hand or your foot are to you an occasion of falling, cut them off and cast them from you ; for it is better for you to enter into life, lame or maimed, than with two hands or two feet to be cast into everlasting fire. 9 So likewise, if your eye be to you an occasion of falling, pull it out, and cast it from you ; for it is better for you to enter into life with one eye, than having both eyes to be cast into the fire of Gehenna. 10 Have a care how you despise any of these little ones, for I say to you, that in heaven their angels do continually behold the face of my heavenly Father. 11 Moreover the Son of Man is come to save what was lost.

12 If a man had a hundred sheep, and one of them *chance* to stray, do you think that he would not leave the ninety-nine to go into the mountains and look after that which is strayed ? 13 And if he should happen to find it, assuredly I tell you, that it would give him more joy than do the ninety-nine which went not astray. 14 In like manner, your Father, who is in heaven, is not willing that any of these little ones should be lost.

15 If your brother has done you an injury, go and make him sensible of it between you and him ; if he hearken to

V. 8. Matthew v. 30. Mark ix. 43. Deut. xiii. 6. V. 10. Psalm xxxiv. 8. 2 Kings vi. 16, 17. Gen. xxxii. 1, 2. Heb. i. 14. Luke i. 19. Daniel vii. 16, viii. 16. Rev. viii. 2. V. 11. Matthew x. 6, xv. 24. Luke ix. 56, xix. 10. John iii. 17, xii. 47. 1 Cor. viii. 11. V. 12. Luke xv. 4. Jer. i. 6. V. 15. Luke xvii. 3. Lev. xix. 17. Eccles. xix. 13. James v. 19. 1 Cor. ix. 19. 1 Pet. iii. 1.

V. 8, 9. *Your hand—your foot—your eye—*] These verses are not to be taken literally. the meaning of them is, that it is better to part with whatever is most dear and precious to us in the world, whenever it becomes an obstacle to our salvation, than to incur the eternal displeasure of God, by keeping it.

*Everlasting fire.*] Concerning the word *Gehenna*, see Matthew v. 22.

V. 10. *These little ones.*] That are in the same dispositions as the children mentioned in the foregoing verses.

*Their angels.*] Since all angels in general are ministering spirits to the righteous, Heb. i. 14, if any one of them is styled the angel of such a particular person, it cannot from thence be inferred that there are any appoint-

ed to watch over some persons more than others, as the Jews imagined.

*Do continually behold.*] That is, are always in the presence of God, ready to execute his orders for the good of the faithful. Concerning this expression, see 1 Kings xvii. 1, and Luke i. 19.

V. 11. *Moreover the Son of Man, &c.*] i. e. Such as you see them, how contemptible soever in the eyes of the world, are notwithstanding the objects of God's love; and it was to save such persons the Messiah came.

V. 15. *If your brother—*] i. e. Let not any injury that you may have received from your brother, be used as a pretence for your neglecting to promote his salvation. There is a precept nearly like this, Leviticus xix. 17.

you, you have gained your brother. 16 But if he hearkens not to you, take with you one or two persons more, that every thing may be confirmed by the word of two or three witnesses. 17 And if he refuse to hearken to them, tell it the church: and if he will not hearken even to the church, let him be to you as an heathen and a publican. 18 Assuredly I tell you, that whatever you shall have bound on earth, shall be bound in heaven; and whatever you shall have loosed on earth, shall be loosed in heaven.

19 I tell you moreover, that when two of you shall live on earth in unity, whatever they shall ask shall be granted them by my Father who is in heaven. 20 For where two or three are met together in my name, there am I in the midst of them.

21 Then Peter came to him and said, Lord, when my brother shall have injured me, how often shall I forgive him? Shall I forgive him till seven times? 22 Jesus answered him: I say not to you till seven times only, but till seventy times seven.

23 So that the kingdom of heaven is like a king who had a

V. 16. Numb. xxxv. 30. Deut. xvii. 6, xix. 15. 1 Kings xxi. 10. John viii. 17. 2 Cor. xiii. 1. Heb. x. 28. V. 17. Romans xvi. 17. 2 Thess. iii. 6, 14. 2 John verse 10. 1 Cor. v. 5, 9. 2 Cor. xi. 6. 1 Timothy v. 20. V. 18. John xx. 23. Matthew xvi. 19. V. 19. John ix. 31. James v. 16. 1 John iii. 22, v. 14. V. 21. Luke xvii. 3, 4. V. 22. Gen. iv. 24.

V. 16. *Every thing.*] This is an application of Deut. xix. 15. But because these words are to be understood of the mediation between two contesting persons, and not of the depositions of witnesses, the meaning of them therefore is, *that the whole matter may be decided by the interposition of two or three persons.*

V. 17. *The church.*] i. e. To the whole body of the church: the Jews were wont to denounce in their synagogues, those that obstinately rejected private admonitions.

*A heathen and a publican.*] These two sorts of persons were by the Jews put in the same rank, thinking themselves defiled by conversing with either of them.

V. 18. *Whatever you shall have bound.*] i. e. The condemnations you shall pass upon so incorrigible a person shall be ratified in heaven. Jesus

Christ applies to the subject here in hand the maxim he had laid down before, chap. xvi. 19.

V. 19. *Whatever they shall ask.*] These words are not to be literally understood. The meaning of them is, that union is so acceptable to God, especially if made with a design of mutually exciting men to virtue, and reforming one another, that in such a case there is no favour but what God is ready to grant.

V. 20. *In my name.*] i. e. As they are Christians, when they meet to discharge the duties of the Christian religion.

*In the midst of them.*] As mediator to obtain from God whatever they shall ask in my name.

V. 23. *The kingdom of heaven is like—*] i. e. the same thing shall happen under the kingdom of the Messiah as when a king, &c.



mind to call his servants to an account. 24 When he had begun to take an account, there was one brought to him that owed him ten thousand talents. 25 And as he had not where-withal to pay, his master ordered that he should be sold, he, his wife, his children, and all that he had, that the debt might be paid. 26 But the servant prostrate before him, said to him, Lord, allow me time, and I will pay you all. 27 Then his Lord, moved with compassion, let him go, and forgave him the debt. 28 But this same servant was no sooner gone out, but meeting one of his fellow-servants who owed him a hundred denarius's, he seized him, and holding him by the throat, said to him: Pay me what thou owest me. 29 Upon which his fellow-servant casting himself at his feet, conjured him, saying, Give me time, and I will pay you all. 30 But instead of being willing to do so, he went and threw him into prison, till he should pay the debt. 31 His other fellow-servants seeing this were very much concerned at it, and went and acquainted their lord with what had happened. 32 Then the lord caused him to be called, and said to him, Thou wicked servant, I forgave you your debt, because you intreated me: 33 Ought not you therefore to have had compassion on your fellow-servant, as I had pity on you? 34 So that his lord in great anger delivered him to the officers of justice, till he should pay all that was due to him. 35 In like manner my heavenly Father shall deal with you, if from his heart every one of you forgive not his brother his offences.

V. 25. 2 Kings iv. 1. V. 35. Matth. vi. 14. Mark xi. 26. James ii. 13. Prov. xxi. 13.

V. 24. *Ten thousand talents.*] The talent was worth about six hundred crowns. *Ten thousand talents* are here put for an immense sum.

V. 25. *He should be sold.*] This is an allusion to a custom that prevailed among the Jews, and also to their law. See Exod. xvii. 3. Levit. xxv. 47. 2 Kings iv. 1.

V. 28. *A hundred denarius's.*] i. e. A very small sum in comparison of

that mentioned before. The Roman denarius was of the same value as the drachma, i. e. about seven-pence half-penny.

V. 34. *Officers of Justice.*] The original Gr. word (*βαστανισαί*) doth not only signify executioners, or persons that put criminals to the torture, but also goalers, that had the charge of the prisoners, and examined them.

## CHAP. XIX.

*Marriage indissoluble. Divorce permitted the Jews, only because of the hardness of their hearts, 1—12. Christ blesses the young children by laying his hands upon them, 13—15. The rich young man refuses to quit his possessions to follow Christ. Salvation of the rich difficult, 16—26. Reward of those who abandon all for Christ's sake, 27—30.*

1 WHEN JESUS had ended these discourses, he departed out of Galilee, and went towards the borders of Judea along the river Jordan. 2 A great multitude of people followed him there *also*, and he healed *their sick*.

3 Then there came to him certain Pharisees, who, to ensnare him, asked him, whether it was lawful for a man to put away his wife for any cause whatever? 4 He answered them, Have you not read, that in the beginning the Creator made man and woman? 5 For this reason, says *the scripture*, shall a man leave his father and his mother and cleave to his wife, and they two shall be but one flesh. 6 So that they are no longer two, but one flesh. Therefore what God has joined let not man separate. 7 Why then, said they to him, did Moses order to give a libel of divorce,

V. 1. Mark x. 1. John iii. 22. x. 40. V. 3. Eccus. xxi. 26. V. 4. Gen. i. 2. v. 2. Mal. ii. 15. V. 5. Gen. ii. 24. Eph. v. 31. 1 Cor. vi. 16. vii. 11. 3 Esdr. iv. 20. Psalm xlv. 10. V. 7. Deut. xxiv. 1. Matth. v. 31.

V. 1. *Towards the borders of Judea.*] That is, in that part of Judea which bordered upon Jordan, in the place where John had baptized, John x. 40.

*Along.*] Or, *beyond*.

V. 3. *Whether it was lawful.*] The Jews were then divided in their opinions concerning *divorce*. Some that followed Rabbi Sammei, asserted that it was unlawful for a man to put away his wife except she was guilty of adultery; but the followers of Rabbi Hillel, which were indeed the greater number, maintained that a man might divorce his wife for any cause whatsoever.

V. 5. *Says the scripture.*] Gr. and says. But the word *scripture* must be inserted here, as also Heb. i. 7. Ephes. v. 14.

*One flesh.*] This is a Hebraism, which signifies *one* and the same person.

V. 7. *Did Moses order.*] It must be observed that Moses doth not expressly command husbands to divorce their wives, Deut. xxiv. 1, 2, but only not to put them away, before they had given them a bill of divorcement.

*Order.*] Or, *permit*, as it is Mark x. 1.

and to put away his wife? 8 He replied to them; It was because of the hardness of your heart that Moses permitted you to divorce your wives; but in the beginning it was not so. 9 And I declare to you, that whoever puts away his wife, except on account of adultery, and marries another, commits adultery, and whoever marries her that is put away, commits adultery *likewise*. 10 Upon which his disciples said to him, If the case between a man and his wife be such, it is not expedient to marry. 11 He answered them, All are not capable of this, but those to whom it was given. 12 For as there are eunuchs who were born such, and others who were made eunuchs by men, so are there also some who have made themselves eunuchs for the kingdom of heaven's sake. He that is capable of this let him do it.

13 Then were brought to him young children, that he might lay his hands upon them, and pray *for them*; but as the disciples were keeping them back, 14 Jesus said to them, Let the children come to me, and hinder them not, for it is to such *as are like them* that the kingdom of heaven belongs.

V. 9. Matth. v. 32. Mark x. 11. Luke xiv. 18. 1 Cor. vii. 11. Jer. iii. 8. V. 10. Prov. xxi. 19. Eccles. xxvi. 10, &c. V. 11. 1 Cor. vii. 2, 7, 9, 17. V. 12. 1 Cor. vii. 7, 32, 34, ix. 5, 15. Isa. lvi. 3, 4, 5. Wisd. iii. 14. V. 13. Gen. xlvii. 14, 15. V. 14. Matth. xviii. 3. Mark x. 14. Luke xviii. 15. 1 Cor. xiv. 20.

V. 8. *The hardness of your hearts.*] i. e. Upon the account of the perverse and incorrigible temper of your ancestors, Deut. x. 16. compare with the Seventy.

V. 9. *Adultery.*] The Greek word πορνεία properly signifies fornication, but the same word is often taken for adultery.

V. 10. *Case.*] Gr. *if such is the cause or business*, (αἰτία) which is a law term.

V. 11. *All are not capable of this.*] This is commonly rendered, *All men do not comprehend this word*. But there was no difficulty in what Jesus Christ had said. Besides the Greek ῥῆμα signifies not only a word but also a thing in the style of the New Testament. And the word ὡς οὖν which is rendered *do comprehend*, signifies also *are capable of*, and denotes the force of the mind as well as the understanding. The

Syriac version hath translated it thus.

V. 12. *Who have made themselves eunuchs.*] That have resolved to abstain from marrying, that they may the better apply themselves to the service of God, 1 Cor. vii. 34.

*He that is capable of this let him do it.*] This is commonly translated *He that is able to comprehend this, let him comprehend it*. But we have shewed in our note on the foregoing verse, that this is not the sense of this passage. The meaning of Jesus-Christ is, that all men have not continence to abstain from matrimony, and to remain unmarried.

V. 13. *Might lay his hands.*] As the Jews were wont to do, when they implored God's blessing on any person. See Gen. xlviii. 14, 15.

*Keeping them back.*] Those that brought the children, Mark x. 13.

V. 14. *To such as are like them.*] See Matth. xviii. 2, 3, 4 and Mark x. 15.

15 And when he had laid his hands upon them, he went from thence.

16 At the same time one came to him and said, Good master, what good thing can I do in order to obtain eternal life? 17 Jesus answered him, Why do you call me good? There is none good but God alone. But if you will enter into life, keep the commandments. 18 Which, replied he; These, says Jesus to him, Thou shalt not kill; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness: 19 Honour thy father and thy mother; and *this other*, thou shalt love thy neighbour as thy self. 20 The young man said to him, All these things have I kept from my youth, what more do I want? 21 Jesus said to him, if you have a mind to be perfect, go, sell what you have, and give it to the poor, and you shall have treasure in heaven; then come and follow me. 22 But when the young man heard this, he went away very sorrowful, for he had large possessions. 23 And Jesus said to his disciples, Assuredly I tell you, that a rich man shall not without great difficulty enter into the kingdom of heaven. 24 I tell you again; It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 25 The disciples hearing this, were extremely surprized, and said; Who then can be saved? 26 And Jesus looking upon them

V. 16. Mark x. 17. Luke xviii. 18. Dan. vii. 18. V. 17. James i. 17. V. 18. Exod. xx. 13. Deut. v. 17. V. 19. Matt. xv. 4, xxii. 39. Lev. xix. 18. Rom. xiii. 9. Gal. v. 14. Eph. vi. 2. James ii. 8. V. 21. Matt. vi. 20. Luke xii. 33. Acts ii. 44, iv. 32, 34. V. 23. Mark x. 24. 1 Tim. vi. 9, 10. 1 Cor. i. 26. James ii. 5. V. 26. Jer. xxxvii. 17. Zech. viii. 6. Luke i. 37. Job x. 13. xlii. 2.

V. 16. *One.*] A young man, as is manifest from ver. 20. and that was in some considerable post, Luke xviii. 18.

V. 17. *But God alone.*] Jesus Christ gives thereby to understand, that he deserves the name of *good master* (which this man gives him) upon no other account, but because he was sent by him who is the *only good being*. Some manuscripts read, *Why do you enquire of me concerning what is good? There is but one good, that is God.*

V. 21. *Sell what you have.*] This is not a general precept, but belongs to this man in particular, and the necessity of observing it depends on

the circumstances men find themselves in. But there is no Christian but what ought always to be ready to do it, when God calls him thereto.

V. 24. *A camel.*] The Jews had such a saying as this; when they would express a thing that was impossible, or extremely difficult, they said that an elephant could more easily pass through the eye of a needle than such or such a thing should happen.

V. 25. *Who then can be saved?*] The reason of their asking this question, is, that the world consists either of persons that are rich, or very desirous of becoming so.

V. 26. *With men this is impossi-*

said; With men this is impossible, but with God all things are possible.

27 Then Peter replying, said to him: But we who have left all, and followed you, what *reward* shall we have? 28 JESUS answered, I assure you, that in the regeneration, when the Son of Man shall be seated on the throne of his glory, you who have followed me shall sit on twelve thrones judging the twelve tribes of Israel. 29 And whoever shall have forsaken, either houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, he shall receive an hundred times as much, and *moreover* inherit eternal life. 30 Now many that are first shall be last, and the last shall be first.

V. 27. Matth. v. 3. Mark x. 28. Luke xviii. 28. Deut. xxxiii. 9. V. 28. Acts iii. 21. 2 Pet. iii. 13. Revel. xxi. 1. Luke xii. 29, 30. Isa. lvi. 16, lvi. 22. Wisd. iii. 8. 2 Cor. v. 17. V. 29. Mark x. 29, 30. Luke xviii. 29, 30. V. 30. Matth. xx. 16. Mark x. 31. Luke xiii. 30. compare Matth. viii. 11, 12, xxi. 32, 33. Luke vii. 29, 30.

*ble.*] i. e. humanly speaking it is extremely difficult for men to have riches, and not make an ill use of them; but with God's assistance men may make a good use of riches, and forsake them whenever they are called to it in order to follow Jesus Christ.

V. 27. *Left all.*] The little we had, and which to us was as much considerable as great riches are to others.

V. 28. *In the regeneration.*] These words may be understood either of the *resurrection*, or of that great *change* which was to be caused in the world by the preaching of the gospel, and especially by the sending down of the Holy Ghost after our Lord's ascension. This is the time which St. Paul styles the *renewing of all things*, 2 Cor. v. 17. Properly speaking it is the kingdom of the Messiah.

*Shall be seated.*] In profane authors the words *to sit* down are used to denote authority and command, when they are applied to kings and judges. See Exod. xviii. 15. Psal.

ix. 5. xxix. 10. xlvii. 9. cx. 1. Matth. xxii. 41. xxvi. 61. Acts ii. 34, 35.

*You shall sit on twelve thrones.*] The meaning of this is, that the Apostles were to be supreme judges in the church of what relates to faith and manners, Luke xxii. 29, 30. John xx. 21. or else, that at the resurrection they shall be as the *assistants* of the supreme judge of all things.

V. 29. *For my name's sake.*] Mark x. 29. *For my sake and the gospel's.* Luke xviii. 29. *For the kingdom of God's sake an hundred fold.* St. Mark x. 30. and St. Luke xviii. 39. add *in this age*. Which must not be literally understood, but according to a compensation of which piety is to judge, and not covetousness, 1 Tim. vi. 6.

V. 30. *Now many.*] This is a proverbial expression which Jesus Christ often makes use of, in order to check the presumption which some of his Apostles, and St. Peter in particular, were guilty of. See Matth. xx. 16. Mark x. 31. Luke xiii. 30.

## CHAP. XX.

*The parable of the labourers, who, though hired at different hours of the same day, received the same wages, 1—16. Christ foretels his death and sufferings to his disciples, 17—19. The ambition of Zebedee's sons rebuked, 20—29. Two blind men restored to heir sight near Jericho, 30—35.*

1 For the kingdom of heaven is like a master of a house, who went out early in the morning to hire labourers for his vineyard; 2 And having agreed with them for a denarius a day, he sent them into his vineyard. 3 Afterwards going out about the third hour, he saw others standing idle in the market place. 4 And he said to them, Go you also into *my* vineyard, I will give you what is reasonable, and they went *thither*. 5 He went out likewise at the sixth hour, and at the ninth, and did the same. 6 Lastly, he went out about the eleventh hour, and having found others that were idle, he said to them, Why stand you here all the day, doing nothing? 7 Because no body has hired us, answered they. Upon which he said to them: Go you likewise into my vineyard, and what is reasonable I will give you. 8 When the evening was come, the master of the vineyard said to his steward, call the labourers, and pay them their hire, beginning from the last to the first. 9 Those therefore that *were not hired* till the eleventh hour came, and received each a denarius. 10 The first came *in their turn*, imagining they should have more, but neither received they but each one *his* denarius. 11 And in receiving it, they murmured against the master of the house: 12 These last have not laboured, said they, but an hour, and you have made them equal to us, who have borne

V. 1. Matth. xxi. 33. Isa. v. 1.

V. 1. *The kingdom of heaven is like, &c.*] i. e. The same thing happens under the kingdom of the Messiah, as if an householder, &c. The design of this parable is to vindicate the equity of God's revealing his gospel to the Gentiles as well as Jews.

*For his vineyard.*] The Hebrews were wont to call indifferently *field* or *vineyard* every thing belonging to the country. Compare the Hebrew with our Seventy in the following passages, Levit. xix. 19. Prov. xxxi.

16. Hosca ii. 15. Lamentations, ii. 16.

V. 2. *For a denarius.*] Which was about seven-pence halfpenny of our money.

V. 3. *About the third hour.*] i. e. About our nine o'clock in the morning.

V. 5. *About the sixth hour.*] About noon.

V. 6. *About the eleventh hour.*] At five of the clock in the afternoon, when there was but one hour of the forenooning.

the fatigue and heat of the day. 13 But he replied to one of them; Friend, I do you no wrong; did not you agree with me for a denarius *a day*? 14 Take what belongs to you, and be gone; I will give to this last as much as to you. 15 May not I do what I please with my own? and is your eye evil because I am good? 16 Thus the last shall be first, and the first *shall be* last, for many are called, but few chosen.

17 Now as he was on the way to go to Jerusalem, he took his twelve disciples aside, and said to them; 18 We are now going up to Jerusalem, where the Son of Man shall be delivered into the hands of the chief priests and scribes, who will condemn him to death. 19 And give him over to the gentiles, to be exposed to their scoffs, to be scourged and crucified, but on the third day I will rise again.

20 At the same time the wife of Zebedee came to him with her sons, and cast herself at his feet, to entreat him for something. 21 And he says to her, what is your request? Order, says she, that those, my two sons, may be seated in

V. 16. Matthew xix. 30, xxii. 14. Mark x. 31. Luke xiii. 30. compare Matthew viii. 11, xxi. 21. Luke vii. 29, xii. 32. 2 Esd. viii. 1, 3, ix. 15, 21, x. 57.

V. 17. Matthew xvi. 21. Mark x. 32. Luke xiii. 31.

V. 18. Matthew xxi. 38, xxvii. 3. Mark xiv. 64. V. 19. John xviii. 32. Acts iv. 27.

V. 20. Matthew iv. 21. Mark x. 35. V. 21. Matthew xvi. 27, 28. 1 Kings ii. 19, xxii. 19. Psalm xlv. 9. Heb. xii. 2.

V. 15. *Is your eye evil.*] i. e. Are you jealous at my being bountiful? Do you repine at my liberality? *An evil eye* is used in scripture to denote envy and covetousness, two vices that are nearly related, Deut. xv. 9. Prov. xxii. 9, and xxiii. 6. Eccles. xiv. 10. See the note on Matth. vi. 22.

V. 16. *The first shall be last.*] i. e. Shall be equally dealt with, the householder making no difference between them.

*Many are called, but few chosen.*] These are common and proverbial sayings, which must not be literally taken; the meaning of them is much the same as of what Jesus Christ says, Matthew vii. 14. *The gate that leadeth to life is straight, and there be but few that go in through it.* See the like expressions, 4 Esdr. viii. 1, 3, ix. 15, x. 57.

V. 18. *The Son of Man shall be delivered.*] As this was the last year of our Saviour's life upon earth, he takes care to acquaint his disciples

before hand, with his future sufferings and death.

V. 19. *To the gentiles.*] To Pilate, a Roman judge, and to his soldiers, John xviii. 32.

V. 20. *The wife of Zebedee.*] Gr. *the mother of Zebedee's sons.* Her name was Salome. See Mark xv. 40. and Matthew xxvii. 56.

V. 21. *My two sons.*] James the elder, and John the Evangelist, Mark x. 35.

*One at your right hand, and, &c.*] From hence it appears, that the Apostles themselves were still possessed with the same wrong notions of the Messiah's kingdom, as the generality of the Jewish nation, namely, that it would be a *temporal* kingdom; which it is proper to observe, because it clears several passages in the gospels. For instances, that the first Christians and the Apostles themselves were possessed with such false notions, see John vi. 15. Luke xvi. 25, 26, and xxiv. 21. Acts i. 6.

your kingdom, the one on your right hand, and the other on your left. 22 Jesus replied, You know not what you ask; Can you drink of the cup which I am to drink, and be baptized with the baptism which I am to be baptized with? They said to him, We can. 23 It is true, answered Jesus, that you shall drink of my cup, and be baptized with the baptism which I am to be baptized with, but to be seated at my right hand, or at my left, is not in my power to give, but to those for whom it is appointed by my Father. 24 The *other* ten having heard this, conceived indignation against the two brothers. 25 And JESUS having called them to him said; You know, the princes of the nations have dominion over them; and the great exercise authority upon them. 26 Among you it shall not be so; on the contrary, whoever desires to be great among you, he must be *as* your servant. 27 And he that desires to be first

V. 22. Matthew xvi. 39, 42. John xviii. 11. Mark xvi. 36. Luke xii. 50. xvii. 42. V. 23. Matthew xxv. 34. Acts xii. 2. Romans viii. 17. I Cor. ii. 9. 2 Cor. i. 7. Heb. xi. 16. Rev. i. 9. V. 24. Mark x. 41. Luke xxii. 24. V. 25. Mark x. 42. Luke xxii. 25.

V. 22. *You know not.*] These words are directly spoken to the two disciples, who desired their mother to beg this favour of Jesus Christ, that they might meet with the better success. Mark x. 35, 36, 37.

*The cup—the baptism.*] These two expressions are to be understood of Christ's sufferings and death. The like metaphors were common among the Jews. Concerning the metaphor of the *cup*, see Psalm xi. 6. and lxxv. 9. and that of *baptism* or *dipping*, see Psalm xlii. 8. lxxix. 3.

V. 23. *It is true, you shall drink.*] St. James the Elder, was beheaded by order of Herod Agrippa, Acts xii. 2; and St. John underwent several persecutions, being in particular banished into the island of Patmos, Rev. i. 9, and put into a cauldron of boiling oil, as we learn from Tertullian Præscript. cap. 35, and St. Jerome in his note on this place.

*But to those.*] Thus doth the Syriac version read, there is no occasion of adding any word by way of supplement. The particle *but*, which is in the original, signifies sometimes in the New Testament, *unless*. For an instance of this, see Mark ix. 8, compare with Matthew xvii. 8.

*Appointed.*] Greek, *prepared*. Jesus Christ applies to the glories of heaven what his disciples were so stupid as to understand of the glories of the earth.

V. 25. *The princes of the nations.*] i. e. of the *gentiles*. For God had prescribed the children of Israel, a just and equitable form of government. See Deut. xvii. 14, to the end of the chapter.

*Having dominion over them.*] The original Gr. word (*καὶ ἀρχιεῖν ἐσθ*) signifies sometimes to *use an immoderate and arbitrary power*. It imports the abuse of the royal authority, described I Samuel viii. 11, 12, 13, which God sometimes is pleased to permit for the punishment of men's iniquities.

V. 26, 27. *Servant—Slave.*] The words *servant* and *slave*, are not here to be taken literally. The meaning of them is, that he that presides over others, ought to consider his station not so much as a noble and high post, as a charge and office that indispensably obliges him to be always ready to defend and assist his subjects. This may be an allusion to what is said Deut. xvii. 20. *That the heart of the king of Israel ought not to be*



among you, must be as your slave: 28 Just as the Son of man is not come to be served, but to serve, and to give his life for the ransom of many.

29 As they were coming out of Jericho, a great multitude of people followed him; 30 And two blind men, who were sitting in the road, having heard that he was passing by, began to cry, Lord, Son of David, have pity upon us. 31 The people spoke roughly to them, to make them hold their peace, but they cried out the louder, Lord, Son of David, have pity upon us. 32 Then Jesus standing still called them and said, what would you have me to do for you? 33 They said to him, Lord, *cause* our eyes to be opened. 34 Jesus then moved with compassion, touched their eyes, and they received their sight that very instant, and followed him.

## CHAP. XXI.

*Jesus makes his entry into Jerusalem riding upon an ass, 1—11. Goes into the temple. Drives out the buyers and sellers. Performs some miracles there. Replies to the chief priests and scribes, 12—16. Curses the fig tree as he was going from Bethany to Jerusalem, and takes from thence an occasion of shewing the efficacy of faith, 17—22. Silences the chief priests, that required of him proofs of his divine mission, 23—27. He represents the incredulity of the Jewish nation by two parables, in which the chief priests and scribes perceived that he spake of them, 28—46.*

1 As they drew nigh to Jerusalem, and were come to

V. 28. Matth. xxvi. 28. John xi. 51. xiii. 4, 5. Phil. ii. 7. Luke xvii. 27. 1 Tim. ii. 6. Tit. ii. 14. Heb. ix. 28. 1 Pet. i. 19. Isai. liii. 10, 11. Dan. ix. 24. V. 22. Mark x. 46. Luke xvii. 35. V. 30. Matth. iv. 27. xii. 23. John vii. 31. V. 1. Mark xi. 1. Luke xix. 29.

*lifted up above his brethren.* And generally indeed, true greatness consists in a man's humbling himself, and condescending to the meanest and lowest offices; if it is to do any good or service to his fellow creatures.

V. 28. *Many.*] See the note on Matth. xxvi. 28.

V. 30. *Two blind men.*] St. Mark x. 46. and St. Luke xviii. 35. mention but *one* blind man, undoubtedly because there was one of more note

than the other, and whose name was better known. He was called Bartimeus, and in all likelihood he was most concerned in this action.

V. 1. *Bethphage.*] A village at the bottom of the mount of olives. See Mark vi. 1. and Luke xi. 1. The word Bethphage signifies a house of figs or dates.

*The mount of olives.*] Which stood over against Jerusalem on the

Bethphage, near the Mount of Olives, Jesus sent two disciples. 2 And said to them, Go to the village which is over against you, forthwith you shall find an ass tied with her foal by her, untie them and bring them to me. 3 And if any one say any thing to you, tell him, that the Lord has occasion for them, and he will send them immediately. 4 Now all this was done that this saying of the prophet might be accomplished: 5 Tell ye the daughter of Sion, behold your king coming to you full of meekness, and riding upon an ass, upon a colt the foal of an ass. 6 The disciples then went, and having done as Jesus had ordered them, 7 They brought the ass with *her* foal, spread their clothes upon them, and set him thereon. 8 Immediately a great multitude spread their clothes in the road, whilst others cut boughs of trees and strewed the way with them. 9 And the people before, as well as behind, went crying, Hosannah to the Son of David, blessed is he that cometh in the name of the Lord, Hosannah in the highest *places*.

V. 5. Isai. lxi. 11. Zech. ix. 9. John xii. 15. V. 8. John xii. 13. Levit. xxiii. 40. 2 Kings ix. 13. V. 9. Psalm cxviii. 24, 25. Matth. xxiii. 39.

east, at the distance of a sabbath-day's journey from it, that is about 2000 cubits, or between five and six stadia (i. e. one of our miles) Acts i. 12. Joseph. Antiq. xx. 6.

V. 2. *Village.*] It is very probable that this village was Bethphage itself, which was not so far from Jerusalem as Bethany, from whence Christ was coming. See John xii. 1—12.

V. 5. *Say ye to the daughter of Sion.*] The first words of this passage are taken from Isai. lxi. 11. and the rest from Zech. ix. 9. The ancient Jewish doctors were wont to apply these prophecies to the Messiah. The *daughter of Sion, is Jerusalem*, 2 Kings xix. 21.

*Upon an ass.*] The word *Hamor*, used in the original Hebrew, signifies both a *he* and a *she* ass, but all ancient and modern translators have rendered it a *he* ass. See Zech. ix. 9.

*Upon the foal.*] The particle *and* which is found both in the Hebrew and the Greek, is frequently added only by way of explanation, and not to connect two different things.

V. 7. *Ther on.*] Or the ass's colt,

St. Mark, St. Luke and St. John, say, that Jesus Christ sat on the colt; and some ancient Greek copies of St. Matthew's gospel read, *upon him*.

V. 8. *Spread their clothes.*] As was commonly practised among the eastern nations at the coming of their kings. See 2 Kings ix. 13.

*Boughs.*] As a sign of rejoicing; and the same was also done at the feast of tabernacles, and on other public rejoicings. See Levit. xxiii. 40. 1 Mace. xiii. 51. (See the Intr. p. 156.)

V. 9. *Hosanna.*] These words are taken from Psalm cxviii. 25. and signify *save, I beseech thee*. This is an acclamation that was used at the feast of tabernacles; and it was done not only in commemoration of the deliverance of the Jews out of Egypt, but also to demonstrate their joyful expectation of the Messiah's coming; and thereby they did acknowledge Jesus to be the Messiah.

*Hosanna in the highest places.*] i. e. Let this acclamation be heard in the highest heaven, as well as on the earth, Luke xix. 38.

10 As he entered into Jerusalem, all the city was in commotion, and *every one* inquired, who is this? 11 And the multitude replied, this is JESUS the prophet of Nazareth in Galilee.

12 Then JESUS being entered into the temple of God, turned out all those who were selling and buying there, overthrew the tables of the money changers, and the stalls of those that sold doves. 13 And said to them: It is written, my house shall be called the house of prayer, and ye have made it a den of thieves.

14 At the same time came to him in the temple many blind men and cripples, and he healed them. 15 But the chief priests and scribes seeing the wonders that he wrought, and the children crying in the temple, Hosanna to the Son of David, said to him in great indignation: 16 Do you hear what they say; yes, replied he to them, have ye never read *this saying*, out of the mouth of babes and sucking children thou hast drawn the most perfect praise? 17 Then leaving them, he went out of the city as far as Bethany, where he passed the night.

V. 11. Matth. ii. 23. xvi. 14. Luke vii. 16. xxiv. 19. John vi. 11. vii. 40, 52. ix. 17. V. 12. Mark ix. 15. Luke xix. 45. John ii. 13, &c. Dent. xiv. 25. V. 13. Isaiah lvi. 7. Iv. 7. Jer. vii. 11. 1 Macc. vii. 37. V. 16. Psalm viii. 3. V. 17. Mark xi. 11. John vi. 15.

V. 11. *The multitude.*] That came along with him.

V. 12. *Who were selling.*] In that part of the temple which was called *the court of the Gentiles*.

*The tables of the money changers.*]

The *money changers* were they that exchanged the foreign coin brought by those Jews that lived in remote countries, for that which was current in Judea, that they might therewith purchase sacrifices and oblations, or for other cases enjoined by the law. See Exod. xxx. 13. Levit. v. 15, xxvii. 3. Numb. xxxi. 47. Dent. xiv. 24.

*Doves.*] The law enjoined that pigeons should be offered upon some particular occasions, Lev. i. 14, xii. 16. Luke ii. 28.

V. 13. *Shall be called.*] i. e. *Shall be.* See Isaiah lvi. 7. and Jer. vii. 11.

*A den of thieves.*] This may be an allusion to the great number of *thieves* which then infested Judea, and were wont to hide themselves in *dens* in the mountains, as is manifest from

several passages in Josephus, but there were *robberies* and *murders* committed even in the temple itself, Jer. vii. 6. and Joseph. de Bello Jud. l. iv. c. 5. Antiq. l. xv. c. 6.

V. 15. *In great indignation.*] The true cause of their indignation was no other than the miraculous works that were wrought by Jesus Christ. But they pretend here to be angry that he had given the children an occasion of blaspheming the name of God, and of applying to Jesus Hosannas which belonged only to the true Messiah.

V. 16. *Thou hast drawn.*] By this application of the words of David, Psalm viii. 3. Jesus Christ gives the chief of the Jews to understand that the shoutings of those children did not proceed out of inconsiderateness, that they acknowledged him for the Messiah, and shewed them an example of what they ought to do.

V. 17. *Bethany.*] Which was about fifteen stadia, or two thousand paces from Jerusalem, on the east side of the Mount of Olive, John vi. 18.

18 On the morrow, as he was returning to the city he grew hungry, 19 And seeing a fig tree in the way, he went up to it, but finding nothing on it but leaves, he said to it, henceforth let no fruit grow on thee for ever, and instantly the fig tree withered away. 20 The disciples having seen this, in great surprise, said how is it that this tree is withered in an instant? 21 And Jesus answered them, I declare to you, that if ye have faith, and doubt not, not only shall ye be able to do *what is done* to this fig tree, but even if ye should say to this mountain, be thou removed, and cast into the sea, it should be done. 22 And whatever ye shall ask in your prayers, if ye do it with faith, ye shall obtain it.

23 After this, when he was come into the temple, the chief priests and elders of the people came to him, as he was teaching, and said to him; by what authority do you these things, and who gave you this power? 24 Jesus replied to them; I will ask you in my turn one question, and if ye answer me, I will tell you likewise by what authority I do these things, 25 The baptism of John, whence was it, from heaven or from men? but they reasoned thus with themselves; if we should say from heaven, he will reply, why then did ye not believe

V. 18. Mark xi. 12. Heb. vi. 8. V. 20. Mark xi. 20. V. 21. Matth. xvii. 20. Luke xvii. 6. James i. 6. V. 22. Matth. vii. 7. xviii. 19. Mark xi. 24. Luke xi. 9. John xiv. 13, xv. 7, xvi. 24. 1 John iii. 22, v. 14. James v. 16. V. 23. Matth. vii. 29. Mark xi. 27. Luke xx. 1. V. 24, 25. Matth. xvii. 12. Mark ix. 13. Luke i. 76. vii. 29, 30.

V. 19. *Withered away.*] All the miracles of Jesus Christ were designed for the good and benefit of mankind. Whenever he performed any that were destructive and pernicious, it was upon inanimate things, as the fig tree here, (or upon irrational creatures, as the swine of the Gergesenes) and yet was it not without a charitable design, namely, to teach men to make a due use of God's favours. Hebr. vi. 8. (The design of Jesus Christ in drying up this fig tree, was to intimate to his disciples, that the Jewish nation having then but a formal profession of religion, and not bringing forth the fruit thereof, should suddenly be cursed and rooted out.)

V. 20. *Having seen this.*] The day after, Mark vi. 20.

V. 21. *To this mountain.*] See the note on Matth. xvii. 20.

V. 22. *Whatever ye shall ask.*] See the note on Matth. xviii. 20.

V. 23. *The elders of the people.*] This is a name of dignity rather than age. These *elders* were magistrates, who upon account of their gravity and age were chosen in every city for the administration of civil and ecclesiastical affairs. In the Old Testament by the *elders of the people*, is commonly meant the magistrates, or men of greatest note among the people. See Exod. iii. 16. Numb. xxii. 1, 7, 8. Thus they were also named amongst the Greeks and Romans.

V. 25. *From heaven.*] i. e. from God; according to the style of the Jews, who frequently were wont to give God the name of *heaven*, which is the place of his residence, and where he chiefly manifests his glory.

in him? 26 And if we should say from men, we *have reason* to fear the people, for all the world looked upon John as a prophet. 27 They answered Jesus therefore, we cannot tell. Neither will I, said he to them, tell you by what authority I do these things.

28 But what think you *of this*? A man had two sons, and speaking to the first, said to him, son, go and work to day in my vineyard. 29 But he answered, I will not; afterwards repenting himself, he went thither. 30 Then he came to the other, and said to him the same thing. And he answered, I go, sir, but went not. 31 Which of the two obeyed his father's will? the first, answered they. And Jesus said to them, assuredly I tell you, that publicans and harlots shall go before you into the kingdom of God. 32 For John came to you in the way of righteousness, and you believed him not; the publicans, on the contrary, and the harlots believed him, and ye, when ye saw *it*, repented not, neither believed him.

33 Hear another parable: There was a certain master of a house who planted a vineyard, inclosed it with a hedge, made a wine-press, and built a tower in it, then let it out to husbandmen, and went to travel. 34 Fruit season drawing nigh he sent his servants to the husbandmen to receive the fruits *of his vineyard*. 35 But the husbandmen laying hold of his servants, beat one, killed another, and stoned another. 36 Again he sent other servants, more in number than the first, and they dealt with them in the same manner. 37 Lastly, he sent his son to them, saying, they will have a regard for my son. 38 But when the husbandmen saw the son, they said to one another, this is the heir, come, let us kill him and seize his inheritance. 39 Accordingly having laid hands upon him, they turned him out of the vineyard

V. 26. Matthew xiv. 5. Mark vi. 20. Luke xx. 6. V. 31. Luke vii. 29, 30. Eccles. xix. 21. V. 32. Luke iii. 12, 13. V. 33. Mark xii. 1. Luke xx. 9. 2 Chron. xxvi. 15. Isaiah v. 1. Jeremiah ii. 21. Psalm lxxxix. 9. Song viii. 11, 12. V. 35. Matthew v. 12, xviii. 31, 37. Neh. ix. 26. Acts vii. 52. 1 Thess. ii. 15. Heb. xi. 36. Jeremiah xxxvii. 15. 1 Kings xxii. 24. 2 Chron. xxiv. 21, xxvi. 16. V. 38. Matthew xxvi. 3, 4, xxvii. 1. John xi. 53. V. 39. Heb. xiii. 12.

V. 31. *Publicans and harlots shall go into the kingdom of heaven before you.*] i. e. Persons of such an indifferent character as these are, and from whom no good could any more be expected, than from him that refused to go and work in the vineyard, shew you nevertheless by their conversion,

which is the way to heaven: whereas, according to outward appearance, you ought to have shewed it them.

V. 32. *Of righteousness.*] Of holiness and repentance, which he preached and practised, Matthew iii. 2.

V. 33. *A vineyard.*] See the note on Matthew xx. 1.

and murdered him. 40 When therefore the master of the vineyard comes, what will he do to these husbandmen? 41 They answered him, he will miserably destroy these wicked *wretches*, and let out his vineyard to other husbandmen, who shall render him the fruits in their season.

42 *Upon which* Jesus said to them, did ye never read in the scriptures; the stone which the builders rejected, is become the chief stone of the corner; it is the Lord that hath done this, and our eyes behold it with admiration? 43 Therefore I declare to you that the kingdom of God shall be taken from you, and given to a nation which shall bring forth the fruits thereof. 44 And he, who shall fall on this stone shall be bruised, but him on whom it shall fall it shall crush to pieces.

45 When the chief priests and Pharisees had heard these parables, they perceived that it was of them he was speaking. 46 And therefore they sought means to apprehend him. But they were afraid of the people, because they *all* looked upon him as a prophet.

V. 40, 41. Matthew xxiv. 15. Acts xiii. 46, xv. 7, xviii. 6, xxviii. 28. V. 42. *The stone.* Isaiah xxviii. 16. Mark xii. 10. Luke xx. 17. Acts iv. 11. Romans ix. 33. 1 Pet. ii. 7. V. 43. Daniel ii. 14. Psalm xlvii. 9. Matthew iii. 2, iv. 7, x. 7. Heb. xii. 28. John ix. 39. Acts xiii. 16, xxviii. 23, 28. 2 Cor. iii. 14, iv. 3. 4 Esdr. i. 24, 35, ii. 10. V. 44. Isaiah viii. 14, 15. Luke xx. 18. 1 Peter ii. 7. Daniel ii. 41. 4 Esdr. xvi. 11.

V. 41. *They answered him.*] See the note on Luke xv. 16.

V. 42. *The stone.*] It is to be observed that the Jews themselves applied this prophecy, which is taken out of Psalm cxviii. 22, to the Messiah. It is here quoted according to the Version of the Seventy.

*The builders.*] St. Peter applies these words to the governors of the people, and the elders of Israel, Acts iv. 8—11.

V. 43. *The kingdom of God shall be taken from you.*] The Apostles say the same thing as this to the Jews, Acts viii. 16. And it is indeed what hath been actually fulfilled by the des-

truction of the Jews, and the conversion of the Gentiles. This may help us to discover the meaning of this whole parable. The *householder* is God himself. The *husbandmen* are the Jews. The *servants* and the *son* misused by them are the prophets, Matthew xxiii. 37, and Jesus Christ in particular. The *other husbandmen* are the Gentiles converted to the gospel, while the Jews are excluded.

V. 44. *He who shall fall on this stone.*] Here is a transposition. This verse ought immediately to follow verse 42. The meaning of it is, that whoever refuses to believe in Christ shall perish.

## CHAP. XXII.

*The parable of the wedding, 1—14. The Pharisees and Herodians try to circumvent Jesus by a captious question, asking him whether it was lawful to pay tribute to the emperor? 15—22. The Sadducees propose a difficulty to him, concerning the resurrection, the which he describes to them as an angelical state, 23—33. The Pharisees ask him, which is the greatest commandment in the law? Jesus reduces the whole law to the love of God and of our neighbor, 34—40. Jesus demands of the Pharisees why Christ is called the Son of David, since he is his Lord; to which they could not reply, 41—43.*

1 JESUS continuing to speak in parables, said to them; 2 The kingdom of heaven is like a king, who celebrated the nuptials of his son. 3 He sent his servants to call those that were invited to the wedding, but they would not come. 4 He sent therefore again other servants, with orders to say to the guests, I have prepared my dinner; my calves and my other fatted beasts are killed, every thing is ready, come to the marriage feast. 5 But they, without having any regard to it, went one to his farm, another to his merchandize. 6 And the rest seized his servants, abused them, and slew them. 7 When the king heard this, he was incensed at it, and having sent his troops, he destroyed those murderers and burnt their city. 8 Then says he to his servants, the

V. 2. Matth. xxv. 1, 10. Luke xiv. 16. Rev. xix. 7, 9. Prov. ix. 2. Zephani. i. 7. Esther i. 3, 5. V. 5. Hebr. ii. 3. V. 7. Matth. xxiii. 37, 38. Luke viii. 34, 35. xix. 27, 43. V. 8. Matth. x. 11, 13. Acts xiii. 46.

V. 2. *The kingdom of heaven is like.*] i. e. Under the kingdom of the Messiah much the same thing shall happen as is represented in this parable, wherein Jesus Christ foretells the casting off of the Jews, upon account of their unbelief, and the calling in of the Gentiles.

*A king.*] That is God; *his Son*, is Jesus Christ; and *his servants* are the prophets.

V. 3. *Those that were invited.*] Namely, the Jews that were invited first. See Acts iii. 25, 26.

V. 4. *Other servants.*] The Apostles.

*My calves.*] Gr. *my bulls*. The Hebrew word *Par*, that signifies an ox or a bull, is in the Seventy rendered by that of *μωσχός*, or *calfe*;—2 Samuel vi. 13. Psalm i. 9.

V. 6. *And killed them.*] Most of the Apostles suffered martyrdom. Acts iv. 1, 2, 3. Acts v. 17, 18. viii. 59. xii. 2.

V. 7. *His troops.*] The Roman armies, which God made use of to display his vengeance on the Jew.

*Burnt their city.*] This was literally fulfilled by the burning of Jerusalem; so that this is both a parable and a prophecy, the accomplishment

nuptial feast is indeed ready, but those, who were invited, were not worthy of it. 9 Go therefore into the high-ways, and as many as you meet, bid to the wedding. 10 Accordingly the servants went out into the high-ways, and got together all they met, both good and bad; so that the wedding-room was full of guests. 11 But the king coming in, to view those that were at table, perceived a man without a wedding-garment. 12 And said to him; friend, how came you here, not having a wedding-garment? and he had nothing to say for himself. 13 Then the king said to his servants, bind him hand and foot, take him hence, and cast him into the darkness which is without. There shall be weeping and gnashing of teeth. 14 For the called are many, but the chosen few.

15 Then the Pharisees retiring, consulted among themselves, how they might insnare him in his discourse. 16 They sent therefore their disciples to him, with the Herodians; and they said to him, master, we know that you are sincere, and that you faithfully teach the way of God, without regarding

V. 9. Matth. xvi. 43. V. 10. Matth. xiii. 47. V. 11. 2 Cor. v. 3. Eph. iv. 24. Col. iii. 10, 12. 1 Pet. v. 5. Rev. iii. 4. xvi. 15. xix. 8. 4 Esd. ii. 38, 39. V. 13. Matth. viii. 12. xiii. 42. xxiv. 51. xxv. 30. 2 Pet. ii. 17. Jude ver. 13. V. 14. Matth. xix. 30. xx. 16. Mark x. 31. Luke xiii. 28, 29, 30. compare Matth. viii. 11. xvi. 31. Luke vii. 29. xii. 32. 4 Esdr. viii. 3. V. 15. Mark vii. 13, &c. Luke xx. 20, &c.

of which was a very great confirmation of the truth of the Christian religion.

V. 9. *Highways.*] Or in the public streets.

V. 9 and 10.] These verses do give a true representation of the calling in of the Gentiles.

V. 11. *Wedding-garment.*] The eastern nations had by them, changes of garments for solemn occasions and feasts. To understand what is meant here by a wedding-garment, see Rev. xix. 8. it is the embracing the gospel, and living up to our Christian profession.

V. 13. *The darkness which is without.*] Concerning this expression, see Matth. viii. 12.

V. 14. *Many are called.*] See the note on Matth. xx. 16.

V. 15. *In his discourse.*] Or by their talk, for it may signify both. That is, they put to him captious questions, that they might from his

answers get some pretence of condemning him.

V. 16. *Their disciples.*] St. Luke xx. 20. calls them spies, who feigned themselves just men.

*The Herodians.*] They are in the Syriac versions termed the domestics or courtiers of Herod. Origen and St. Jerome have, in my opinion, rightly supposed, that they were men that sided with Herod Antipas, who to ingratiate himself with the emperor was very busy and earnest in raising the taxes. The Pharisees join here with the Herodians, that they might not want a pretence of accusing Jesus Christ, what answer soever he gave to their question. For had he answered, that tribute ought not to be paid, the Herodians would not have failed to inform against him, that he might be delivered up to the governor, Luke xx. 20. And by answering as he did, that tribute ought to be paid, they would have cried him down with



any man; for with you there is no respect of persons. 17 Tell us therefore your opinion; Is it lawful to pay tribute to Cæsar, or not? 18 But Jesus knowing their malice, said to them; hypocrites, wherefore would ye ensnare me? 19 Shew me the tribute-money. Having brought him a denarius, 20 He said to them; Whose image and inscription is this? 21 Cæsar's, answered they. Render therefore to Cæsar, said he to them, what belongs to Cæsar, and to God what belongs to God. 22 Upon hearing *this answer*, they were filled with admiration, and leaving him withdrew.

23 The same day, the Sadducees, who deny the resurrection, came to him, and put this case to him: 24 Master, Moses commanded, that if a man die without children, his brother should marry the widow, in order to raise up issue to his brother. 25 Now there were seven brothers among us, whereof the first having married, and dying without children, left his wife to his brother. The same thing happened to the second, then to the third, *so on* to the seventh. 27 Last of all, the woman died also. 28 Whose wife of the seven shall she be, after the resurrection, for they all had her? 29 But Jesus answered them: ye are in an error, because ye understand not the scriptures neither the power of God. 30 For after the

V. 17. Esdr. iv. 13. Esdr. ii. 19. Acts v. 37. V. 21. Matth. xvii. 25. Rom. xiii. 7. V. 23. Mark xii. 18. Luke xv. 27. Acts xxiii. 8. V. 24. Gen. xxxviii. 8. Deut. xxv. 5. V. 29. John xx. 9. V. 30. 1 Cor. xv. 42, 44, 49, 52.

the people, as one that attempted to bring them under a foreign yoke, and as an enemy of their liberty, Which the Pharisees affected to be extremely jealous of, that they might curry favour with the people.

*Respect of persons.*] Without dreading the displeasure of the great ones, such as might be the Herodians.

V. 17. *Is it lawful to pay.*] One Judas Gaulonita, joining with a Pharisee, named Sadoi, formed a party of men, who, under pretence of standing up for the public liberty, taught that the Jews ought not to submit to any foreign power, nor to pay tribute. Joseph. Antiq. l. xviii. l.

*Tribute.*] Gr. *The census.* See the note on Matth. xvii. 25.

V. 18. *Would ye ensnare me?*] Gr. *Why do you tempt me?*

V. 19. *A denarius.*] See the note on Matth. xvii. 24. and xviii. 28.

V. 21. *Render to Cæsar.*] It is the character of the Christian religion, to inspire men with submission to superiors, in whatever is not contrary to the law of God; concerning the taxes. See Matth. xvii. 25. and Rom. xiii. 7.

V. 24. *Moses.*] See Deut. xxv. 5. Moses did only confirm by this injunction, what had been in use before among the patriarchs. See Gen. xxxviii. 8.

V. 25. *The power of God.*] The power and wisdom of God will cause our future happiness, not to consist, as it doth here, in gross and sensual pleasures.

V. 30. *There shall be no marrying.*] Gr. *They do not marry, nor are given in marriage.*

*As are the angels.*] Immortal and incorruptible as they are. 1 Cor. xv. 42, 43, 44.

resurrection, there shall be no marrying, but one shall be, as are the angels of God in heaven. 31 But as to the resurrection of the dead: have ye not read what God said to you in these terms: 32 I am the God of Abraham, the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living. 33 The people having heard this, were in admiration of his doctrine. 34 But the Pharisees understanding that he had put the Sadducees to silence, came together *again*.

35 And one of them, who was a doctor of the law, asked him, in order to try him, 36 Master which is the greatest commandment in the law. 37 Jesus answered him; you shall love the Lord your God, with all your heart, with all your soul, and with all your mind. 38 This is the first and greatest commandment. 39 And the second, which is like to this, is, you shall love your neighbour as yourself. 40 To these two commandments tend all the law and the prophets.

41 Whilst the Pharisees were *still* assembled, Jesus asked them: 42 What think ye of the Christ; whose Son is he to

V. 32. Gen. xvii. 7. xxviii. 21. comp. Hebr. xi. 16. Exod. iii. 6, 16. Levit. xxvi. 12. Mark xii. 26. Luke xx. 37. Acts vii. 32. V. 33. Matth. vii. 28. V. 34. Mark xii. 28. Luke x. 25. V. 37. Dent. vi. 5. x. 12. xxx. 6. Luke x. 27. V. 39, 40. Levit. xix. 18. Matth. vii. 12. Mark xii. 31. Luke x. 27. Rom. xiii. 9. Gal. v. 14. 1 Tim. i. 5. James ii. 8. V. 41. Mark xii. 35. Luke xx. 41.

V. 32. *I am the God.*] See Exod. iii. 6–16. As the calamities and misfortunes, which Abraham, Isaac and Jacob, underwent in this life, could not well be reconciled with the extraordinary favours that are included in this expression, *I will be thy God*, Psalm xxxiii. 12. it thence follows, that when God declared himself to be their God, he consequently bound himself to reward and make them happy after this life, as is observed by the author of the epistle to the Hebrews, xi. 16. This argument was then already very conclusive against the Sadducees, who denied the immortality of the soul, and the resurrection of the body: but it proves at the same time the resurrection, because the soul of Abraham, Isaac and Jacob, not being Abraham, Isaac and Jacob, themselves: it follows from thence, that God could not properly

be styled their God, unless they were to rise again from the dead. There are in the Jewish writings some arguments much like this, used to prove the resurrection.

V. 34. *Together.*] At the same instant, and in the same place, that they might find some other means of ensnaring him.

V. 35. *One of them.*] One of the company there present, and not one of the Pharisees that were still gathered together.

*To try him.*] It appears from St. Mark xii. 32, 33, 34. that this man approved of Jesus Christ's answer, and that Christ was highly pleased with his docility.

V. 39. *Like to this.*] There is so close a connection between the love of God and of our neighbour, that it may be said, he who loveth not his brother cannot love God, 1 John iv. 20.

be? they answered him David's. 41 How then, said he to them, does David *inspired* by the Spirit, call him *his* Lord, saying; 44 The Lord said to my Lord, Sit you on my right hand, till I have made your enemies your footstool. 45 For if David *thus* calls him *his* Lord, how is he his son? 46 But there were none that could answer him a word. Accordingly from thenceforth no man durst venture to ask him any more questions.

## CHAP. XXIII.

*Hypocrisy and pride of the Pharisees and scribes, 1—7. Their affecting the titles of father, and master, contrary to Christian humility, 8—12. Several of their maxims charged with absurdity, 13—31. Censure of their vices and prediction of the just judgment of God upon them and their city, 32—39.*

1 THEN JESUS spoke to the people, and to his disciples, and said to them: 2 The scribes and Pharisees sit in the chair of Moses. 3 Observe therefore whatever they bid you observe. But imitate not their actions, because they say,

V. 43. 2 Samuel xxiii. 2. Acts i. 16, ii. 30.  
ii. 34. 1 Cor. xv. 25. Heb. i. 13, x. 12, 13.  
xiv. 6. xx. 40. V. 2. Nehem. viii. 4.

V. 44. Psalm cx. 1. Acts  
V. 46. Mark xii. 44. Luke

V. 43. *David.*] It is from hence evident, not only that David is the author of Psalm cx. which contains this prophecy; but also that the Pharisees thought so, since otherwise they would not have failed to call this point in question, had it not been universally acknowledged. It is moreover to be noted, that the ancient Jewish doctors were wont to apply this Psalm to the Messiah.

V. 44. *Sit you.*] See the note on Matthew xix. 28.

*On my right hand.*] By the *right hand* here is meant, not only the greatest honour, but also supreme power and authority. See 1 Cor. xv. 25, where St. Paul expresses

Christ's sitting at the right hand of the Father by *reigning*.

*Your footstool.*] See 1 Cor. xv. 24, 25, 26, 27.

V. 45. *How is he his Son.*] Jesus Christ gives here the Pharisees to understand, that they were extremely mistaken, if they took him only for a temporal king, since his being the Son of God rendered him much superior to the Son of David.

V. 46. *Ask him any more questions.*] Tempt him with ensnaring questions.

V. 2. *In the chair of Moses.*] i. e. Succeeds Moses in being teachers and expounders of the law of God. This expression denotes the commission

and do not. For they bind heavy burdens, and hard to be borne, and lay them upon men's shoulders; but will not move them, *so much as* with one of their fingers. 5 They do all their actions with a view to be observed by men; for they wear their phylacteries larger, and have their fringes longer *than others*, to their garments. 6 They love the uppermost places at feasts, and the highest seats in the synagogues, 7 As well as to be saluted in public places, and called by people, Rabbi, Rabbi.

8 But be ye not called Rabbi, for ye have but one Master, which is Christ, and for you, ye are all brethren. 9 Call no one upon earth, your father, for he, who is in heaven, is alone your father. 10 Neither be ye called master, for ye have but one master, which is Christ. 11 And he, who is

V. 4. Luke xi. 46. Acts xv. 10. Gal. vi. 13. Isaiah x. 1. V. 5. Matthew vi. 1, 2, v. 16, xxiii. 25, 27, 28. Mark xii. 38. Numb. xv. 38. Deut. vi. 8, xxii. 12. V. 6. Mark xii. 39. Luke xi. 43, xx. 46. V. 8. James iii. 1. 1 Cor. iii. 4. V. 9. Malachi i. 6. John vi. 45. V. 11. Matth. xx. 26, 27.

which the doctors of the law (who were generally Pharisees) had, of publicly reading the law of Moses, and expounding it to the people, Nehem. viii. 4. Acts xv. 21.

V. 3. *Whatever they say to you.*] Though this proposition be expressed in general terms, it must, notwithstanding, be restrained to those things that are agreeable to the law of God, and true piety. See Matthew xvi. 6. Jesus Christ doth not mean that they should obey them in every thing, but only acknowledge their authority.

V. 4. *More than with the tip of their finger.*] This is a proverbial saying, which is not to be taken in a strict sense. Jesus Christ uses it to describe the hypocrisy of the Pharisees, who expounded the law in the severest sense, and imposed upon other men the utmost rigour of its precepts, but were themselves extremely corrupted, and did not take the least pains to practise those duties, see verse 21 of this chapter.

V. 5. *Phylacteries.*] Which were slips of parchment, on which were written some passages out of the law, which the Jews tied to their arms and forehead; grounding this custom on

Deut. vi. 4. [See Introduction, p. 110.] The Pharisees affected to wear broader *phylacteries*, and longer *fringes* than the rest of the Jews.

*Fringes.*] Concerning the institution of wearing fringes, see Numb. xv. 38, 39, and Deut. xxii. 12.

V. 7, 8, 9, 10. *Doctor—father—master.*] These were titles which the Jewish doctors were wont to assume to themselves. This custom was introduced among them much about the time of Jesus Christ, as we learn from the Rabbies themselves. From that time each doctor affected to make himself the head of a sect, by teaching some particular doctrine. This Jesus Christ enjoins his disciples not to do, because that being bound to follow the maxims and precepts of their common master; namely, Jesus Christ himself, they ought to look upon one another as brethren. What our Saviour condemns here, is the abuse and too eager desire of the like titles, which may indeed, upon some occasions, be allowed of, provided they do not tend to rob God and Jesus Christ of that supreme authority, which they ought to have over men's consciences.

the greatest among you, shall be your servant. 12 For whoever exalts himself, shall be humbled; and whoever humbles himself, shall be exalted.

13 But woe to you, scribes and Pharisees, hypocrites; because ye shut against men the kingdom of heaven. For not only do ye not enter yourselves, but ye suffer not those to enter who are willing to do so. 14 Woe to you, scribes and Pharisees, hypocrites; for by affecting to make long prayers, ye devour widow's houses. For this very thing, ye shall undergo the greater condemnation. 15 Woe to you, scribes and Pharisees, hypocrites; for ye compass sea and land to make one proselyte, and when he is become so, ye render him doubly more worthy of Gehenna than yourselves. 16 Woe to you, blind guides, who say, If any one swears by the temple, the oath is not binding; but if he swears by gold of the temple, he must keep his oath. 17 Foolish and blind! For which is of greater consideration, the gold, or the temple, which makes the gold holy? 18 *Ye say* also, if any one swears by the altar, the oath is not binding; but if he swears by the offering, which is upon the altar, he must keep his oath.

V. 12. Luke xiv. 11. xviii. 14. Job xxii. 29. Proverbs xv. 33. xxix. 23. Eccles. iii. 19. James iv. 6. 1 Peter v. 5. V. 13. Ezekiel xxii. 25. 2 Tim. iii. 6. Titus i. 11. V. 14. Mark xii. 40. Luke xx. 47. V. 16. Matthew v. 33, 34. xv. 14.

V. 13. *Shut up.*] As Jesus Christ opened the kingdom of heaven, by the preaching of the gospel, the scribes and Pharisees by reviling and persecuting him, might properly be said to shut that kingdom.

V. 14. *Widows.*] Whom you impose upon by your hypocrisy, and by the long prayers which you pretend to offer up to God for their sake.

V. 15. *A proselyte.*] I am inclined to believe that this is meant of the proselytes of the Pharisees in particular. We do not find that the Jewish nation was very earnest in gaining proselytes, but the Pharisees were extremely zealous in getting men over to their party. And as in point of ill examples the disciple commonly outdoes the master, Jesus Christ had therefore much reason to say, that the proselytes of the Pharisees were twice more worthy of Gehenna than they themselves.

*Worthy of Gehenna.*] Gr. *The son of Gehenna.* This is an Hebraism, which signifies *worthy of hell.* Con-

cerning the word Gehenna see above, Matth. 5. 22.

*Doubly more than themselves.*] To the same purpose is what Justin Martyr said to Trypho the Jew, *Your proselytes do not only disbelieve Christ's doctrine, but are twice more blasphemous against him than you yourselves are;* undoubtedly to convince thereby the world of the sincerity of their conversion.

V. 16. *Gold of the temple.*] i. e. The treasure kept in the temple, called otherwise Corban, Matth. xxvii. 6. This vow made by Corban, was held as sacred among the Jews, as oaths wherein the name of God was used, and undoubtedly covetousness and interest had a great share in this judgement of theirs. Concerning the Corban, see above, Matth. xv. 5, 6. and Mark vii. 10, 11.

V. 18. *The oath is not binding.*] Gr. *It is nothing.*

*He must keep his oath.*] Gr. *he is a debtor* (ὁφειλται) This word may also be rendered, *he is guilty.*

19 Foolish and blind! For which is of greater consideration, the offering, or the altar which makes the offering holy? 20 He therefore that swears by the altar, swears *both* by the altar and by all things that are thereon. 21 And, whoever swears by the temple, swears *both* by the temple, and by him that dwells therein. 22 In like manner, he that swears by heaven, swears by the throne of God, and by him that sits thereon. 23 Woe to you, scribes and Pharisees, hypocrites! For ye pay tithes of mint, anise, and cummin, whilst ye neglect the more weighty things in the law, *namely*, justice, mercy, and faithfulness: These are the things which ye should have practised, without however neglecting the others. 24 Blind guides, who strain at a gnat, but swallow a camel. 25 Woe to you, scribes and Pharisees, hypocrites! For ye clean the outside of the cup and dish, but the inside is full of rapine and excess. 26 Blind Pharisees, clean first the inside of the cup and dish, that the outside may be clean also. 27 Woe to you, scribes and Pharisees, hypocrites! for ye are like whited sepulchres: They appear beautiful on the outside; but within they are full of dead men's bones, and all manner of filthiness.

V. 19. Exod. xxix. 37. V. 21. 1 Kings viii. 13. 2 Chron. vi. 2. Psalm xvi. 8. cxxxii. 14. V. 23. Luke xi. 42. 1 Samuel xv. 22. Hosea vi. 6. Micah vi. 8. Matth. ix. 13. xii. 7. V. 25. Matth. xv. 20. Mark vii. 4. Luke xi. 39. V. 26. Titus i. 15. V. 27. Luke xi. 44. Acts xxiii. 3.

V. 19. *The altar which makes the offering holy.*] See Exod. xxix. 37. *Whatever toucheth the altar shall be holy.*

V. 16, 17, 18, 19, 20, 21, 22.] The Jews had borrowed several profane oaths from the heathens, and provided the name of God was not expressly mentioned in them, they fancied that such oaths were not binding. It was this profane and abominable custom, still so common among Christians, which Jesus Christ condemns in these verses.

V. 23. *Mint.*] i. e. Of the most common and insignificant herbs, which consequently could not pass for the fruits of the earth, of which tithes were to be paid according to the law, Deut. xiv. 22. and xxvi. 12.

*Without however neglecting.*] Though the giving the tithes of herbs were not expressly enjoined by the law, Jesus Christ doth not however

disallow of it, because it was a thing that was not evil in itself, and that had moreover been instituted by the Jewish church.

V. 24. *Strain at a gnat.*] i. e. Which strain what you drink for fear of swallowing a gnat. This is an allusion to a custom the Jews had of straining their liquors before they drank, for fear of swallowing any insect.

V. 25. *Excess.*] Or, *of uncleanness and intemperance*; for it is what the original ἀνεκασία may signify. Some manuscripts read ἀδικίας of *injustice*.

V. 26. *That the outside.*] The meaning of this is, that when a man hath a conscience free from guilt, and a pure and unspotted mind, outward things cannot defile him. See Titus i. 15.

V. 27. *Whited sepulchres.*] The Jews were wont to paint or whiten their sepulchres and tombs at certain

28 Just so it is with your outside; ye appear righteous in the eyes of men; but within are full of hypocrisy and wickedness. 29 Woe to you, scribes and Pharisees, hypocrites! because ye erect the tombs of the prophets, adorn the monuments of the righteous, 30 And say, If we had been in the time of our fathers, we should not have conspired with them to shed the blood of the prophets. 31 Thus ye bear testimony to yourselves, that ye are the children of those who put the prophets to death. 32 Fill up then the measure of your forefathers. 33 Serpents, generation of vipers, how will ye avoid the punishment of Gehenna? 34 For I shall send you prophets, wise men, and scribes, and some ye will kill and crucify, others ye will scourge in your synagogues, and persecute from city to city; 35 To the end all the innocent blood, which has been shed upon earth, may fall upon you, from the blood of righteous Abel, to the blood of Zacharias, son of Barachias, whom

V. 29. Luke xi. 47. V. 32. Wisd. xix. 4. Isaiah i. 15. V. 33. Matth. iii. 7. V. 34. Luke xi. 49. Acts v. 10. vii. 52, 59. xii. 2, xxii. 19. 2 Cor. xi. 24, 25. Rev. xviii. 24. 2 Chron. xxxvi. 15. Neh. ix. 26. 9 Esdr. i. 54. 4 Esdr. i. 32. V. 35. Gen. iv. 8. Heb. xi. 1. 1 John iii. 12. 2 Chron. xxiv. 21, 22.

seasons of the year, that people might discern they were polluted places, and consequently should not go near them. See the Introduction.

V. 29. *Ye erect.*] Concerning this custom, see 1 Macc. viii. 27, 28, 29.

V. 29, 30, 31, 32.] That is, you pretend to honour the memory of the prophets, and to blame your fathers for having been so cruel as to persecute and kill them; but notwithstanding all your protestations, your whole conduct shews, and will hereafter more plainly demonstrate that you are the genuine off-spring of such parents, and you will fill up the measure of their iniquities.

V. 32. *Fill up.*] See a like expression, John xiii. 27. *Do quickly what thou dost.* Two days after they put Jesus Christ to death.

V. 34. *I send you.*] There is in St. Luke, *The wisdom of God saith, I will send unto them.* See the note on Luke xi. 49.

*Wise men and scribes.*] Jesus Christ so calls the first preachers of the gospel, to adapt himself to the style of the Jews.

*Crucify.*] Jesus Christ ranks him-

self here among those prophets and doctors, which the Jews were to kill and persecute.

V. 35. *To the end that.*] Or, *so that.* For this seems rather to denote the event than the design and intentions of God.

*All the innocent blood.*] These words are not to be literally taken; That is, "As by your cruel and persecuting temper, you seem to approve of all the murders that have been committed since the foundation of the world, you shall be as severely punished as if you had been yourselves the authors of them."

*Zacharias.*] It could be no other than Zacharias, the son of Jehoiada, whom Joas ordered to be stoned, as we find it related, 2 Chron. xxiv. 20, 21, for no other, but he was slain between the sanctuary, and the altar of whole burnt-offerings, which stood without the temple. If it be objected that Zacharias is here named the son of Barachias, and not of Jehoiada, in answer to this, it must be observed, that there were persons among the Jews, that frequently changed their names, for some of such the same

ye murdered between the temple and altar. 36 Assuredly I tell you that all these things shall happen to this perfect generation.

37 O Jerusalem, Jerusalem, thou that murderest the prophets, and stonest those that are sent to thee, how often would I have gathered thy children together, as the hen gathers her chickens under her wings, but ye would not.

38 Know therefore, that your habitation is going to be desolate; 39 For I tell you, that from henceforth ye shall see me no more, till ye shall say; Blessed is he, that comes in the name of the Lord.

## CHAP. XXIV.

*The destruction of the temple. Seducers. Wars. Famines, 1—8. Persecutions. False Christs, false Prophets. Charity will grow cold; Perseverance 9—14. Abomination in the holy place. Flight. Grievous calamities, 15—22. False Christs. The elect almost seduced. Extreme tribulation, 23—28. The sun darkened. The coming of Jesus Christ; his word shall be performed, 29—35. The last day shall be unexpected. The one taken, the other left. To watch always, 36—44. The wise servant rewarded; and the wicked one condemned, 45—51.*

I IN going out of the temple, as JESUS was walking along, his disciples came to him, to cause him to observe the structure

V. 37. Luke xiii. 34. 4 Esdr. i. 30. Deut. xxxii. 11, 12. V. 39. Psalm cxviii. 26. Matth. xvi. 9. V. 1. Mark xiii. 1, &c. Luke xvi. 5, &c.

signification, *Jehoiada* signifies one that *confesses the Lord*, and *Barachias*, one that *blesses the Lord*. Besides, we learn from St. Jerome, that in the Hebrew Gospel, according to the Nazarenes, *Zacharias* was called the son of *Jehoiada*.

V. 36. *These things.*] i. e. The punishments that are justly due to the crimes of the scribes of the Pharisees, and of the greatest part of the Jewish nation.

V. 38. *Habitation.*] Or, *your house*. Which may be understood of *Judea*, *Jerusalem*, and the *temple*.

V. 39. *Henceforth.*] This relates to the times that immediately followed the ascension of Jesus Christ into heaven; the sending down of the Holy Ghost, and the destruction of Jerusalem. For then great numbers of Jews, being persuaded that he was the Messiah, embraced his gospel, and would have been glad to have uttered those Hosannas, which they could not hear the children pronounce without anger and indignation, Matth. xvi. 9. See this prophecy fulfilled, Acts ii. 37, 41, 47.

V. 1. *The structure.*] You may



of the temple. 2 But Jesus said to them, Ye behold all these things, assuredly I tell you, There shall not be left here one stone upon another, but what shall be thrown down.

3 After this as he was sitting down on the mount of Olives, his disciples came and said to him in private, Tell us when these things shall happen, and what shall be the sign of your coming, and of the end of the age.

4 And Jesus answered them; Take care that no man deceive you; 5 For many shall come under my name, saying, I am the Christ, and shall impose upon a great many people. 6 Ye shall hear likewise of wars and rumours of wars; be sure not to be disturbed at them, because all these things must happen, but the end shall not be yet. 7 For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, pestilences, and earthquakes, in many places. 8 Still all this shall be but the beginning of sorrows, 9 Then shall ye be delivered up to be tormented, and ye

V. 2. Luke xiv. 44. 1 Kings ix. 7. Mich. iii. 12. Jer. xxvi. 18. V. 4. Mark xiii. 5. Eph. v. 6. Colos. ii. 8. 2 Thes. ii. 2, 3. 1 John iv. 1, 3. V. 5. Luke xxiv. 21. V. 6. Jer. iv. 27, verse 10, 18. 4 Esdr. xv. 35. Matth. xxiv. 8, 14. V. 7. 4 Esdr. ix. 3, xiii. 13, xv. 5, 19, xvi. 19, 20, 21. Acts xi. 28. V. 8. 1 Esdr. xiv. 2. xvi. 2. V. 9. Matth. x. 17. Mark xiii. 9. Luke xxi. 12. John xv. 20, xvi. 2. Rev. ii. 10. Acts iv. 1, 3, 5, &c. v. 18, vii. 59, xii. 1, &c. xvi. 22, &c. 1 Peter iv. 16.

see a description of all these buildings in Josephus de Bell. Jud. l. vi. c. 6.

V. 2. *Thrown down.*] This was literally fulfilled, as is manifest from Josephus de Bello Jud. l. vii. c. 11.

V. 3. *Your coming, and the end of the age.*] Or, *of the world.* The Jews were wont to join together the coming of the Messiah and the end of the world, considering the days of the Messiah as the last days, Heb. i. 1. Acts ii. 17. 1 Tim. iv. 1, 2. 2 Pet. iii. 3. after which nothing was to be expected, but the end of the world.

V. 5. *Many shall come.*] Never did so many impostors and false prophets appear in the world, as there did some few years before the destruction of Jerusalem. See Joseph Antiq. l. xx. c. 6. undoubtedly because that was the time wherein the Jewish nation expected the Messiah, grounding this their expectation on the prophecy of Daniel, ch. ix.

V. 6, 7. *Ye shall hear.*] Whoever

hath the least knowledge of the Roman and Jewish history of those times, may observe, that this chapter contains so exact a description of the state of things, before the destruction of Jerusalem, that it may seem rather to be an historical narration, than a prophecy. See Josephus, *ibid.*

V. 6. *The end.*] Of God's judgment on the Jewish nation.

V. 7. *Nation against nation.*] The meaning of this is either that one nation shall rise against another, as happened between the Jews and Syrians, some time before the taking of Jerusalem, Joseph. de Bello Jud. l. 11. c. 19. or that part of one nation shall rise against the other, as happened between Otho and Vitellius, and between Vitellius and Vespasian, Tacit. Hist. l. i. and iii. and between the Jews themselves during the siege of Jerusalem. See Joseph. de Bello Jud. l. v. c. 2.

*L'amines.*] Among which we may place the famine that happened in

shall be put to death, and hated by all nations for my sake. 10 There shall be many also, that shall fall off, and betray, and hate one another. 11 Many false prophets shall arise, and seduce many people. 12 And because iniquity shall be extremely great, the love of many shall grow cool. 13 But he that shall have persevered to the end, shall be saved. 14 And this gospel of the kingdom, shall be preached over all the world, to serve for a testimony to all nations, and then it is that the end shall come.

15 When therefore ye shall see, in the holy place, the abomination of desolation, foretold by the prophet Daniel (*which let him that reads understand.*) 16 Then let those who are in Judea, fly to the mountains; 17 Let him that

V. 10. Matth. xi. 6, xiii. 57. 2 Tim. i. 15, iv. 10, 16. V. 11. Matth. vii. 15. Acts xx. 29. 1 Cor. xi. 19. 2 Cor. xi. 13. 1 Tim. iv. 1. 2 Tim. ii. 17. 2 Peter ii. 1. Jude, verse 4, 18. V. 12. 4 Esdr. v. 2, 10, xv. 6. Heb. x. 24, 25. V. 13. Rev. ii. 10. Dan. xii. 12. V. 14. Rom. x. 18. Col. i. 6, 23. V. 15. Mark xiii. 14. Luke xxi. 20, compare xix. 3. Dan. ix. 25, 26, 27, xii. 11.

Judea, under the empire of Claudius, Acts vi. 28.

*Pestilences.*] The pestilence generally follows a famine. See Rev. vi. 8.

*Earthquakes.*] Eusebius makes mention in his chronicle, of a great earthquake that happened in Asia, under Tiberius, and Tacitus observes, that it was accompanied with a pestilence. Tacit. Annal. ii.

V. 10. *Shall fall off.*] Gr. *Shall be scandalized.*

V. 12. *Iniquity.*] i. e. Persecution and imposture.

*Extremely great.*] Gr. *Shall be multiplied.*

*The love.*] i. e. The love of God, or zeal for religion. As persecution shall increase, so will rebellions become more common.

V. 13. *Shall be saved.*] Either from those dangers, to which men are exposed upon account of the profession of the gospel or else from those terrible calamities which the destruction of Jerusalem was attended withal. This also may be understood of eternal salvation.

V. 14. *Over all the world.*] Not universally, and *without any exception*: for it is what is not even yet come to pass, but in general, *through-*

*out all parts of the world*, not only in Judea, but also in other countries, and it is what happened before the destruction of Jerusalem. St. Paul says that he planted the gospel in all that part of the world, which reaches from Jerusalem to Illyricum. We may judge of the rest of the Apostles in proportion. See Rom. x. 18. Colos. i. 6, 23.

*The end shall come.*] i. e. The end of this dreadful judgment of God on the Jewish nation.

V. 15. *In the holy place.*] Before Jerusalem, which is called *the holy city*, Matth. iv. 5. or even in the land of Judea, which was *holy* in opposition to those that were inhabited by heathens. [See the Introduction.]

*The abomination of desolation.*] i. e. The wasting and destroying abomination. These words are borrowed from Daniel ix. 27. and xii. 11. St. Luke gives this clear explanation of them, *When you shall see Jerusalem compassed about with armies.* The Roman armies were indeed an *abomination* to the Jews, because they had for their standards, the images of their gods and emperors; or only because they consisted of heathens.

V. 17. *The roof.*] See Matth. x. 27. and Deut. xxii. 8.

be on the roof, not come down into the house, to take any thing thence. 18 And let him that shall be in the country, return not to the city to take his clothes. 19 But woe to the woman that shall be with child, or that give suck in those days. 20 Pray God, especially that your flight may not happen in winter, or on the sabbath-day. 21 For there shall be then so great a desolation, that the like has not been, since the beginning of the world, neither shall ever be again. 22 And unless those days were shortened, no one could escape. But for the sake of the elect, they shall be shortened.

23 At that time, if any one say to you, Christ is here, or he is there; believe *him* not. 24 For there shall arise false Christs, and false prophets, who shall do such great miracles, and such wonderful things, that they would deceive, if it were possible, the very elect themselves. 25 You see, I have told you *this* beforehand. 26 If therefore, it is said, He is in the desert, go not thither: He is in the most retired part of the

V. 19. Luke xxiii. 29. 4 Esdr. xvi. 34. V. 20. Acts i. 12. Exod. xvi. 29. 1 Macc. ii. 34. V. 21. Dan. xii. 1. Joel ii. 2. V. 22. 4 Esdr. ii. 13, 27, &c. ix. 7, &c. V. 23. Mark xiii. 21. Luke xvii. 23. xxi. 8. V. 24. Mark xiii. 22. 2 Peter iii. 17. Matthew vii. 15.

V. 16, 17, 18.] These verses are not to be literally understood. The meaning of them is only this, that there will then be no time to lose, and that people will be obliged to use the utmost speed, upon account of the swift progress of the Roman arms. See Luke xvii. 51.

V. 18. *Clothes.*] i. e. The garment which the Jews put over the tunick, and which they were wont not to wear in the country.

V. 20. *On the sabbath.*] The Jews reckoned it unlawful to walk above two thousand paces [or one of our miles] on the sabbath-day. See Exod. xvi. 29. Acts i. 12.

V. 21. *There shall be then so great a desolation.*] During the siege of Jerusalem, the inhabitants were afflicted at the same time, with famine, pestilence, conflagration, massacres, robberies, and war.

V. 22. *Shortened.*] This agrees well with history. Josephus acknowledgeth, that the shortness of the expedition was owing to a very particular dispensation of providence. See de Bello Jud. l. vi. c. 16.

*No one.*] Gr. *No flesh.* See Matth. xvi. 17.

*For the sake of the elect.*] By the *elect* here, must be understood the Jews converted to christianity. See Luke xviii. 7. Those whom God was pleased to chuse from among that corrupted people.

V. 23. *Christ.*] Or, *Messiah.*

V. 24. *False Christs.*] Or, *False Messiahs.*

*So great miracles.*] The Jewish nation was then very much addicted to sorcery and magic. So that any false teachers that did but accompany their lying impostures with magic, could not but seduce the people, and the more, because there was among them a general expectation of the Messiah. For a further explanation of this verse, see Josephus Antiq. l. xx. c. 6. de Bello Jud. l. vii. c. 31. Euseb. Hist. Ecclesiast. l. iv. c. 6.

V. 26. *In the desert.*] See Act. xxi. 38. and Joseph. de Bello Jud. l. vii.

*In the most retired part of the house.*] i. e. Retired to such or such a place.

house, give no credit to it. 27 For as a flash of lightning, which comes out of the east, is seen in an instant, as far as the west, such shall be the coming of the son of Man. 28 And where the carcase is, there will the eagles come.

29 Now immediately after those days of affliction, the sun shall be darkened, and the moon shall not shine, the stars shall fall from heaven, and the powers of the heavens shall be shaken. 30 Then shall the sign of the Son of Man appear in heaven; then also shall the tribes of the earth lament, and shall see the Son of Man coming on the clouds of heaven with great power and glory. 31 And he shall send his angels, who, at the loud sound of the trumpet, shall gather together his elect from the four winds, from one extremity of heaven to the other. 32 Learn this by a comparison, taken from the fig-tree: when its branches begin to be tender, and shoot forth leaves, ye know that summer is at hand. 33 In

V. 28. Job xxxix. 33. Luke xvii. 37. V. 29. Mark xiii. 24, 26. Luke xxi. 25. Ezek. xxxii. 7. Isaiah xiii. 10, 13. xxxiv. 4. Joel ii. 10. 31. iii. 15. Acts ii. 20. Amos v. 20. viii. 9. Zephani. i. 15. V. 30. Rev. i. 7. Matth. xvi. 27. xxvi. 64. Mark xiv. 62. Zech. xii. 10, 12. Dan. vii. 13. V. 31. Matthew xiii. 41. 1 Cor. xv. 52. 1 Thes. iv. 16. V. 33. James v. 9.

V. 27. *For as a flash of lightning.*] This comparison gives a lively representation of the swiftness and noise that was to attend the dreadful judgment, which Christ was going to inflict on the Jewish nation.

V. 28. *The carcase.*] This is a proverb, see Job xxxix. 33. Habak. i. 8. The application Jesus Christ makes of it here, is both just and sublime. The *dead body* is the Jewish state ready to expire; it is Jerusalem, that was going to fall a prey to the Romans, who had eagles for their standards.

V. 29. *Those days of affliction.*] After those dreadful preparations, which will cast Judea into the utmost consternation, then will come the last stroke.

*The sun shall be darkened.*] The prophet Isaiah uses the same expression, when foretelling the destruction of Jerusalem, it is a prophetic style, which must not be literally understood. Jesus Christ gives in these words, a description of the total overthrow of the Jewish state, that was closely to follow the destruction of Jerusalem. See Isaiah xiii. 10.

*The powers of heaven.*] i. e. The stars, which are, in scripture styled *the host of heaven*. The same figure is still continued.

V. 30. *Then shall the sign.*] Then shall the supreme power and authority of the Messiah, so conspicuously appear, that all the nations of the earth shall acknowledge him in this dreadful judgment.

*The earth.*] i. e. Judea.

V. 31. *His angels.*—] i. e. His messengers; namely, the ministers of the gospel, who after the destruction of Jerusalem, and the total extirpation of the Jewish worship, caused the sound of the gospel more clearly to be heard all over the world.

*From the four winds.*] i. e. From the four quarters of the world. See Isaiah xliii. 5, 6.

*Of heaven.*] i. e. Of the world, which is under heaven. See Deut. iv. 32. and xxviii. 64.

V. 33. *When ye shall see*—] This is a kind of recapitulation: "When you shall see all the things I have now mentioned, come to pass, you may judge, that the destruction of Jerusalem, and the end of the Jewish

like manner, when ye shall see all these things happen, know, that *the kingdom of God* is near, and at your *very* door. 34 Assuredly, I tell you, that this generation shall not come to an end, till all these things have happened. 35 Heaven and earth shall pass away; but for my words, they are irrevocable.

36 As to that day and hour, no one knows it, no, not even the angels, it is my Father alone *that knows it*. 37 But the same thing shall happen, at the coming of the Son of Man, as in the days of Noe. 38 For as in the time before the flood, men went on eating and drinking, marrying and giving in marriage, till the *very* day that Noe entered the ark. 39 And as they thought not of the flood, till it came unawares, and carried them all away; so it shall be at the coming of the Son of Man. 40 Of two persons, who shall be then in a field, one shall be taken and the other left. 41 Of two women, who shall be grinding at a mill, one shall be taken, and the other left. 42 Watch therefore, for ye know not at what hour your Lord is to come. 43 And consider, that if a master of a house knew in which watch of the night the thief would come, he would watch, and not suffer his house to be broke open. 44 Wherefore be ye also prepared; for the Son of Man will come at an hour, when ye think not of it.

45 If there is a faithful and discreet servant, whom his master has set over his family, to distribute to them, in due season, the food *they have occasion for*; 46 Happy is that

V. 34. Matth. xi. 16. xvi. 28. xxiii. 36. Mark xiii. 30, 31. Luke xxi. 32, 33. V. 35. Matthew v. 18. Isaiah li. 6. Psalm cii. 26. 2 Peter

iii. 7, 10. V. 36. Mark xiii. 32. Matthew xxiv. 42, 44. Acts i. 7. 2 Pet. iii. 10. 1 Thess. v. 2. V. 37. Luke xvii. 26. 1 Peter iii. 20.

Gen. vi. 3, 45. vii. 4, 5. V. 40. Luke xvii. 35. 4 Esdr. xvi. 28.

V. 42. Matthew xxv. 13. Mark xiii. 33, 35, &c. Luke xix. 34, &c. V. 43. Luke xii. 39. 1 Thess. v. 2. 2 Pet. iii. 10. Rev. iii. 3. xvi. 15. V. 44.

1 Thess. v. 6. 2 Pet. iii. 12. V. 45. Luke xii. 42. 1 Cor. iv. 2.

Gal. vi. 10. Heb. iii. 5. Acts xx. 28. John xxi. 15. V. 46. Rev. xvi. 15.

nation is at hand, and that the Son of Man will soon come to execute that judgment.

*The kingdom of God.*] We have added these words from Luke xxi. 31.

V. 43. *This generation.*] i. e. Those that are now living. See Matth. xi. 16. and xxiii. 36. And indeed, a great number of those that were then alive, were witnesses of the destruction of Jerusalem. See Matth. xvi. 28. and John xxi. 22.

V. 35. *Are irrevocable.*] Gr. *Shall not pass.*

V. 36. *It is my Father alone.*] Gr. *But my Father only.* See Mark xiii. 32.

V. 39. *Thought not of.*] Gr. *Knew not* i. e. Those sensual men did not take the least notice of Noah's admonitions.

V. 40. *Of two persons.*] These words are an allusion to the history of Lot whom the angels took by the hand, with his wife that staid behind.

servant, if his master, at his coming, finds him thus employed. 47 Assuredly, I tell you, he will establish him over all his estate. 48 But if it is a wicked servant, who says to himself, My Lord delays his coming, 49 And falls to beating his fellow servants, and to eating and drinking with the drunkards: 50 The lord of that servant will come at a day, when he expects him not, and at an hour which he is not aware of. 51 He will separate him *from the rest*, and rank him with the hypocrites, where shall be weeping and gnashing of teeth.

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## CHAP. XXV.

*Jesus Christ recommends to his disciples, watchfulness, a constant application to their duty, and to make a good use of their talents, in two parables. In the first he shews them the difference that was made between the wise virgins, that stood ready to receive the bridegroom, and the foolish ones, which for want of foresight, were excluded out of the wedding, 1—13. In the second, he gives them a representation of the future happiness or misery of men, under the different condition of those servants; some of whom, having improved the talents of their master were rewarded for it; while he, who buried the one talent he had been entrusted with, was ignominiously turned out, 14—30. Making an application of these parables, he represents the different judgments God will pass upon men at the last day, according to their different characters: he recommends, at the same time, the necessity of good works, especially of beneficence and charity; and shews the close union there is between him and his true disciples, 31—46.*

I At that time the kingdom of heaven shall be like ten virgins, who took their lamps, in order to go and meet the

V. 47. Matth. xxv. 21. Luke xii. 41. xxii. 29, 30. Gen. xxxix. 4. V. 51. Matth. viii. 12. xiii. 42, 50. xxii. 13. xxv. 30. V. 1. Psalm, xlv. 13, 14. Rev. xix. 7.

Gen. xiv. 16, 26. and Luke xvii. 28, 32.

*In a field.] Or, In the country.*

V. 51. *He will separate him.]* In this verse, wherein mention is made of *hypocrites*, that is of wicked and counterfeit christians, and of *weeping and gnashing of teeth*. Jesus Christ

makes an indirect application of this parable to what the supreme judge of all things will do at the last day. See Matth. xxv. 32.

V. 1. *At that time.]* Jesus Christ intending that his disciples should consider the judgment he was going to inflict on the Jewish nation, as a

bridegroom. 2 And five of them were wise, and five were foolish. 3 Those that were foolish, in taking their lamps, had not taken any oil with them. 4 Whereas the wise ones had taken oil in their vessels, with their lamps. 5 Now as the bridegroom delayed his coming, they all grew drowsy, and fell asleep. 6 But at midnight, a cry was heard, The bridegroom is coming, go out to meet him. 7 Immediately all the virgins got up, and trimmed their lamps. 8 And the foolish ones said to the wise, Give us some of your oil, because our lamps are gone out. 9 The wise ones made answer; for fear there should not be enough for us and you, go rather to them that sell oil, and buy for yourselves. 10 But whilst they were gone to buy, the bridegroom came: those that were ready, entered with him into the wedding room, and the door was shut. 11 Afterwards the other virgins came also, and said; Lord, Lord, open to us. 12 But he answered them, I declare to you, I know you not. 13 Watch therefore, since ye know neither the day nor the hour, when the Son of Man will come.

14 For *it is with him* as with a man, who, being to take a long journey, called his servants, and committed his substance to them. 15 To one he gave five talents, to another, two, and to another, one, to each according to his ability; and forthwith departed. 16 He then that had received five

V. 5. James iii. 2. Romans xiii. 11. Mark xiii. 35. V. 6. Matthew xxiv. 31. 1 Thes. iv. 16. V. 7. Luke xii. 35. V. 10. Luke xiii. 25. V. 11. Matthew vii. 21. V. 12. Matthew vii. 23. Psalm i. 6, v. 5. Hab. i. 13. 1 Cor. viii. 3. Gal. iv. 9. 2 Tim. ii. 19. V. 13. Matth. xxiv. 42. Mark xiii. 33, 35. Luke xxi. 34, 36. 1 Cor. xvi. 13. 1 Peter v. 8. Rev. xvi. 15. V. 14. Luke xix. 12, &c. V. 15. Romans vii. 6. 1 Cor. xii. 7, 11, 20. Ephes. iv. 11.

forerunner and emblem of that universal judgment he is to exercise at the last day, gives in this chapter a description of the last judgment.

*The kingdom of heaven.*] i. e. Much the same thing as what is represented in this parable, shall happen in the kingdom of heaven.

*Ten*—] The Jews never used to be less than *ten*, either at a wedding, or a burying, or at any other solemnity whatsoever.

V. 2. *Foolish.*] i. e. Imprudent, careless, and without foresight.

V. 5. *They all fell asleep.*—] The wisest of men are apt to slumber, i. e. to remit more or less of that exact

watchfulness, wherewith they ought to wait for the appearance of their Lord. See Romans xiii. 11. James iii. 2.

V. 12. *I know you not.*] i. e. I do not look upon you as the companions of the bride.

V. 13. *Watch therefore.*] This verse may be applied either to the judgment which Christ was to inflict on the Jewish nation, or else to the hour of death, and the day of judgment.

V. 15. *Talents.*] See the note on chapter xviii. 24.

*Abilities.*] His faculties, strength, abilities and industry.

talents, went and traded, and gained five other talents, 17 In like manner, he that had received two, gained also two others. 18 But he that had received but one, went and dug a hole in the ground, and hid his lord's money. 19 A long time after, the lord of these servants returned, and reckoned with them. 20 Then he that had received five talents, came and presented five other, saying, Lord, you intrusted me with five talents, and there are five more which I have gained. 21 His lord said to him; Well done, good and faithful servant, you have been faithful in things of small concern, I will intrust you with great matters; enter into the joy of your lord. 22 Then he that had received two talents, came also, and said, Lord, you intrusted me with two talents, here are two others, which I have gained besides. 32 And his lord said to him; Well done, good and faithful servant, you have been faithful in things of small concern, I will intrust you with great matters; enter into the joy of your lord. 24 But he that had received but one talent, came in his turn, and said, Lord, I knew that you were a hard man, who reap where you have not sown, and gather where you have not strewed; 25 And therefore fear caused me to hide your talent in the ground; here it is, you have what belongs to you. 26 But his lord replied to him, Wicked and slothful servant *as you are*, you know that I reaped where I have not sown, and gathered where I have not strewed. 27 You should therefore have put out my money to the bankers, and at my return, I should have received my own with usury. 28 Take from him then the talent which he has, and give it to him that has ten. 29 For to him that has *already*, shall be given, and he shall

V. 18. Eccles. xv. 31. V. 21. Matth. xxiv. 47. Luke xii. 44, xxii. 29, 30. Gen. xxxix. 4, 6. Matth. xxv. 34, 46. Isaiah lxi. 7. 2 Cor. i. 7. 2 Tim. ii. 12. 1 Peter i. 8. V. 23. Matth. xxv. 21. V. 26. 2 Tim. ii. 2. V. 29. Matth. xiii. 12. Mark iv. 25. Luke viii. 18, xix. 26. John xv. 2. Rev. xxii. 11.

V. 21. *Into the joy.*] By *joy* is here meant the place appointed for feasting and rejoicings, as is evident from verse 30, where we read, that the wicked servant is turned out into outer darkness, in opposition to the lights that illuminated the feasting room. See Luke xii. 37.

V. 21. *Hard.*] i. e. Unjust, tyrannical, exacting.

V. 26, 27. *Wicked and slothful.*] The master doth not shew hereby, that he approves of usury, but he

would only convince his creditor how absurd his excuse was; as if he had said, Suppose that I am such an one as you represent me, your business then was to put my money into the bank, &c.

V. 29. *To him that has.*] See the note on Matth. xiii. 12. *He that hath* is he that makes a good use of what he hath. And *he that hath not*, is he that makes no better use of what he hath than if he had it not.



have still more; but for him that has nothing, even that which he has shall be taken from him. 30 As for the unprofitable servant, let him be cast into the darkness which is without; where shall be weeping and gnashing of teeth.

31 Now when the Son of Man shall come in his majesty, attended by all the holy angels; he shall sit upon a glorious throne. 32 Then all nations, being assembled before him, he will separate one from another, as a shepherd separates the sheep from the goats. 33 And placing the sheep on his right hand, and the goats on his left. 34 The king shall say to those on his right hand, Come, ye that are blessed of my Father, inherit the kingdom, which was prepared for you from the creation of the world: 35 For I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye entertained me; 36 Naked and ye clothed me; I was sick, and ye took care of me; I was in prison, and ye visited me: 37 Then the righteous shall answer him, Lord, when was it that we saw you hungry, and gave you meat, or thirsty, and gave you drink? 38 When was it that we saw you a stranger, and entertained you; or naked, and clothed you? 39 Or when was it that we saw you sick, or in prison, and visited you? 40 And the king shall say to them; Assuredly, I tell you, as ye have done these things for one of the least of my brethren here, it is for me that ye did it. 41 After this, he will say to those on his left hand; Depart from me, cursed as ye are, go into the eternal fire, which is prepared for the devil and his angels. 42 For I was hungry, and ye gave me no meat; I was thirsty

V. 30. Matth. viii. 12, xiii. 42, xxii. 13, xxiv. 51. Ecclus. xv. 31. Luke xvii. 10. V. 31. Zech. xiv. 5. Matth. xvi. 27, xix. 28. Mark viii. 38. 1 Thes. iv. 16. 2 Thes. i. 7. Jude verse 14. Acts i. 11. Rev. i. 7. V. 32. Matth. xiii. 49. Rom. xiv. 10. 2 Cor. v. 10. Ezekiel xv. 38, xxxiv. 17, 22. Rev. xx. 12. V. 34. Romans viii. 17. 1 Peter i. 3, 9. Rev. xxi. 7. Matth. xx. 23. 1 Cor. ii. 9. Heb. xi. 16. 4 Esdr. ii. 13. V. 35. Isaiah lxvi. 7. Ezekiel xviii. 7. Ecclus. vii. 33. James i. 27. V. 40. Matthew v. 42. Mark ix. 41. Proverbs xiv. 31, xix. 17. Hebrews vi. 19. V. 41. Matthew vii. 23. Luke xiii. 27. Psal. vi. 9. 2 Pet. ii. 4, compare with Jude, verse 6.

V. 30. *Into the darkness which is without.*] See the note on verse 21.

V. 32. *The sheep from the goats.*] See Ezek. xxxiv. 17, 18, &c. The *sheep* and the *goats* are good and bad Christians, that are mixed together in the church.

V. 35. *I was a stranger.*] Or, *I knew not where to lodge.*

V. 36. *Took care.*] This is the meaning of the original Greek word

ἐπισκεψάμεθα, which the vulgate hath rendered *ye have visited*. Christ doth not speak here of visiting, but of taking care of the sick. See Jam. i. 27, where the same word is used for taking care of widows and orphans.

*Visited.*] Pri-ners above all others, want and deserve to be visited; because they are commonly solitary, and forsaken by the rest of the world.

V. 40. *Here*] On my right hand

and ye gave them to drink; 43 I was a stranger, and ye entertained me not; sick, and ye clothed me not; in prison, and ye visited me not. 44 Then shall they reply also; Lord, when was it that we saw you hungry, or thirsty, or a stranger, naked, sick, or in prison, and gave you no relief? 45 He will answer them; Assuredly, I tell you, as ye have not done it for one of the least of these, ye did it not for me. 46 And these shall be condemned to eternal punishment, whereas the righteous shall go into eternal life.

## CHAP. XXVI.

*The chief priests consult together, when it would be the properest time to apprehend Jesus. 1—5. At a feast, where Jesus was at Bethany four days before, a woman having poured on his head a box of precious perfume; this serves Judas for an occasion and pretence of executing the design he had of betraying him; accordingly he bargains with the high-priest, 7—10. The disciples are set by Jesus Christ, to get the passover ready, 17—19. In the evening he sits down at table, with the twelve; where he foretels, that Judas would betray him. After they had eat the passover, he instituted the Lord's supper, 20—26. While he was upon the Mount of Olives, he foretold that his disciples would run away, and that Peter in particular, would forsake him, notwithstanding his repeated protestations to the contrary, 31—35. He takes three of his disciples along with him, to be witnesses of his anguish, and withal, of his submission to the will of God. The weakness of his disciples at that juncture, 36—40. Jesus is apprehended upon the signal that was given by Judas. Peter cuts off the ear of one of the high-priest's servants, 47—50. Jesus is led to Caiaphas, where Peter denies him, and repeats of it, 54—75.*

1 WHEN JESUS had finished all these discourses, he said to his disciples; 2 Ye know that in two days the passover

V. 15. Prov. xiv. 38, xvi. 5. — V. 16. Dan. xii. 2. — John v. 29. — Rev. xiv. 11, xv. 10. — V. 1, 2. Mark xiv. 1. — Luke xxii. 1. — John xi. 55, xiv. 1.

V. 1. *Then Jesus.* The Tuesday in the evening.

*All these discourses.* Which Jesus Christ made that day, both to his disciples, and to the Jews in the temple,

and on the mount of Olives, and which began at the 23d verse of Chap. xv.

V. 2. *Then the Son.* Gr. *And—* Jesus Christ had foretold several times

will be celebrated; then the Son of Man shall be delivered up to be crucified.

3 At the same time the chief priests, scribes, and elders of the people, met together in the palace of the high-priest, whose name was Caiaphas: 4 And consulted how they might apprehend Jesus by surprize, and put him to death. 5 But it was said, this must not be done during the festival, lest some tumult should happen among the people.

6 Now whilst Jesus was at Bethany, in the house of Simon the Leper; 7 There came to him a woman with an alabaster box full of precious ointment, which she poured upon his head, as he sat at table. 8 His disciples seeing this, were very angry at it, and said; To what purpose is this profuseness? 9 For this ointment might have been sold for a good deal, and the money given to the poor. 10 But Jesus, who took notice of this, said to them, why disturb ye the woman?

V. 3. John xi. 47. Psalm ii. 2. compare Acts iv. 26. V. 4. Psalm xli. 6, 7. V. 5. John vii. 12, 13, 40. V. 6. Mark xiv. 3. Luke vii. 37, John xi. 2. xii. 3.

to his disciples, that his death was at hand, Matthew xvi. 21, xvii. 22, 23. xx. 17, 18. but he had not yet expressly told them, as he doth here, on what day it was to happen.

V. 3. *At the same time—met—*] This was the second time the Sanhedrim met to consult about this matter. See John xi. 47.

*Caiaphas.*] Joseph Caiaphas was made high priest by Valerius Gratus, as we learn from Josephus Antiq. l. xviii. c. 3. and afterwards deposed by Vitellius, ib. xviii. c. 6. One may infer from Acts v. 17. that Caiaphas was of the sect of the Sadducees.

V. 4. *By surprize,*] i. e. Privately in some place remote from the people, Luke xxii. 6.

V. 3. *Tumult.*] The solemn feasts were the likeliest times for such insurrections, because of the vast numbers of people that were then at Jerusalem. For this reason the Roman governors were wont to double the watch upon such occasions. Josephus Antiq. l. xv. c. 4.

V. 6. *Whilst Jesus.*] It was now the fourth day since that had happened. See John xii. 1. This then

is a digression the Evangelist makes, to shew what was the occasion of Judas's treachery, and served as a pretence for it.

*The leper.*] i. e. That had been so, and had ever since retained that name.

V. 7. *Alabaster box.*] These boxes were called only *alabasters*; not because they were all made of alabaster, for there were some of glass. The greatest part of them were of a kind of alabaster, called *onyx*, and made in the shape of a pyramid.

V. 8. *His disciples—*] It appears from John xii. 1. that none but Judas found fault with what this woman had done. St. Matthew hath put here the *disciples* in general, for one of the disciples, as he saith elsewhere, with St. Mark, that the thieves reviled Jesus Christ, though it is evident from St. Luke xviii. 39. that there was but one that was guilty of that crime. Thus all the children of Israel are charged with the sin of Achan, Josh. vii. 1, 24. Thus likewise St. Luke xxviii. 36. and St. John xix. 29. ascribe to the soldiers in general that, which according to

she has done a commendable action. 11 For ye shall have always poor among you: but me ye shall not have always. 12 When she poured this ointment on my body, she did it *to anticipate my burial*. 13 Assuredly, I tell you; in what part of the world soever this gospel shall be preached, what this woman has now done, shall likewise be told in memory of her.

14 Then one of the twelve, namely, Judas Iscariot, went to the chief priests, and said to them; 15 What will ye give me, and I will deliver him into your hands? They agreed therefore to give him thirty pieces of silver. 16 And from thenceforward he watched for a favourable opportunity to betray him.

17 Now on the first *day* of unleavened bread, the disciples came to Jesus, and said to him; where will you have us dress the Paschal *Lamb* for you? 18 He answered; Go into the

V. 11. Deut. xv. 11. John xii. 8, xiii. 33, xiv. 19, xvi. 5, 28, xvii. 11. Matthew xxviii. 20. V. 11. Matthew x. 4. Mark xiv. 10. Luke xxii. 4. V. 15. Zech. xi. 12. V. 17. Mark xiv. 12. Luke xxii. 7. Exodus xii. 6.

Matthew xxvii. 48. and Mark xv. 36. was done only by one of them.

V. 11. *Ye shall have always poor.*] By the *poor* here, is not meant so much the beggars, as the indigent, that can hardly subsist by their own industry, or with the little they have; such as those, of whom it is said, Deut. xv. 11. that they *shall never cease out of the land of Israel*. The Jews themselves own, that it was to be so under the reign of the Messiah.

V. 12. *To anticipate.*] We have added here from St. Mark, the words *to anticipate*, which very well expresses Jesus Christ's meaning: *She hath done it to anoint me beforehand, for my burying*, Mark xiv. 8. This was not indeed the design of Mary, but our Saviour puts this construction upon what she did, that he might confirm thereby what he had said to his disciples concerning his approaching death, Matthew xx. 18.

V. 13. *This gospel.*] i. e. This part of the gospel history.

V. 14. *Then.*] The Evangelist returns here from his digression, and goes on to relate what was transacted in the assembly mentioned, verse 3.

V. 15. *They agreed.*] Or, *They paid him.*

*Thirty pieces.*] i. e. Thirty shekels, which made about £3. 15s. of our money. Thirty shekels were the price of a slave [and the ransom of a servant's life.] Exodus xxi. 32.

V. 17. *The first day of unleavened bread.*] We learn from St. Mark xiv. 12. and Luke xxii. 7. that this was done the very day on which the paschal lamb was killed; for though the feast of unleavened bread did not properly speaking, begin till the 15th of April, Levit. xxiii. 5. Numbers xxviii. 16, 17. yet they began to abstain from leavened bread on the evening of the fourteenth day. Exod. xii. 18.

*The paschal lamb.*] Gr. The *pass-over*. This word was often used to denote the *lamb* itself, that was killed and eat during the celebration of this solemnity. See Exodus xii. 43. 2 Chron. xxxvii. 12, 13. Mark xiv. 12. Luke xxii. 7. (See the Introduction, p. 140.)

V. 18. *The city.*] i. e. To Jerusalem, which was called *the city* by way of eminence, as Rome was styled

city, at such a man's house, and say to him, the master sends us to tell you, that his time is at hand, and that he is coming to keep the passover at your house, with his disciples. 19 Accordingly the disciples did as Jesus had ordered them, and they made ready the passover.

20 In the evening, he sat at table with his twelve disciples.

21 And as they were eating, he said to them; assuredly, I tell you, that one of you shall betray me. 22 At this they were exceedingly troubled, and began every one to say to him; Lord, is it I? 23 And he replied; he that dips his hand with me in the dish, he it is that shall betray me. 24 As for the Son of Man, he is going according to what has been written of him; but woe to him by whom the Son of Man shall be betrayed; it had been better for that man, if he had never been born. 25 Then Judas, he that was to betray him, said to him; master, is it I? You have said it, replied JESUS.

26 After they had done eating, Jesus took bread, and

V. 21. Mark xiv. 18. Luke xvii. 21. John xiii. 21. Psalm xli. 10. comp. John xiii. 18. Acts i. 16. V. 23. Mark xiv. 20. Luke xvii. 21. V. 24. Psalm xxii. Isaiah liii. 3. Dan. ix. 26. Luke xxiv. 26, 46. Acts xvii. 3. xxvi. 23. John xvii. 12. V. 25. John xiii. 2. Matth. xxvi. 61. comp. Mark xiv. 62. V. 26. 1 Cor. xi. 24. Mark xiv. 22. Luke xvii. 19.

by the Latin writers, *urbs*, or *the city*, without the addition of any other word.

*Such a man's.*] There is a description of him in St. Mark xiv. 13. and St. Luke xxii. 10.

*To keep.*] Eat the Paschal Lamb.

V. 19. *The disciples.*] Peter and John. See Luke xxii. 8.

V. 20. *In the evening.*] After sunset.

V. 21. *As they were eating.*] The Paschal Lamb.

V. 23. *He that dips.*] We may suppose that this was what Judas was doing at that very instant.

*Dish.*] It was a vessel full of vinegar, wherein they dipped the bitter herbs.

V. 24. *Is going.*] Thus doth Jesus Christ describe his approaching death. See a like expression, Gen. xv. 2. comparing the Hebrew with the Seventy.

V. 25. *You have said it.*] This ex-

pression is equivalent to a positive assertion, both in sacred and profane authors, compare Matth. xxvi. 61. with Mark xiv. 62. The first time Jesus Christ discovered that he should be betrayed, he only told it in John's ear, that Judas was to be the author of that black piece of villainy. John told it to Peter, but the rest knew nothing of it. Now Jesus Christ plainly points at him.

V. 26. *Had done eating.*] Jesus Christ instituted the holy communion after the Paschal feast. See Luke xxii. 20. and 1 Cor. xi. 25. This passage may otherwise be rendered, *they were yet eating*, when, &c.

*Took bread.*] Or, *a loaf*. Which, according to custom was unleavened. The loaves of the Jews were round, flat, thin, and consequently very easy to break.

*Given God thanks.*] To bless, and to give thanks, are one and the same thing. See the note on Matth. xiv. 19.

having given *God* thanks, he broke it, and gave it to his disciples, saying, take, eat, this is my body. 27 Then he took the cup, and having given thanks, he gave it them, saying; drink ye all of this: 28 For this is my blood, *the blood* of the new covenant, which shall be shed for many, for the remission of sins. 29 Now I declare to you, that from henceforth I

V. 27. 1 Cor. x. 1. V. 28. Matth. xx. 28. Rom. v. 15. Hebr. ix. 22. Levit. xvii. 11. V. 29. Mark xiv. 25. Luke xxii. 18. Acts x. 11.

*This is my body.*] This loaf [or bread] which I now have in my hand, and order you to take and eat, is my body.

Is—] i. e. *Signifies, or represents*, according to the style of the sacred writers. Thus Gen. xl. 12. *The three branches are three days*, ver. 18. *The three baskets are three days*, ch. xli. 26. *The seven fat eves are seven years*. Dan. viii. 20. *The ram with two horns, are the kings of Media and Persia*. Gal. iv. 24. St. Paul having spoken of Sarah and Hagar, adds, *These are the two covenants*, Rev. i. 20. *The seven stars are the angels of the seven churches*. Lastly, Exod. xii. 11. After God had spoken of the Paschal Lamb, he says, *This is the Lord's passover*. Now our Saviour substituting the *holy communion* for the *passover*, follows the style of the Old Testament, and uses the same expressions as the Jews were wont to use at the celebration of the passover.

*Body*—] The word *σῶμα*, that is used in the original, signifies properly a dead body, without blood. Thus the Jews were wont to call the Lamb they eat at the Paschal supper, *The body of the Lamb*. The Syriac translator hath rendered the original word by another, signifying a *dead carcass*. Several fathers of the church, instead of *this is my body*, have translated *this is my flesh*. It is very plain, that Jesus Christ meant it so, since he makes mention of the effusion of his own blood. (See the Introduction, p. 139.)

V. 27. *Then he took the cup.*] Namely, after supper, according to the custom of the Jews, who were wont

to conclude the Paschal feast by drinking a cup, which they styled the cup of blessing.

V. 28. *This is my blood.*] This is to be understood of the blood, as separated from the body. Every sacrifice consisted of two parts, of flesh and blood; and the most considerable part of the sacrifice, was the blood. See Levit. xvii. 11. and Exod. xxiv. 8.

*The blood of the new covenant.*] The first covenant was ratified with blood. See Exod. xxiv. 8. where it is said of the blood of the sacrifices; *This is the blood of the covenant*, &c. As to Jesus Christ's calling *wine, blood*, there is nothing in the expression that ought to seem strange. See Ecclesiasticus i. 17. Maccab. vi. 34.

*For many.*] i. e. For all mankind. In the Hebrew and Greek languages; the word *many* is frequently used for *all*. Thus St. Chrysostom and Theophylact understood this passage. See Matth. xx. 28.

V. 29. *I will not drink.*] He continues to give them notice of his approaching death and sufferings.

*This fruit of the vine.*] The Jews made use of the same circumlocution to denote wine, when they were celebrating the pas-over.

*Till I drink.*] The Jews were wont to describe future happiness by the words *eating and drinking*, Matth. viii. 11.

*Now.*] i. e. Of a quite different nature, in the same sense as we meet with *new heavens, a new earth, the new Jerusalem*, &c.

*Into the kingdom of my Father.*] i. e. Either in heaven, or after the resurrection, which was in a manner the

will drink no more of this fruit of the vine, till I drink it new with you in the kingdom of my Father.

30 And when they had sung the Hymn, they went into the Mount of Olives. 31 Then Jesus said to them; I shall be to you all, this night, an occasion of falling; for it is written; I will strike the shepherd, and the sheep of the flock shall be dispersed. 32 But when I am risen again, I will go before you into Galilee. 33 Whereupon Peter said to him; though you shall be, to all the rest, an occasion of falling, yet you shall never be so to me. 34 Jesus replied to him, I tell you for certain, that this very night, before the cock has crowed, you shall deny me three times. 35 But Peter said to him; though I was to die with you, I would not deny you; and all the disciples said the same.

36 After this Jesus went with them to a place called

V. 30. John xviii. 4. V. 31. Matthew xi. 6. Mark xiv. 27. John xvi. 32. Zech. xiii. 7. V. 32. Matthew xxviii. 16. Mark xiv. 28, xvi. 7. V. 33. John xiii. 37. V. 34. Mark xiv. 30. Luke xxii. 31. John xvi. 38. V. 36. Mark xiv. 32. Luke xxii. 39. John xviii. 1.

opening and beginning of that kingdom, which God is to administer by his Son. (This verse is thus paraphrased by Dr. Clark;) "I will have the Jewish passover commemoration no longer continued; but the things of which these were the figures, shall now be fulfilled and accomplished in the Kingdom of the Messiah." See Dr. Whitby, Note on Mark xiv. 25.

V. 30. *The hymn.*] The Jews were ordered to drink four cups at the celebration of the passover; and the fourth concluded the whole ceremony. After the master of the house had drunk it, they sung one Psalm, and then went their ways. This cup was called the cup of thanksgiving, and the Psalm was styled the Hymn of release: They sung six Psalms during the celebration of the passover, namely, Psalm 113, 114, 115, 116, 117, 118, some before, and some after the Paschal supper. [See Introduction, p. 144.]

*The Mount of Olives.*] Which stood over against the temple of Jerusalem about fifteen stadia from the city. Thither Jesus Christ was generally wont to retire after having taught

in the temple. Luke xvi. 37, xvii. 39. John viii. 1.

V. 31. *I shall be to you all.*] Or, *You shall all forsake me.* Gr. *You shall be all scandalized in me.* Now this expression, *to be scandalized in any one*, signifies frequently in the gospels, and especially in that of St. Matthew, to fall away, *to forsake a person in adversity*, not to discharge the office of a friend, or a disciple towards him. See ch. vi. 6, viii. 21, xxiv. 10. Mark iv. 17, xiv. 27. Luke vii. 23. John xvi. 1. In all these passages, the word to *scandalize*, cannot be used. [See the Translator's Preface, p. 6.]

V. 32. *Into Galilee.*] See Matth. xxviii. 7, 10, 16, 17.

V. 31. *Crowed.*] i. e. Before the cock hath done crowing; for the cock crows at several times. See Mark xiv. 30. [and the Introduction, p. 137.]

V. 36. *Gethsemane.*] A village at the bottom of the mount of Olives, where was a garden.

*Sit down here.*] These are the very words that Abraham said to his servants, when he went to sacrifice Isaac, Gen. xxii. 5.

Gethsemane, and said to them; sit down here, whilst I go yonder to pray. 37 But he took with him Peter, and the two sons of Zebedee: then he began to be seized with sorrow and anguish. 38 And he said to them; my soul is sorrowful, even to death, stay here, and watch with me.

39 Then going a little further, he prostrated himself on his face, and prayed in this manner: O my Father, if it be possible, let this cup pass from me; however, let thy will be done, and not mine. 40 He returned afterwards to his disciples, and having found them sleeping, he said to Peter; is it possible that you could not watch with me one hour? 41 Watch and pray, lest ye sink under temptation; for the spirit indeed is willing, but the flesh is weak. 42 Having left them a second time, he prayed thus; If it be not possible that this cup pass from me without my drinking it, thy will be done. 43 Then returning, he found his disciples again sleeping, for their eyes were heavy. 44 He left them once more, and went and prayed the third time, using the same words. 45 Then

V. 37. Matth. iv. 21. John xii. 27. V. 38. Psalm cxvi. 3. V. 39. Heb. v. 7, 8. John v. 30, vi. 38, xii. 27. Matth. xx. 22. Phil. ii. 8.

V. 37. *Peter, &c.*] The same that he had taken along with him to be witnesses of his transfiguration.

V. 38. *Sorrowful to death.*] See a like expression, Jonas iv. 9.

V. 39. *Going a little further.*] About a stone's cast, Luke xxii. 41, so that the apostles could both hear and see him.

*Cup.*] i. e. This kind of death, this punishment according to the style of the eastern nations. See Ezekiel xxiii. 31, 32, 33. Rev. xiv. 10. Matth. xv. 23.

V. 40. *Sleeping.*] It was then very late in the night; for after supper Christ made them a long discourse. See John xiv. xv. xvi. xvii. and besides, they were oppressed and stupefied with sorrow. See Luke xxii. 45.

*Could ye not.*] This reproof is chiefly directed to St. Peter, as is manifest from St. Mark xiv. 37, and also from the Alexandrian manuscript, and St. Chrysostom, who read, *that thou couldst not*, in the singular number.

V. 41. *Sink under.*] See the note on Matth. vi. 13.

*The spirit is willing.*] This reflection is chiefly levelled at Peter, who was so forward to boast that he would follow his master, even unto death. Every one is too apt to flatter himself when he is out of danger, that he can easily withstand temptations, but without a particular care and watchfulness, the passions are generally known to prevail over reason, at the prospect of any danger.

V. 42. *Pass from me.*] i. e. That I may not drink it.

V. 43. *Heavy.*] They were grown dispirited and sleepy with sorrow. Luke xxii. 45.

V. 45. *Sleep on.*] Or, *Do you sleep now, and take your rest, at such a time as this?* which is a reproof that very well agrees with ver. 40 and 41, and the words following this passage. Some have taken it for a kind of irony, as if Christ had said to them; this is now indeed a time to sleep when I am going to be delivered up. Both these meanings are good and natural.

*Simmers.*] i. e. Of the Gentiles, according to the style of the Hebrews,



he returned to his disciples, and said to them; sleep on now, and take your rest; the hour draws near, the Son of Man is just going to be delivered into the hands of sinners. 46 Rise, let us go; he that is to betray me, is at hand.

47 And whilst he was speaking, appeared Judas, one of the twelve, and with him a great company of men, armed with swords and clubs; who were sent by the chief priests and elders of the people. 48 Now he that was to betray JESUS, had given them this signal: he whom I shall kiss, is *the person*, lay hold of him. 49 Forthwith therefore, coming up to JESUS, he said to him; master, I salute you, and kissed him. 50 JESUS said to him; friend, with what design are you here? And the *others* coming forward, laid hands on JESUS, and apprehended him.

51 Then one of those, who were with JESUS, having laid his hand on his sword, drew it, and striking at a servant of the high-priest, cut off his ear. 52 But JESUS said to him; put up your sword in its place; for all those who shall have taken the sword, shall perish by the sword. 53 Do you think that if I should desire my Father, he would not send me in an instant, more than twelve legions of angels: 54 But how then should the scriptures be accomplished, *which say*, that thus it must happen.

55 At the same time JESUS said to the company; ye are

V. 47. Mark xiv. 43. Luke xxii. 47. John xviii. 3. Acts i. 16. V. 48. John xviii. 3, 12. V. 49. 2 Samuel xx. 9. V. 51. John xviii. 10. V. 52. Gen. ix. 6. Ezek. xxxv. 5, 6. Romans xii. 19. Rev. xiii. 10. V. 53. Daniel vii. 10. 2 Kings vi. 17. V. 54. Isaiah liii. 3, 7, 8, 10. Psalm xxii. Daniel ix. 26. Luke xxiv. 26, 46. Acts xvii. 3, xxvi. 23.

Gal. ii. 15. Heb. xii. 3. Such as were the soldiers, whom Judas had along with him, John xviii. 3.

V. 46. *That is to betray me.*] Or, *That hath betrayed me.*

V. 47. *Great company.*] A company of Roman soldiers, together with the officers belonging to the Sanhedrim, John xviii. 3.

*By the chief priests.*] That is, the Sanhedrim, which had resolved to apprehend Jesus Christ.

V. 48. *Had given them.*] Namely, to the Roman soldiers that did not know Jesus.

V. 51. *One of those.*] viz. Peter, John xviii. 10. St. Luke tells us that some of the disciples asked Jesus whether they should strike with the

sword; but Peter did not stay for an answer, Luke xxii. 49.

*Servant.*] Whose name was Malchus, John xviii. 10.

V. 52. *All those.*] This is a general maxim that must not be understood literally, and without restriction. These words may moreover be looked upon as a prediction of what hath happened to the Jews and Romans.

V. 53. *Twelve legions.*] That is, a great number. A legion consisted generally of six thousand men, Dan. vii. 10.

V. 54. *The scriptures.*] See above, verse 24, and Isaiah liii. 8.

V. 55. *I sat every day.*] See Luke xxi. 37, 38.

come here with swords and clubs, as after a robber, to apprehend me. I sat every day among you, teaching in the temple, and ye seized me not. 56 But all this is come to pass, that the predictions of the prophets might be fulfilled. Then all the disciples forsook him and fled.

57 And they that had apprehended Jesus, carried him to Caiaphas the high-priest, where the scribes and elders were assembled. 58 Peter followed him at a distance, to the high-priest's palace, and going in, he sat down among the officers to see what the event would be.

59 In the mean time, the chief priests, the elders, and the whole council, were in search for some false evidence against Jesus, whereby they might condemn him to death. 60 But they found none, and although several false witnesses appeared, they met with none sufficient. However, at last there came two false witnesses, which said; 61 He declared, I can pull down the temple of God, and rebuild it in three days. 62 Then the high-priest rose up, and said to him; do you make no answer? what is it that these *people* witness against

V. 56. John xviii. 28. V. 57. Mark xiv. 53. Luke xxii. 54. John xviii. 12, 24. V. 59. Mark xiv. 55. Psalm xvii. 12, xxxv. 11. V. 60. Dent. xix. 15. V. 61. Matth. xxvii. 40. John ii. 19. Actsvi. 13.

*In the temple.]* In a synagogue in the temple, where the doctors were wont to sit. [See the Introduction, p. 19.]

V. 56. *Of the prophets.]* After having said that he is used like a robber, he adds, that this, as well as the rest, is come to pass, that the prophecies might be fulfilled. See Isaiah liii. 12, he was numbered with the transgressors or robbers; and Mark xv. 28, where this prophecy is quoted.

V. 57. *To Caiaphas.]* It appears from John xviii. 13, that Jesus was first led to Annas, because he was the father-in-law of Caiaphas, besides that having been himself a high-priest, and very much concerned in this whole matter, it was but natural that he should have this honour done him. St. Matthew makes no mention of Annas, because nothing remarkable happened at his house, Jesus Christ having staid there no longer than what was just necessary, to acquaint the council that they were going to lead him to Caiaphas.

V. 58. *Peter.]* With another disciple, John xviii. 15.

*Palace.]* As far as the porch of the palace.

*Officers.]* That had been sent by the Sanhedrim, to apprehend Jesus, John xviii. 3.

V. 61. *He declared, I can.]* St. Mark xiv. 58, tells us, that these false witnesses alleged, that Jesus Christ had said, *I will destroy this temple, made with hands*; now it is in the addition of these last words, that consists their false testimony, because it re-claims to the temple of Jerusalem, the expression of Jesus Christ, which might otherwise be understood, both of that temple and of his body, and which indeed he meant of the latter. Besides, Jesus Christ had not said, *I will destroy*; but, *Do you destroy this temple*; which shows the malice of these false witnesses. See John ii. 19.

V. 62. *Rise up.]* Discovering thereby the violence of his passion. The Rabbins say that a judge stand

you? 63 But JESUS made no reply. And the high-priest said to him, I charge you, by the living God, to tell us whether you are the Christ, the Son of God? 64 JESUS answered him, you have said it: moreover, I declare to you, hereafter shall ye see the Son of Man sitting on the all-powerful right hand of God, and coming on the clouds of heaven. 65 Then the high-priest rent his clothes, and said; He has blasphemed; what further occasion have we for witnesses? ye yourselves have just heard his blasphemy. 66 What is your opinion? He is worthy of death, replied they. 67 Then they fell to spitting in his face, buffeting him, and striking him with the palms of their hands, 68 Saying; prophecy to us, Christ, who it is that strikes thee.

69 In the mean while, as Peter was sitting without in the entry, a maid servant came and said to him; you were also with JESUS, the Galilean. 73 But he denied it before them

V. 63. Isaiah liii. 7. compare Acts viii. 32. xiii. 32. Hebrews i. 5. John i. 50. Matthew xvi. 16. V. 64. Matthew xvi. 27. xxiv. 30. xxy. 31. Luke xxi. 27. John vi. 62. Acts i. 11. Romans xiv. 10. 1 Thes. iv. 16. Rev. i. 7. Psalm cx. 1. Daniel vii. 13. V. 65. 2 Kings xix. 1. V. 67. Matthew xxvii. 30. Isaiah l. 6. liii. 3. V. 68. Mark xiv. 65. Luke xxii. 64. V. 69. Mark xiv. 66. Luke xxii. 55. John xviii. 17, 25.

up, when he hears witnesses deposing that some person hath blasphemed.

V. 64. *Answered him.*] Jesus Christ would not vouchsafe to give an answer to so frivolous an accusation, as was that brought against him above, verse 60. But when he is put to own so important a truth, as that contained in this verse; a truth which he came to reveal to the world, and for the maintaining of which he ventured even the loss of his life, then he speaks boldly and openly.

*Ye shall see.*] Namely, by the sending down of the Holy Ghost, Acts ii. 33. by the wonderful progress of the gospel, and by the destruction of Jerusalem, of the temple and of the Jewish state, which were unquestionable proofs and demonstrations of the infinite power wherewith Jesus Christ was invested.

*On the right hand.*] See the notes on Matth. xix. 28. and xxii. 41. [By the *right hand of power* or greatness is meant the right hand of God, who by the Jews is called *power*, saith Dr. Whitby note in loc.]

*On the clouds.*] In the same manner as he is represented in Daniel vii. 13, 14. See the note on Matth. xxiv. 30.

V. 65. *Rent his clothes.*] It was the custom among the Jews, and especially among their judges, to rend their clothes, when they heard, or fancied they heard a blasphemy uttered; as they falsely pretended they did now, because Jesus Christ had said he was the Son of God. See 2 Kings xviii. 37. xix. 1. Acts xiv. 14. 1 Macc. vi. 71.

V. 67. *Then.*] After Jesus had declared that he was the Son of God, the Sanhedrim undoubtedly ordered him immediately to be carried out while they were consulting what they should do to him, as Acts iv. 15. and then it was that the soldiers that kept him began to insult and abuse him.

V. 68. *Prophecy.*] Or, *guess*. They had blindfolded him. See Mark xiv. 65. Luke xxii. 64.

V. 69. *In the entry.*] Or, *in the court*.

*With Jesus.*] i. e. One of his

all, saying; I know not what you say *to me*. 71 And as he was at the gate, going out, another maid servant seeing him, said to those that were present; this *man* was likewise with Jesus of Nazareth. 72 But he denied it again, *affirming* with an oath, I know not the man. 73 A little after some of the standers by coming forward, said to Peter; certainly, you also ~~were~~ were one of these people; for your speech discovers you. 74 Then began he to make imprecations, and to swear, saying; I know not the man; presently after the cock crowed. 75 And Peter called to mind what Jesus had said to him: before the cock has crowed, you shall deny me three times; and after he was gone out, he wept bitterly.

V. 73. Luke xxii. 59. V. 74. Mark xiv. 71. V. 75. see above, verse 34. Luke xxii. 61.

disciples, as St. John xviii. 17. words it.

V. 71. *At the gate.*] He passed from the court into a kind of fore-court. See Mark xiv. 68.

V. 73. *Your speech.*] We are told by the Jews that the Galileans had a clownish and uncouth way of speaking, for which they were ridiculed by the inhabitants of Judea. The people of the several provinces of one and the same country, are com-

monly known to have a different accent and dialect. See Judges xii. 6.

V. 74. *Crowed.*] The second time, Mark xiv. 72.

V. 75. *Called to mind.*] St. Luke observes that Jesus Christ who, in all likelihood was not yet carried back before the Sanhedrim, looked upon Peter, when the cock crowed, which made the Apostle call to mind what his master had foretold him. See the note on verse 34. and Luke xxii. 61.

## CHAP. XXVII.

*Jesus is carried before Pilate, 1, 2. Judas repenting, or rather being struck with despair for what he had done, carries back the money he had received from the high-priests, and goes and hangs himself. What use the high-priests put this money to, 3—10. After Jesus had plainly declared that he was the king of the Jews, he would no more answer to any accusation that was brought against him, 11—14. Pilate is advised by his wife, not to have any thing to do with Jesus. In the mean time the people having, at the instigation of the priests, desired of Pilate, that he would release Barabbas; he complied with their request, and after having declared that Christ was innocent, he delivered him up to them to be crucified, after he had caused him to be scourged, 15—26. He is put into the hands of the soldiers, by whom he is insulted several ways. They compel Simon the Syrenian to carry his cross, 27—32. He comes to Calvary, where they give him wine mixed with gall, which he refuses to drink, 33, 34. They crucify him between two thieves. And set over his head the cause of his condemnation. They divide his garments. He is insulted by those that go by, by the high-priests, and even by the thieves. They give him vinegar to drink, 35—49. Jesus gives up the ghost. Several miracles are performed at his death. The centurion is converted, 49—54. Some pious women that had followed Jesus from Galilee, do not forsake him. Joseph of Arimathea begs leave to have the body of Jesus, which is granted him. He buries it. A watch is set before the sepulchre, 54—66.*

1 As soon as it was day, all the chief-priests and the elders of the people, held a consultation against Jesus, how they might put him to death. 2 They caused him then to be

V. 1. Mark xv. 1. Luke xxii. 66. xviii. 1. John xviii. 28. Psalm ii. 2. compare Acts iv. 26. V. 2. John xviii. 12, 28. Acts iii. 13.

V. 1. *As soon as it was day.*] As the sanhedrim was wont to meet in one of the courts of the temple, verse 5. (See the Introduction, page 47.) which was never opened in the night, they were forced to stay till the morning, that they might more regularly proceed in the resolution they had taken the night before, in the

house of Caiaphas, of putting Jesus to death.

V. 2. *To be bound.*] Undoubtedly for the second time, for he had been bound once before. See John xviii. 12.

*Governor.*] Pilate was, properly speaking, no more than procurator of Judea, but he was called *governor*,

bound, and went and delivered him to Pontius Pilate, governor of Judæa.

3 At the same time Judas, who had betrayed Jesus, finding that he was condemned, repented, and carried back the thirty pieces of silver to the chief priests and elders, saying: 4 I have sinned in betraying the innocent blood; but they said to him, What is that to us? Look you to that. 5 Then Judas threw down the pieces of silver in the temple, and withdrawing, went and hanged himself. 6 But the chief priests having taken up the money, said: It is not lawful to put it into the holy treasury, because it is the price of blood. 7 So after having consulted together about the matter, they purchased the potter's field with it for a burying place for strangers. 8 This is the reason that the field is still called at this day, The field of blood. 9 Then was accomplished what had been said

V. 3. Matth. xxvi. 66. V. 4. Matth. xxvii. 24. Acts xviii. 15. V. 5. Acts i. 18, 19. Tob. iii. 10. 2 Sam. xvii. 23. V. 8. Acts i. 19. V. 9. Zech. xi. 12. Jer. xxxii. 9.

because this name was better known, and that besides Pilate discharged all the functions of a governor, namely, in taking cognizance of criminal causes as his predecessors had done, and as the procurators were wont to do in the smaller provinces of the empire, where there were no proconsuls. See Joseph de Bello Jud. l. ii. and Tacitus.

V. 4. *Betraying.*] Or, *In delivering.*

V. 5. *In the temple.*] In that part of the temple where the Sanhedrim assembled, and where it was at that time.

*He went and hanged himself.*] Gr. *Going away he hanged himself.* The original word ἀποψεύσας may also signify, that Judas was so overpowered with melancholy, and the despair in which the remembrance of his guilt threw him, as to be choked. In such a condition he is supposed, that all the cords of his body being loosed, he sunk in the middle, and is buried. Acts i. 18. But literally, the most natural and common signification of the word ἀποψεύσας is, *he hanged, or hanging himself.*

V. 6. *Treasury.*] Gr. *Corbanan.* The place where the gifts that were set apart for the service of the temple, and other pious uses, were laid, 2 Kings vii. 10. Mark xii. 41, 42.

*Price of Blood.*] Such an offering would have been as much an abomination to the Lord, as the hire of a whore, or the price of a dog, Deut. xviii. 18.

V. 7. *Strangers.*] Those Jews that were not inhabitants of Jerusalem, or proselytes, and even heathens, of whom there were considerable numbers in Jerusalem.

V. 8. *The field of blood.*] Because it was bought with the money, which Judas received for betraying his master. Some ancient authors have even supposed that this was the place where Judas hanged himself, and was buried. St. Jerome, that had been upon the place, told us, that they showed still this field, in his time, that it lay south of mount Sion, and that they buried there the poorest and meanest of the people.

V. 9. *Jerusalem.*] These words are found in Zech. xi. 13. With some little variation. But the Evangelist

by the prophet Jeremiah; They received thirty pieces of silver, the price of him that was valued by the children of Israel: 10 And gave them for the potter's field, as the Lord had commanded me.

11 Jesus then appeared before the governor, who examined him in those words: Are you the king of the Jews? Jesus replied, you say it. 12 At the same time being accused by the chief priests and elders, he returned no answer. 13 Pilate therefore said to him; Do you not hear how many things they lay to your charge? 14 But he made no reply to any thing, so that the governor was very much surprised?

15 Now it was customary, that at *this* festival, the governor released a prisoner of the people's chusing. 16 There was then a notorious one named Barabbas. 17 As they were therefore gathered together, Pilate said to them; Which are ye willing I should release to you, Barabbas or Jesus, who is called Christ? 18 For he was very sensible that they had delivered him up purely out of envy.

19 Whilst *Pilate* was sitting on his tribunal, his wife sent

V. 11. Mark xv. 2. Luke xviii. 3. John xviii. 33, 37. 1 Timothy vi. 13. V. 12. Matth. xxvi. 63. Isaiah liii. 7. compare Acts viii. 32, 34. V. 13. John xix. 10. V. 14. Matth. xxvii. 12. V. 15. Mark xv. 6. Luke xviii. 17. John xviii. 39. Matth. xxvi. 2, 5. John iv. 45, compare with ii. 11. Luke xxii. 1. V. 17. Matth. xvi. 9, 11. Matth. xxvii. 22. John ix. 22, xii. 42. V. 19. Acts vii. 9.

hath mentioned here, Jeremiah, because it was by the Jews placed first in the volume of the prophets, as is manifest from Matth. xvi. 14. So that by quoting Jeremiah, one quoted the book of the prophets, or the collection of prophecies in general; just as by the Psalms, they meant the *Hagiographa*, or the moral books in scripture, in general, because the psalms were placed at the head of this collection, Luke xxiv. 24.

*They received.*] By following the Syriac version, this passage may be translated in a very clear manner, and very agreeably to the original of Zechariah, *I have received of the children of Israel thirty pieces of silver, the price of him that was valued, to buy the potter's field, as the Lord commanded me.*

V. 11. *The king of the Jews.*] It appears from Luke xviii. 2, that the Jews had accused Jesus Christ of making himself a king.

*You say it.*] See the note on Matth. xxvi. 25.

V. 12. *He returned no answer.*] He thinks it sufficient to have plainly told Pilate that he is the king of the Jews, that is the Christ, and of having informed him of the nature of his kingdom, by saying that it is *not of this world*, as he doth, John xviii. 36.

V. 15. *Now.*] Pilate had already sent Jesus to Herod, when he learnt that he belonged to Galilee, and Herod had sent him back to him, Luke xviii. 6, 7, 8, 9.

*At this festival.*] That is the pass-over, as we are informed by St. John xviii. 39.

V. 16. *Notorious.*] See Mark xv. 7. Luke xviii. 19. John xviii. 10.

V. 19: *Have nothing to do.*] This is a Hebraism, the meaning of which is, Have no hand in condemning this just man.

him word; Have nothing to do with that just *person*, for I have suffered very much this day on his account in a dream. 20 But the chief priest and elders persuaded the people to demand Barabbas, and to put Jesus to death. 21 The governor then having asked them, which of the two they were willing he should release to them, they replied, Barabbas. 22 What shall I do then with Jesus, who is called Christ, said Pilate to them? They all say to him, let him be crucified. 23 But said the governor, what evil has he done? And they cried out still more earnestly; Let him be crucified. 24 Pilate perceiving then that he could do nothing *with them*, but that on the contrary, the tumult increased, took water, washed his hands in the sight of all the people, and said; I am innocent of the blood of this just person; he ye answerable for it. 25 And all the people replied: Let his blood be on us and on our children.

26 Then he released to them Barabbas; and after he had caused Jesus to be scourged, he delivered him up to be crucified. 27 After this the governor's soldiers, having brought him into the judgment hall, got the whole cohort together about him. 28 And after they had stripped him, they clothed him with a scarlet robe. 29 Then having made a crown of thorns, they set it on his head, with a cane in

V. 20. Mark xv. 11. Luke xxiii. 18. John xviii. 40. V. 21. Acts iii. 14.  
V. 24. Deut. xxi. 6. V. 25. Joshua ii. 19. Dent. xix. 10. 2 Samuel i. 16.  
V. 26. Mark xv. 15. Luke xxiii. 24. John xix. 1.

V. 24. *Just.*] That is *innocent*, as above, verse 19.

V. 25. *His blood be on us.*] This is a Hebraism, signifying, "We shall be answerable for it; If there is any guilt in this matter, let it lie upon us and our posterity."

V. 26. *Caused to be scourged.*] Gr. *When he had scourged.* This is the Hebrew way of speaking, they say that a man hath done what he hath caused or ordered to be done by another. Here let it be observed, that it was the custom of the Romans to cause those that were to be crucified, to be first scourged. [See Livy, l. 34, and 28.]

V. 27. *Judgment hall.*] The governor's palace, and the place where he administered justice. [See Mark xv. 16.]

*Cohort.*] This was a body of foot, commanded by the governor, that was

appointed to prevent disorders and tumults among the people, especially upon solemn occasions.

*Whole cohort.*] i. e. That detachment of soldiers from the forementioned body, that was to take care of the execution.

V. 29. *A cane.*] Or, *A reed*, instead of a sceptre.

*Kneeling down to him.*] To deride and mock Jesus, they addressed themselves to him, as the eastern nations were wont to do to their monarchs, Corn. Nep. Con. iii. Q. Curt. viii. 5. Tit. Liv. ix. 18. [See also Brissonius de regio Persar. principat. p. 11. Paris 1591.]

*I salute you.*] Thus they formerly used to salute their emperors; and so we find the inhabitants of Alexandria speaking to Agryppa. [See Philo in Flaccum.]



his right hand, and kneeling down to him, they said to him in derision, O king of the Jews, I salute you. 30 And spitting upon him, they took the cane, and struck him on the head with it. 31 After having thus mocked him, they took off the scarlet robe, and having put his own clothes on again, they led him away to crucify him.

32 As they were going out, they met one Simon a Cyrenian, whom they compelled to carry Jesus's cross. 33 And when they were come to the place called Golgotha, that is to say, the place of a skull, 34 They gave him wine mixed with gall, but when he had tasted it, he refused to drink. 35 After they had crucified him, they parted his clothes among them, casting lots for them, that this saying of the prophet might be accomplished; They parted my clothes among them, and for my robe they cast lots. 36 And sitting down, they guarded him there. 37 They put up also over

V. 30. Isaiah i. 6. Matth. xxvi. 67. V. 32. Mark xv. 21. V. 33. Mark xv. 22. Luke xxiii. 33. John xix. 17. V. 34. Psalm lxxix. 22. comp. John xix. 28. V. 35. Mark xv. 24. Luke xxiii. 31. John xix. 23. Psalm xxii. 19. V. 36. Matth. xxvii. 54. V. 37. Mark xv. 26. Luke xxiii. 38. John xix. 19.

V. 31. *To crucify him.*] Among the Romans the execution of criminals was performed by the soldiers; and this Tertullian makes use of as a motive to dissuade men from going to war. Tertul. de Cor. Milit.

V. 32. *Cyrene.*] A town in Africa, where there were abundance of Jews, Acts vi. 9. xi. 20. Josephus de Bello Jud. l. vii. and contra Appion l. ii.

*Carry the cross.*] St. John xix. 17. tells us that Jesus carried it himself, at first, [as they that were crucified used to do, see Lipsius de Cruce] but he sinking under the weight of it, they compelled Simon to bear it.

V. 33. *Golgotha.*] A Syriac word that signifies a skull or head. This place was so called because malefactors were beheaded there.

V. 34. *Of wine.*] The Greeks used to call adulterated wine *οίνος*, which signifies also *vinegar*. We have therefore made no manner of scruple of rendering it *wine*, and the more because some copies have expressly the word *οίνος*, which properly signifies wine, as hath also St. Mark xv. 23.

*Gall.*] That is in general some bit-

ter and nauseous stuff, as wormwood, according to the Syriac version, or myrrh, according to St. Mark xv. 23. or else frankincense.

*He refused to drink.*] Because this portion was given the criminal, on purpose to intoxicate and stupify him, and render him insensible of pain. [But as our Saviour needed none of these arts to diminish his sense of pain, that he might therefore shew his patience and readiness to suffer, he refused to drink it. See Dr. Whithy, in loc.]

V. 35. *They parted.*] This was the custom of the Romans. The soldiers performed among them the office of executioners, and divided among themselves the spoils of the criminals. There was only Christ's tunic, which they did not divide, but cast lots to see whose it should be. See John xix. 23, 24.

*Prophet.*] David, Psalm xvii. 19.

V. 36. *They guarded him there.*] They used to appoint a guard to carry by the crucified persons, that nobody might come and take them away.

V. 37. *Inscription.*] This again was the custom of the Romans.

his head this inscription, denoting the cause of *his condemnation*: THIS IS JESUS THE KING OF THE JEWS.

38 There were crucified at the same time with him two robbers, one on his right hand, and the other on his left. 39 And those that passed by, reviled him and said, shaking their heads at him; 40 Thou that pullest down the temple, and buildest it again in three days, save thyself. If thou art the Son of God, come down from the cross. 41 The chief priests derided him also, with the scribes and elders. 42 He saved others, said they, but cannot save himself: if he be the king of Israel, let him descend this instant from the cross, and we will believe in him. 43 He relied upon God; if then God delights in him, let him now deliver him, for he said, I am the Son of God. 44 The robbers also, who were crucified with him, reproached him in the same manner.

45 Now from the sixth hour, to the ninth, the whole land was covered with darkness. 46 And about the ninth hour Jesus cried out with a loud voice, ELI! ELI! LAMA SABACHTANI? that is to say; My God! my God! why

V. 38. Isaiah liii. 12. Luke xxiii. 33. V. 39. Psalm xxii. 8. cix. 25. 2 Kings xix. 21. Isaiah xxxvii. 22. Jer. xviii. 16. Lament. ii. 15. V. 40. John ii. 19. Matth. xxvi. 61. xxvii. 43, 54. comp. Luke xxiii. 35. Matth. iv. 3, 6. Wisdom ii. 13, 16, v. 5. V. 42. Wisdom ii. 18. V. 43. Psalm xxii. 9. xviii. 19. Matth. xxvi. 64. V. 44. Luke xxiii. 39, &c. V. 45. Amos viii. 9. V. 46. Psalm xxii. 2.

V. 38. *Robbers.*] Some of those robbers wherewith Judea then swarmed, and who under pretence of standing up for the public liberty, filled Judea with all kinds of violence and robberies, and by stirring up the people against the Roman government, brought down upon their own nation all the miseries it afterwards underwent. See Josephus, in his life, in book iv. de Bello Jud. and Antiq. l. xx.

*Two robbers.*] It was not usual to crucify several persons at once unless they were guilty of the same crime:—two seditious men are here crucified with Jesus Christ, because he had been charged with sedition.

*One on his right hand, and—*] They set Jesus in the middle, by way of derision, as in the most honourable place, as they had before put on him a scarlet robe, and a crown, and given him a reed in his hand.

V. 42. *Saved.*] Or, *Delivered.* Jesus Christ had cured abundance of sick persons, and raised several from the dead.

V. 44. *The robbers.*] One of the thieves, saith St. Luke xxiii. 39. The plural being here put for the singular. See the same expression, Matth. xxvi. 8. and the note on that place.

V. 45. *From the sixth hour.*] According to the Jewish way of reckoning; from our twelve of the clock, till three in the afternoon.

*Over the whole land.*] Or, *Over the whole country.* Probably Judea, as Luke iv. 25. and Matthew xxiv. 30.

V. 46. *Eli! Eli! lama sabachtani?*] These words were spoken in the Syro-Chaldaic language, which was then the vulgar tongue in Judea.

hast thou forsaken me? 47 Some of those that were standing by, having heard *him*, said, He calls upon Elias. 48 And immediately one ran and took a sponge, filled with vinegar, and having put it on a reed, gave it him to drink. 49 But the rest said, Let him alone, let us see whether Elias will come to save him. 50 Then Jesus having cried out again, with a loud voice, gave up the ghost.

51 At the same instant the vail of the temple was rent in two, from top to bottom, the earth trembled, the rocks cleaved, 52 The graves opened, and the bodies of many holy men, who were dead, arose, 53 And going out of their tombs, they entered, after his resurrection, into the holy city, and appeared to many.

54 Now the centurion, and those that were with him to

V. 47. Matth. xvii. 10. Mal. iv. 5. Ecclus. xlviii. 10. V. 48. Psalm lxix. 22. Mark xv. 36. Luke xxiii. 36. John xix. 29. V. 50. Mark xv. 37. Luke xxiii. 46. John xix. 30. Heb. v. 7. V. 51. Exod. xxvi. 31. 2 Chron. iii. 14. Heb. x. 19. V. 54. Mark xv. 39. Luke xxiii. 47. Matth. xxvii. 36, 43. Wisd. ii. 13, v. 5.

V. 47. *He calls upon Elias.*] The Jews had a tradition among them, that Elias was to come and rescue the unfortunate and miserable. Some of those therefore that stood by the cross, either mistaking the word *Eli*, for *Elias*, fancied that Christ called upon that prophet to come and assist him, or else giving a malicious turn to words, which they very well understood, they insulted upon Jesus, because he called in vain for *Elias* to come to his relief.

V. 48. *One.*] One of the soldiers. See Luke xxiii. 36.

*Vinegar.*] On purpose, either to prolong his sufferings by reviving his spirits with this liquor, or else to affront and abuse him, because *vinegar* was the drink of the meanest of persons, such as slaves and common soldiers.

*Reed.*] The Gr. word *κάλλαμος*, properly signifies a *reed*; but it is also used to denote the stem and branches of such trees and plants as produce any kind of wood. The *κάλλαμος* here spoken of then, was a stick of hyssop, of which there is one kind in Judea, that shoots forth boughs or stalks, strong enough for the use it is put to here. See John xix. 29.

*To drink.*] St. John tells us, ch. xix. 28. that Jesus cried out, *I am a thirst*; then was fulfilled the prophecy contained in Psalm lxix. 2.

V. 49. *Let him alone.*] Or, *Well, let us see.*

V. 51. *The vail.*] That vail which separated the *Holy of Holies* from the *sanctuary*, Exod. xxvi. 31. and xxvii. 33. Heb. ix. 3. (See the Introduction.) The sudden rending of this vail was a supernatural sign of the destruction of the temple's being at hand, and of the dissolution of the Jewish economy, as St. Chrysostom hath observed.

*The earth trembled.*] In token of God Almighty's wrath being kindled against the Jewish nation, upon account of the horrid impiety they were guilty of, Psalm xviii. 8. Rev. xvi. 18, 19, 20.

*The rocks cleaved.*] This was another sign of God's indignation, Nahum i. 6.

V. 53. *After his resurrection.*] There is an ancient Greek manuscript that reads *after their resurrection*, and this reading is followed by the Arabic and Ethiopic versions.

*Into the holy city.*] i. e. Jerusalem. See Matth. iv. 5. and Luke iv. 9.

V. 54. *The centurion.*] The officer

guard Jesus, having seen the earthquake, and all that had happened, were seized with great fear, and said; Certainly this man was the Son of God.

55 There were also several women, who looked on at a distance, and had followed Jesus from Galilee, assisting him with their service. 56 Among whom were Mary Magdalen, Mary mother of James and Joses, and the mother of the sons of Zebedee.

57 In the evening, a rich man of Arimathea, named Joseph, who had also been a disciple of Jesus, 58 Went to Pilate, to beg the body of Jesus, and Pilate ordered the body to be given him. 59 Joseph then having taken the body, wrapped it in a clean linen cloth, 60 And laid it in a new sepulchre which he had caused to be cut out in the rock; then having rolled a large stone, at the entrance of the sepulchre, he departed. 61 In the mean time Mary Magdalen, and the other Mary, were sitting down over against the sepulchre.

62 On the morrow, which was the day after the preparation of the sabbath, the chief priests and Pharisees went together to Pilate, 63 And said to him; Sir, we remember that this impostor, when he was alive, declared, In three days I will rise again. 64 Order therefore that the sepulchre be guarded till the third day, lest his disciples come in the

V. 55. Luke viii. 2. V. 57. Mark xv. 42. Luke xxiii. 50. John xix. 38.  
V. 60. Isaiah liii. 9. V. 63. Matth. xxvi. 61. John ii. 19, vii. 12. Luke xxiii. 2.

that commanded those soldiers that guarded the body as was customary upon such occasions.

V. 56. *Mary Magdalen.*] Concerning Mary Magdalen, see Mark xvi. 9. Luke viii. 2.

*Mary, mother of James.*] The wife of Cleopas, and sister or near relation of the virgin Mary, John xix. 25.

*Joses.*] This is the same name as Joseph.

*The mother of the sons of Zebedee.*] Salome, Mark xi. 40, she was the mother of John and James the greater.

V. 57. *Arimathea.*] A city of Judea (where Samuel was born and brought up, called by the Hebrew-Benathaim Sophim, Dr. Hammond, in loc.) Luke xxiii. 51.

*Joseph.*] St. Mark xv. 42, describes him under these two characters, 1. That he was an honourable counsellor. 2. That he waited for the kingdom of God; and St. Luke xxiii. 51, adds, that he had not consented to the condemnation of Jesus with the rest of the sanhedrim.

*Disciples.*] But privately for fear of the Jews, John xix. 38.

V. 60. *New sepulchre.*] Luke xxiii. 53. *In which no man was ever laid before,* John xix. 41. And it was so ordered by Providence, that there might be no pretence for saying that any other but Jesus was come out of that sepulchre.

V. 62. *The day after.*] Which was the sabbath. John xix. 31.

night and steal away the body, and then say to the people, He is risen from the dead; for this last imposture would be more dangerous than the first. 65 Pilate said to them; Ye have a guard, go and have it guarded as ye think fit. 66 Accordingly they went, and to secure the sepulchre, sealed the stone and set a guard.

## CHAP. XXVIII.

*There was an earthquake. An angel comes down from heaven, and rolls the stone away from the mouth of the sepulchre. The soldiers that were set to watch the body are frightened at it; the angels declare to the women that were come to embalm Jesus, that he was risen again, and order them to acquaint his disciples with it, 1—8. Jesus appears to them. The high-priests bribe the soldiers with a large sum of money, to say that the body of Jesus was stolen while they were asleep, 9—15. Jesus appears to his disciples in Galilee, where he orders them to go and teach, and baptize all nations.*

1 THE sabbath being over, and the first day of the week hardly beginning to appear, Mary Magdalen and the other Mary came to see the sepulchre. 2 Now there had been a great trembling of the earth; for an angel of the Lord descended from heaven, had come and rolled away the stone from before the sepulchre, and was sitting upon it. 3 His countenance was like lightning, and his clothes white as

V. 66. Daniel vi. 17. V. 1. Mark xvi. 1. Luke xxiv. 1. John xx. 1. Matth. xxvii. 56. V. 3. Daniel x. 5.

V. 65. *A guard.*] See verse 54.

V. 66. *Sealed.*] Thus Darins himself sealed the stone that covered the den wherein Daniel was cast, Dan. vi. 17.

V. 1. *The sabbath being—*] Gr. *In the evening of the sabbath*, i. e. late in the night after the sabbath, the Sunday morning early. They set out before day and did not come to the sepulchre till after the sun was up.

having undoubtedly staid in the way to get several things ready in order to embalm Jesus, Mark xvi. 1.

V. 2. *There had been.*] All this had happened before the arrival of these women to the sepulchre. See Mark xvi. 4. Luke xxiv. 2.

*An angel.*] St. Luke speaks of two angels: St. Matthew and St. Mark mention but one, undoubtedly because there was but one that spoke.

snow. 4 The guards had been so terrified, that they were become like dead men. 5 But the angel speaking to the women, said to them; as for you, be not frightened, I know that ye seek for JESUS, who was crucified. 6 He is not here; he is risen again, according as he had said; come, see the place where the Lord was laid, 7 And go immediately and tell his disciples that he is risen from the dead, and that he goes before you into Galilee; there ye shall see him; observe, I have told you *before hand*.

8 They presently went out of the sepulchre seized with fear and joy, and ran to tell this good news to his disciples. 9 As they were going along, JESUS himself met them, and said to them, I salute you; and they coming up to him, embraced his feet, and adored him. 10 Then JESUS said to them; Be not afraid, go, bid my brethren repair to Galilee, where they shall see me.

11 When they were departed, some of the guards, who were gone into the city, informed the chief priests of all that had happened. 12 Whereupon they assembled with the elders, and after having consulted together, they gave a good sum of money to the soldiers, and said to them; 13 Give out, that his disciples came in the night and stole away the body, whilst ye were asleep. 14 And if the governor comes to know it, we will appease him, and bear you harmless. 15 Having then taken the money, they did as they were directed, and this report is spread among the Jews to this day.

16 In the mean time, the eleven disciples went into Galilee to a mountain, where JESUS had commanded them *to meet*. 17 When they saw him, they paid him adoration;

V. 6. Matth. xii. 40, xvi. 21, xvii. 23. V. 7. Matth. xxvi. 32, xxviii. 10. Mark xiv. 28. John xxi. 1. Acts i. 3, x. 41, xiii. 31. 1 Cor. xv. 5. V. 9. Mark xvi. 9. John xx. 14, 16. V. 10. Matth. xxviii. 7. John xx. 17. Acts i. 2. Psalm xxii. 23. compare Heb. ii. 12. Rom. viii. 29. V. 16. Matth. xxvi. 32.

V. 8. *From the sepulchre.*] From the grotto where the sepulchre was.

*Fear.*] It is evident from St. John xx. that their joy was not yet complete, because they were still wavering, and afraid they should have been deceived.

V. 9. *Met them.*] This appearance of Christ was made to Mary Magdalen, Mark xvi. 9, and John xx. 14.

There was in all probability some women of less note along with them. And this is the reason why St. John and St. Luke have made mention but of one woman.

V. 14. *Appease him.*] Or, We will persuade him of it.

V. 17. *Even those that doubted.*] Or, *But some doubted.*

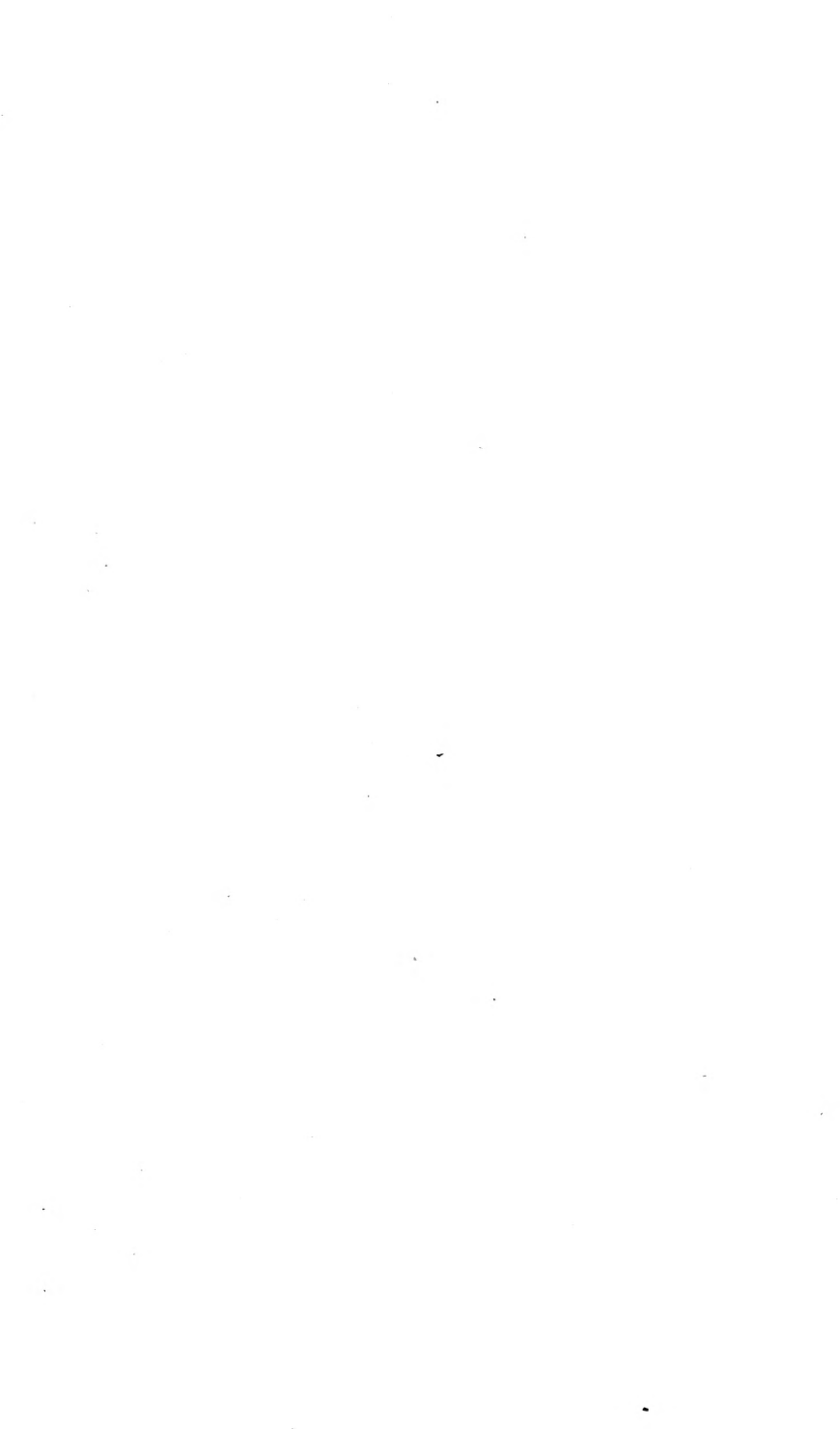
even those who had doubted. 18 And JESUS coming up to them, said, All power has been given to me in heaven and on earth; 19 Go therefore, instruct all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost; 20 And teaching them to observe all those things which I have enjoined you; and lo, I am always with you, to the end of the world. *Amen.*

V. 18. Matth. xi. 27, xvi. 28. John iii. 35, xiii. 3, xvii. 2. Heb. i. 2, ii. 8. Dan. vii. 13. 1 Cor. xv. 24. Rom. xiv. 9. Acts ii. 36. Luke i. 32. Eph. i. 10, 20. Phil. ii. 9. 1 Pet. iii. 22. Rev. i. 13, 16, 20, xvii. 14, xix. 16. Col. i. 16. V. 19. Mark xvi. 15. Luke xxiv. 47. 1 Cor. i. 13, 15, x. 2. compare Exod. x. 31. Acts ii. 38. viii. 12. Isaiah li. 3, li. 10. Rom. x. 18. Col. i. 3.

END.







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